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MOORESTOWN, BURLINGTON Co., N. J.

Entered as second-class matter at Philadelphia P. O.

Richard Esterbrook.

(Continued from page 410, vol. lxx.)

"CAMDEN, Second Month 20th, 1894.

"I received copies of the *British Friend* this morning for First and Second Months, and have spent a little time in looking them over, without being able to extract a crumb of comfort out of them. On the contrary they have added to my pain and anxiety. It looks as though there was to be a thorough rebuilding of the Society upon plans to suit the demands of what is called a higher intellectual training and cultivation, but is more superficial. After I had got through with them I came to the conclusion that, while a new order of things to suit the contemplated standard may interest those engaged in it, and help to keep such together for a time under the name of Friends, a much larger number will become loosened in their attachment to the Society and disintegration to a very large extent will follow."

"CAMDEN, Third Month 18th, 1894.

"I believe the doctrine we hold as to the headship of Christ in the Church, and the testimonies as to ministry and worship growing therefrom, and the needful authority for all effort to promote the cause of the kingdom of Christ, precludes the formation of organizations to carry on such concerns by the members of a Society who have such testimonies committed to them to uphold before the world, and perhaps especially before the Christian world. Our own arrangements amply provide the means for the consideration and judging of and the carrying out of any concern laid upon any one or more by the Head of the Church. A contrary course is almost sure to be followed as has been the result in perhaps all other cases by other steps in the same direction until nothing but the name of a Friend remains.

"We wish it therefore to be understood, and ever feel called upon in defence of our own religious principles, at this time, to reaffirm our unchanged adherence to our well-known testimony on this subject."

"Sitting down in our meeting this morning in a low, discouraged state of mind, and looking towards the alone source of help and strength, I was soon strengthened by, I trust, the good remembrancer: The floods have lifted up, oh

Lord, the floods lift up their waves; the Lord on high is mightier than the noise of many waters, and a calm was proclaimed in me."

"PLAINFIELD, Eighth Month 26th, 1894.

"I believe the moment we undertake to enter upon religious work anywhere without the pure leading of the Head of the Church, our own spirits over our leader and self is at work under a guise, no matter how correct verbally the doctrine that may be advocated. There is scarcely any doctrine that is more important to be insisted upon in our time—now. Our testimony is not merely against the beast, but against the false prophet, against those who speak of the things of God in the name of the Lord, albeit He hath not spoken."

"As things go, many have to travel along and have to feel as though they trod the 'winepress alone,'—there seems so little of what I once knew of the holding up one another's hands, and the help of sympathy—I could enlarge on this topic but forbear.

"I know of nothing for thee as editor of THE FRIEND so good and profitable as to lean upon the right arm of the Lord, and seek for a proper qualification from Him, and to guard against undue anxiety. He still has his way in the sea, and his path in the great waters, so that his footsteps are not seen, that the faith of his children may be exercised and his own arm glorified."

"I think it would be well for several of our Friends to give their minds to the consideration of the condition of Philadelphia Yearly Meeting, whether it is gaining strength or whether it is losing strength to withstand the more popular current. We seem to have to fight entirely single-handed, and can hardly say that we know 'who is who.' I can truly declare myself to be often a sorrowful man by the ruins of Babylon."

"PLAINFIELD, Eighth Month 29th, 1894.

"Thy kind letter is received and the proposed editorial. I have read it and re-read it carefully, and my feeling is in full accord with it. I do not know how thou would feel about what I have written as a sort of summing up. Paul wrote of the things we have spoken 'this is the sum.' It is often very useful for some minds especially to have a 'summary' to guide the attention. I have very often been concerned to observe the danger from the way subjects have been worded, of an idea that a Gospel ministry exercised without pay might be passable, as though pay were the taint. I regard pay as rather a fatal incident, and not the substance of our testimony. I hope I may be understood.

"I think we have conversed on this point before now. Paul wrote, for 'we are not ignorant of his (satan's) devices,' and I believe one of these is that as all our faculties, both of body and mind, are conferred upon us, doubts have been let in and found a place in some minds as to the limits to be placed upon them, not duly regarding the distinction always to be observed between natural and spiritual gifts and qualification. I often feel concerned that in our Select

Meetings—even in the Select Yearly Meeting—it has been quite rare for twenty years past, for any Friend of either sex, in the station of elder, to say a word on this great and vital subject,—of all others the most important to the well being of our Society—so that it has looked as though it was taken for granted that things were all as they should be in our own borders. I am thoroughly convinced that greater care and circumspection would be always in order for the best among us, and that imagination and creaturely warmth and impulse may not be mistaken for the true putting forth of the Head of the Church. In this way only can 'Wisdom be justified of all her children.' We cannot bestow greater kindness to all our friends than to steadily and continually inculcate the necessity of this holy cause. While here in seclusion and solitude my mind is often greatly exercised and dipped into suffering."

"PLAINFIELD, N. J., Ninth Month 1st, 1894.

"I am apt to feel very much tried, and suffer greatly because of it. I know there is that which can enable to bear all things and endure all things, and when He cometh to his temple, clouds and darkness flee away I know.

"I have been working hastily, desiring if I could, to cheer thee with a salutation of love, and to remind thee that there is still a Power revealed for our help in the time of our need, not before, that can enable one to chase a thousand and two to put ten thousand to flight."

"PLAINFIELD, Ninth Month 14th, 1894.

"I like the drift of the editorial this week which I have read, to say, twice or more, and I feel like encouraging to repeat such sentiments. I believe hardly anything would more effectually promote true Quakerism than an increase of watchfulness and care on the part of ministers in our own Yearly Meeting, to evince their care to wait for a true qualification. People are apt to draw comparisons always, and more especially in such times as these are.

"There are Friends who say things to me that they would hesitate to say to thee and to some others who ought to hear them.

"'Tis not a question of doctrine so much as to be very clear that the true, the living spring, has been reached—the only authority.

"If under existing circumstances persons are to be introduced into our select meetings whose sympathies are with modern movements which may in some degree be apprehended if entire reticence on such important matters is observed as is now the case with many, farewell to Philadelphia Yearly Meeting as regards its standing in a very few years."

"I have lately been reading the letter of James Russel Lowell, who spent much time in his later years in England. 'I observe,' he remarks, 'that Englishmen take nothing for granted.' How far it applies, I know not; as to Englishmen in general, there is more truth in it I believe, than some may be disposed to admit—I know, however, that it applies to me, for I have a constant controversy with a disposition

that will swallow anything and everything without inquiry or investigation. And I am thy loving friend in full sympathy with every right concern to uphold our testimony in the earth."

"CAMDEN, Tenth Month 2nd, 1894.

"I was confirmed in a judgment I had formed that if ever there is any right return to our fold on the part of those called Hicksites, it will be by individuals yielding to true religious constraint, the fruit of true conviction, and not as a meeting in any case. The youngest member of our Society now living will never live to see it in any other way I believe. Argument will never avail much. George Fox says the priest cries, 'to argument, to argument,' but we direct people to that Divine Power which works its own way in the hearts of men. And, indeed, there is no other way or means."

(To be continued.)

Visit of Friends to Queen Victoria at Her Accession to the Throne, Sixty Years Ago.

EXTRACT FROM A LETTER WRITTEN BY JACOB POST TO MARY PHILLIPS OF TOTTENHAM.

ISLINGTON, Eighth Month 20th, 1837.

As I before observed, I can hardly believe that I shall be able to send thee a graphical or very interesting account of my late interview with our young queen Victoria; but seeing it is thy wish, I will endeavor to furnish thee with an outline of what took place on that very interesting occasion, leaving ample scope for thy fertile imagination to complete the picture in all its colors, grave and gay.

I must first observe that this opportunity did not offer so many incidents for observation as that when we presented our address to king William and queen Adelaide on their accession, in 1830; I therefore propose to make a few remarks upon our proceedings on that occasion. As I remember, the presentation in 1830 took place on a grand levee day, when not only other addresses were to be offered to the throne, but many distinguished personages were to be presented to the king and queen at St. James' palace.

Our company, on both occasions alluded to, consisted of rather above fifty Friends of our Meeting for Sufferings, representing the Society of Friends in Great Britain. Much preliminary arrangement had taken place between one or more of our number and the Secretary of State for the Home Department (for the time being), on the former occasion sir Robert Peel filled that office, and lord John Russell on the latter occasion. The address was previously submitted, the answer prepared, the number of the deputation agreed upon, and the day and hour appointed for our reception. These arrangements being settled, we mustered according to summons, at Westminster Meeting, each appraised after his own best fashion; for the most part, the fashionable trousers were laid aside and the more courtly dress of short smalls and silk stockings prevailed amongst us. The time being come we moved in procession in fifteen private carriages, and amidst many spectators, we proceeded along Martin's Lane, Charing Cross, into Pall Mall, and having passed through the gates of the palace we were set down at the door. Having proceeded through a long spacious passage we ascended a grand staircase into the guard room; here we encountered a file of yeomen of the guard in their livery of scarlet and gold, with their battle

axes in their hands. As we approached them, one by one, they very civilly removed our hats, and however we might smile at the folly of such a custom, it became our characteristic meekness quietly to submit to the absurdity.

From the guard room we entered "queen Ann's Chamber," so called, I suppose, from its being adorned with several large and costly paintings of the German wars, which were conducted by her once favorite general, the duke of Marlborough and prince Eugene. Through this room we enter "The presence chamber" or "throne room," from which it is separated by large folding doors. Both of these rooms are of very large dimensions, with lofty ceilings, and they are fitted up with almost matchless splendor. The cornice mouldings, etc., are richly gilt, the walls are lined with crimson damask and the window curtains are of the same material. Sofas and ottomans covered with crimson velvets, trimmed with gold lace, form part of the furniture, the effect of which is greatly heightened by rich and elegant lustres and magnificent pier glasses. The throne is situate at the far end of the "presence chamber" and is extremely magnificent; it consists of a superb state chair, surmounted by a canopy, composed chiefly of rich crimson velvet, trimmed with gold lace; and underneath the top of the canopy is an embroidered star in gold. The ascent to the throne is by three steps, and there is a footstool to correspond with the chair; the steps are covered with fine crimson cloth.

Immediately behind this large room are other apartments, likewise the "queen's closet," as it is called; here she gives audience to her ministers on all ordinary occasions, also to foreign ambassadors (after they have been presented once to her at court), to the members of her own family, peers and all those privileged persons who have the right of entree on business of state. On presenting our addresses to the late king and queen we had to wait a considerable time in the "queen Ann's chamber," and it being a grand levee day, a large number of dignified personages were assembled waiting (as we were) for an introduction to king William and queen Adelaide. Here we were accidentally associated with men of high rank in gay and gaudy attire, some of them decorated with various orders of merit and honors which had been conferred upon them by various sovereigns, tokens of royal favor.

Here we were then, poor simple Quakers, in this magnificent room, mixed pell mell with generals, admirals, ambassadors, peers of the realm, senators and bishops, all adorned in the characteristic costume of their several orders and callings. These altogether formed, as thou mayest well imagine, an anomaly not often to be met with, a striking and almost censorious contrast with the plain and simple company of which thy friend made a little one. We found in the assembly amongst which we were cast, nothing but the manners of well bred gentlemen who treated us with much courtesy. I remember that the Russian ambassador challenged acquaintance with our Friend William Allen, having before been in his company at the court of Petersburg. The duke of Wellington had also some conversation with the said Friend, as did others of the company with several others of our Friends, while we were waiting for an audience.

After waiting about forty minutes, I observed that several of our noble companions began to show symptoms of impatience, crowding round the doors of the throne room anxious for a

speedy admittance. Some of these appeared greatly disappointed when the doors at length opened and sir Robert Peel announced, "The Friends," and in a tone and manner which his person and high bearing rendered imperative, added, "Gentlemen, you will please to fall back and let the Friends advance." I could not help pitying some that I observed smarting in their minds under this peremptory mandate. Old veteran chiefs whom the sword had spared to command and direct others, and knew no nay to their wishes for many long years, now with measured steps and slow, giving reluctant place to a handful of simple disciples of peace. I would, for myself, gladly have waited that these might have been served first, but so it was, in we went.

It may be observed here, that our leader William Allen, was not in favor with sir Robert Peel, occasioned as I have heard from the great pains which he so benevolently but fruitlessly took with that haughty man when he was in office, to spare the life of a man condemned to death for forgery. It was said that both parties grew so warm in maintaining their opposite views, that Wm. Allen, at last almost named this proud aristocrat to his face, "Murderer!" which I have no doubt on the occasion alluded to, he had not forgotten.

I will here stop to remark that I have just heard, that our young queen (our visit to whom I am about to describe) had, lately, some State papers laid before her for the royal signature, one of which was a "death warrant"—"And what," says she, "will be the consequence if I should sign this paper?" The reply was, "The person implicated will then be executed." "Then," rejoins the queen, with some warmth, "I will never sign it."

This anecdote shows the purity and lowliness of her mind when left to its own native feelings, although it may possibly prove that these feelings will be made to bow to matters of state necessity, as they are called. To return to my narrative.

On the twenty-first of Seventh Month, 1837, the deputation of Friends, about the same in number as before, presented on behalf of the Society their address to queen Victoria. We assembled as before at Westminster Meeting House and proceeded in the same order in our carriages to St. James' palace. A few more Friends were added to our company, and some, who were present on the former occasion, had, since that time, been summoned into the presence of the King of kings; amongst those I missed I particularly remarked the absence of Richard Phillips, John Fell, Thomas Shillitoe and my esteemed Friend, Henry Tylor, who had been my fellow-partner on that occasion.

Having arrived at the palace about two o'clock, according to our appointment, and passing under the hands of the yeomen in scarlet and gold, armed with battle axes, we assembled as before in "queen Ann's chamber," here we had to wait but only a short time, the deputation from the kirk of Scotland being at the throne before us. This deputation consisted of about twelve or fourteen dressed in the costume of their profession (clerical or legal), amongst them we noticed the celebrated author and preacher, but not quite enlightened theological writer, doctor Chalmers; there was also the moderator and procurator and a few elders of the church of Scotland. One of the party noticed our Friend Richard Barrett as they passed by us, giving him a hearty recognition. Soon after these had withdrawn, the folding

doors into the throne room were opened and we advanced three abreast to the foot of the throne, when we spread to about six abreast. Our approach to the throne was made between two lines of military men, denominated "gentlemen at arms," commanded by their standard bearer. These men appear to be mere honorary soldiers, selected for their handsome and prepossessing appearance; they are clothed in fine scarlet dresses with their swords and military accoutrements; as for their fire-locks, formed for show and not for use, as I verily believe, a lady might easily shoulder one without fatigue. We were introduced by sir Frederick Smith. The only female attendants that I saw were the duchess of Sutherland and the marchioness of Tavistock who stood one each side of the throne. I was somewhat disappointed that the queen's mother was not then present, having a great regard for the character of the duchess of Kent, and I always entertained the same for her late lamented consort. I must not forget to mention the two young pages of honor to the queen, whose pretty looking, innocent faces were just seen peeping out from behind the throne, their names, I am told, are Ellice and Cavendish.

Amongst all this grandeur stood we—our spokesman, William Allen, being in the first rank between George Stacey and Josiah Foster; some little conversation passed between him and lord John Russell who stood next the duke of Sussex at the right hand of the throne. William Allen then laid down the address at the queen's feet, and lord John, as I thought (for it was all quickly passed) handed it to the queen, who returned it immediately to lord John, and he again delivered it to William Allen. William Allen then unrolled the address, all eyes being intently fixed on the proceedings. William Allen then (after a short pause) began to read the address in a very deliberate voice, with a little of his solemn yet pleasing euphony; after he had concluded, lord John Russell took the address. He then handed to the queen her answer in writing, which she opened and read in a clear, distinct and audible voice. Lord John then took the answer from the queen and gave it to William Allen who brought it away with him.

Soon after the answer was read, the master of the ceremonies said, "Gentlemen you may withdraw," upon this, our rear rank began to move backwards, and then the others, to the detriment, I fear, of some of our toes; arriving in this inverted position near the doors we faced about, sought our hats in the guard room, and each made his way to his own habitation.

During the reading of our address a great stillness prevailed in the room and much attention was given to the subjects of it by the queen and all present. I thought that I observed, just at first, a half suppressed smile or titter on the countenance of one of the ladies, the plainness of the language and the unusual style of the address would naturally excite such a feeling upon the mind of a gay female; this feeling soon however passed away as the reading of the address proceeded; all present seemed as I thought, and more particularly the queen, seriously impressed with its paramount importance, and a conviction of its sincerity, loyalty and truth.

No remark was made by the queen, or any particular recognition as I perceived, but the most grave and intense attention was evidently given by her to the subject business before her. Upon the whole our visit was agreeable and

interesting; it partook quite as much of a religious as of a civil character, and I think there was evidence for believing that the reading of the address made a serious impression upon the mind of our young queen, and I trust also upon some of her courtiers who were present and heard it. Since the address has been before the public many have spoken of it in tones of approbation if not of admiration.

As I am writing to a lady, and of a lady, I ought not to omit all mention of the queen's dress, which I had nearly forgotten. She was attired in black with a black plume of feathers in her cap, on account of the decease of the late king, her uncle; her hair was very neatly parted on her forehead and fastened back with several small combs, and I observed but few, if any, curls; she wore a broad blue ribbon over one shoulder, which passed under the opposite arm, somewhat en militaire, the ribbon had a large brilliant attached to it; on her arm she wore the star and garter. She looks very engaging in her manners, thoughtful yet youthful, rather short in stature, or rather, hardly of middle height than otherwise, a fine full eye, of a good but not very fair complexion—altogether a pleasing but not strikingly handsome face.

I omitted to mention in its proper place, that we waived the usual honor of kissing the queen's hand, because it is absurdly, if not impiously attached to the form and ceremony of kneeling to the queen, at least bending one knee upon a cushion placed for the purpose.

As I first caught a view of the young queen, in her chair of state on her throne, surrounded by men of wealth, of rank and consequence, all ambitious to obtain the least favor at her hands, and all obsequious to her command, when I saw all this and thought of the one hundred and thirty millions of subjects over whom she holds undisputed sovereignty, the simple girl of eighteen, transformed into a mighty monarch, I was ready to exclaim, what an amazing weight of responsibility rests upon those youthful shoulders, unenviable situation truly, if not pitiable. She has, poor young lady, indeed ascended a fearful pinnacle, and it will require a portion of the Wisdom which is not to be learned in any of the forms of education, to preserve her from the dangers of such an elevation. May a portion all sufficient for her arduous duties be granted unto her.—*From the American Friend.*

FOR "THE FRIEND."

The Swarm of Bees.

"Go to the ant, thou sluggard; consider her ways, and be wise!"—Prov. vi. 6.

If Solomon saw that the sluggard might learn a lesson from considering the ways of the ant, it need not be thought strange if the writer of this received instruction from considering the ways of a swarm of bees. They, and the reflections that followed the sight of them, came at a very unexpected time and place. They had chosen to alight on a tree in the yard of a meeting-house, just at the time the writer, with other Friends, were assembling for worship on a First-day morning. They, of course, agreeably to their instinct, were following their leader, the queen, and we could see that their direction was toward the place she had chosen to alight, yet they seemed slow to gather around her, appearing to be light and airy in their ideas, and inclined to keep on the wing; but they eventually came to a quiet settlement in a condition to be hived in and enter upon the duties of bee life. It would only have resulted in

loss and suffering for anyone to have attempted to drive them from their chosen place of alighting, so I found that I could not drive away the reflections that swarmed into my mind from seeing them without loss and suffering, so I quietly suffered those reflections to alight and effect the purpose designed. The coming together of those bees to the one place and around the one leader, the queen, and the good that was likely to result from this unity of action, conveyed to my mind profitable instruction. This was the first move towards future usefulness; they are ready now to be hived in where their labors would all be brought to the same storehouse, each one contributing its share to the good of the whole colony and though it was but little each bee could do, yet, as they all worked harmoniously together, each one doing its own little part, for the general welfare, though varied their labors, yet each one's work was just what was needed; and by their diligence in their allotted place would not only gather a supply for themselves in time of need, but other palates would be sweetened from the products of their united labors. What a happy result from concentration of labor under the one head. Each of those insects is gifted by nature for the performance of its own particular part entirely independently of the others, yet how futile their individual labors would be if it were not for their harmony and unity of purpose for the welfare of the colony as a whole. Laboring thus together, each one contributing its little mite according to its ability, they gather sweets from many sources and store it in their little storehouses, which are built on a perfect mathematical plan. "Mark ye well her bulwarks; consider her palaces."

As I was led to reflect upon the ways of those interesting laborers, it occurred to me that we, who were assembled that beautiful First-day morning for the purpose of Divine worship, as well as others, might do well to "consider their ways and be wise." That, although we had come together in the capacity of a meeting for worship, with our thoughts, perhaps, turned towards our one Heavenly Leader, yet our minds, like the bees, were afloat in the air, and slow to gather around and close to Him who was seeking to gather us, that we might be "hived in" by his love, and put in a condition in which, however small the capacity of each one might seem to be, we might labor harmoniously together, not only for our own individual good in storing away heavenly sweets for a time of need, but for the good of the whole; and not for ourselves only, as a distinct society, but as we filled with faithfulness our allotted places other lives might also be sweetened, be made better, from the fruit of our labors. But in order for such beneficial results there needs to be a harmonious working together; that though each one of us, like the bees, is gifted for our own particular service, independently of each other, yet, as a society, it was needful for the good of the whole and that we might continue to be a blessing to the world at large, for our labors to be concentrated under the leadership and companionship of Him whose declaration to his disciples of old is the same to them of this day: "Lo, I am with you alway, even unto the end of the world." Dear Friends of every class, fellow members of the same company of believers, let us go to the bees, (as Solomon advises the sluggard "to go to the ant") that we may "consider their ways and be wise." Let us gather close around our leader, as the bees gather around theirs. And as we each one fulfil our own mission, the good

we gather will not only be a blessing to us as individuals, but will contribute to the good of the whole. Harmony of service and labor is too much wanting among us, so that there is not that amount of sweetness and skilled workmanship in our "hive" that there ought to be. As we value the welfare of our beloved Society, that we may continue to be a distinct people, raised up and still kept alive by the Head of the Church for his own blessed purpose, it is important for us, though our lines of service may be different, and are so, that we all keep our eye single to the same Heavenly Leader, thus shall all labor together in the good order of society, and all may find a place to fill in the order of our excellent discipline. Every bee of the hive follows its own instincts in gathering supplies, and so is every member of society at liberty, in the good order of the church, to go forth into any field of labor to which the pointings of the Divine finger may lead them. In no religious society is there the same liberty as in ours for every member to exercise those spiritual rights and callings given them as individuals by the great Head of the Church, and which He sanctifies for his own use. We own but the one great head and High Priest, even Christ, who is given "To be head of all things to the church, which is his body, the fulness of Him that filleth all in all."—(Eph., i: 22-23.)

T. H. W.

Seventh Month, 1897.

Extract from the Memoirs of Thomas Scattergood.

Eighth Month 17th, 1789.—A very large meeting, and a great mixture of different sorts of people, many of whom could not get into the house. I believed it my place to stand forth amongst them with a heart much exercised, on account of the looser sort, not only amongst Friends, but of all ranks. I was led to caution and warn the unwary and frolicksome youth, and to tell them of the circumstance of the young man who was killed at a horse-race (I can well believe he did not want them to engage in such, not only right after a religious meeting, but at any time); remarking that the Almighty warned his creatures in various ways, sometimes by night in dreams and visions, as Job says; and sometimes, by day also. After this, our dear friend, Rebecca Jones, was favored in a large testimony, chiefly to Friends, and at the close of the meeting, when about to part, I had again to stand up and warn the youth in a particular manner, that they should return from the meeting home, under a thankful sense of the favors received, and keep out of lightness and frolicking.

The following account is furnished by another hand:

"At our last Quarterly Meeting, our beloved friend, Thomas Scattergood, in the course of his public testimony, in moving language, warned the youth present to beware of wanton behavior, dancing, frolicking, etc., stating that he had known several instances of Divine displeasure being manifested to individuals who had attended such meetings as these, and directly afterwards had gone to horse-races and other sinful pastimes. One instance he mentioned of a young man, who, on his way home from a favored meeting, falling in with a company of persons who were collected for a horse-race; they urged him to ride one of the horses; he at first refused, but being pressed by some of them, at length yielded; and in the race was thrown from the horse, which occasioned his death. He said it ap-

peared to be his business to warn the youth present to beware of such conduct, lest some of them might be made like examples. 'I do not say,' said he, 'it will be the case, but I find it my place to proclaim a solemn warning.'

On Third-day our meeting ended. Twenty-seven persons, chiefly young people, embarked on board a boat bound for Sandy Hook, but before they set off it was observed that several of them were discouraged and ready to give it up; and on their way it was remarked how dreadful it would be if any unfavorable accident should happen, after having been at meeting and hearing the advice then given. On Fourth-day they went to view a monument erected over a person of distinction, who, with twelve others, perished there not long before. On Fifth-day they walked to the light-house, and on their return went on a narrow reef of sand, which is bare at low water, as also the way to it; on this they spent some time in walking, etc. At length, observing the tide to run fast, they were alarmed, and concluded to return. But alas! the sea had hidden their path, and covered all their way-marks. However, they made the attempt, and as they were pressing on eleven of them suddenly stepped into the deep, were overwhelmed as in a moment, and seven of them perished. The others, with the assistance of some of the company who could swim, got to the shore, though almost spent. Four of the bodies were found and brought up here (Rahway) on Sixth-day. The next day was appointed for their interment, and notice being given, a great concourse of people attended; after which a meeting was held wherein our beloved friend, Thomas Scattergood, was enabled to preach the Gospel, pertinently to exhort all present to profit by the present calamity, and feelingly to impart a portion of consolation to those who drank largely of sorrow's streams. He had not felt easy to return home after our Quarterly Meeting ended; but, waiting in great exercise of mind, was not able to discover the cause of his being thus detained.

On Sixth-day morning he retired into a private room, and sitting a while under the like pressure of exercise, a messenger stepped in with the foregoing sorrowful tidings. Then he could account for the trying dispensation he had passed through, which he related in his discourse to the crowded audience, observing that it might besaid of him as of Nehemiah, "Why art thou sad, seeing thou art not sick?" "I was not sick," said he, "but felt such oppression of exercise that I thought of taking my bed."

3rd.—Attended two pretty large meetings in Rahway; had large, open service in them; and in the evening went to visit the afflicted widow of —, who perished, and is not yet found. Here we met with a number of neighbors, and it was, I hope, a humbling, awful time, which will be remembered, and the poor widow, I trust, was somewhat strengthened and encouraged."

Indian School at Hoshangabad.

We have now one hundred and ten girls, many of whom are still unsupported. After last hot weather holidays, eighteen boys and girls were collected to come back to school from the native villages. It was one of the most lively railway rides I ever had. On arriving at Itarsi station I asked for my children, and was shown some perfectly naked, wild-looking little figures, amusing themselves by climbing trees and pushing each other into puddles. We got them collected, and gave them fruit and sweets to employ themselves with until the train

started, after which they sang lustily, and made the noises of various animals during the short ride to Hoshangabad. Most of these children have now been with us several months, and are settling down into clothed and ordinary school-girls.

Last autumn we had a great many new girls, in consequence of the great distress caused by the famine. It was very sad indeed to see their hollow eyes and sunken cheeks. Such skeletons! and the sores some of them suffered from were very bad. They generally had no clothing but a few charms on a string, or a bit of rag. They were so caked in dirt that it was some time before we could get them clean. One small woman of seven or eight years came by herself, and said she wished to live with me, so she had come. She had no parents, and her brother had left her. When asked if she thought we would feed her, she only smiled, and said: "Whether you beat me, or starve me, and if you give me no clothes, yet I am not going away; I shall live with you." Another little girl of about seven years was brought by some neighbors; they said they had known her parents, who were dead. This baby child had been lost for three years, and was found forcing her way with a basket amongst the people on the relief works, trying to earn a few cowries as she was wandering around on her own account. She was so dirty that a man offered to brush her down, if he might stand her in a large rubbish basket. It often takes many washings to get these little wanderers clean, and more than as many tellings to teach some of them not to use bad words. It is very wonderful how soon they like to be clean and tidy, and become ashamed of their former ways.

Early in this year we had the joy of seven or eight of the older ones acknowledging their trust in Jesus and their desire to serve Him, and we much hope they may help to teach some of the many new and ignorant ones something of what they have proved to be a help and joy to themselves. Each older girl has a little one to "mother," and some of them grow very fond of their little charges.

Our children are kept to native ways and dress as much as possible, grind their corn, cook their own food, and eat it from brass dishes with their fingers, do their housework, and learn to make and mend all their own clothes.

KATHARINE DIXON,

HOSHANGABAD.

BREAD IN THE DESERT.—A Christian physician relates this bit of personal experience, which is published in the *Free Methodist*:

"I was going to California in the year 1850, across the plains. We had used up all the provisions. Our last crust of bread was gone. Starvation stared us in the face. We were in a desert, far from all human help. I felt if there ever was a time when I should exercise faith in God now was the time. I went out of the camp, and got down before the Lord and besought Him for deliverance. While I was on my knees pleading for God to help us I was directed to go up a stream that ran near us and I should find bread. I then arose and started, feeling confident that my prayer was answered and that we should find help. It was then nearly dark, and I went on until the last vestige of twilight had disappeared. It was quite dark, but I pressed forward. Suddenly, as I went around a bend in the creek, I came upon a party of about forty men. The first man I met

was a college classmate of mine. They were a party of miners who were out prospecting, and had become bewildered and lost. They had wandered about, supposing they were on the other side of the Nevada Mountains. They were well supplied with provisions, and were about to throw away sacks of flour and other articles, of which we stood in need. They supplied our wants, and we furnished them with some boots and shoes, which they greatly needed, and gave them such information as to their whereabouts and such directions as enabled them to reach the place they desired. We were made a blessing to one another and went on our way rejoicing. I believe God sent us this help just as truly as if He had rained us down bread from heaven."

IN DISGUISE.

I met Him to-day in the wintry street,
The Christ on the cross who died,
All hungered and cold in the wind and sleet,
With bleeding forehead and hands and feet,
And I blindly thrust Him aside.

Had He only come with the crown of thorn,
Or the nail-prints, ruby-red;
Had the palms that pleaded for alms but worn
Their wounds, I had not put by in scorn
His piteous plea for bread.

But idly now and all in vain
I grieve for the grace gone by,
And muse, "Might He only come again,
I'd pity his plea and ease his pain
And hearken unto his cry."

Nay, nay, for the blind distinguisheth
The King with his robe and crown;
But only the humble high of faith
Beholdeth Jesus of Nazareth
In the beggar's tattered gown.

I saw Him not in the mendicant,
And I heeded not his cry;
Now Christ in his infinite mercy grant
That the prayer I say in my day of want
Be not in scorn put by.

—British Weekly.

First-day Observance.

Under a grieved sense of the loss which it would seem many are suffering in these days of many bicycles, from the use of them on First-day, as well as from other misappropriations of the privileges proffered by the day, serious considerations have been awakened.

One special plea has been urged by some, that on other days they have so little time for their wheels, and they want this exercise and change. But—pausing to think—is there not a matter far more important for which on other days too little time is taken? That is—time for retirement and the placing of one's self in that condition for the reception of spiritual food for which First-day is particularly favorable, relieved, as it is, in large measure, from business and secular cares.

"The life (the spiritual life) is more than meat." Our bodies call for food daily, and several times a day; and it is also true our spiritual existence requires food for sustenance and growth, daily, and all through each day; but with First-day are often provided peculiar facilities for seeking, as it were, the double portion of manna, and, with less interruption, to imbibe Heavenly strength, within the shut door of the heart's closet. Those who are attentive to these opportunities are likely to value them most and be solicitous for their renewal, while those who make but little use of them do also greatly need to seek benefit therefrom.

Shall we hinder this by dwelling on the cur-

rent news of the day, in newspapers; flocking with merry companions at home, or racing over the country—accompanied, it may be, by casual acquaintances, whose influence is hurtful—pernicious—"the corrupting influence of worldly association,"—neglecting, meanwhile, or forgetting, the precious visits of the Saviour in the quiet of our own homes. Those of us whose hearts are tender and minds awake have the "talent" of opportunities, of which First-day is one. How are we going to render our account for it? As well used, or misused?

Some talents may be dis-used; this is used—well or amiss. We do not live to ourselves, or die to ourselves; and so we have also need to consider the appearance—whether our example would be misleading, even though we might not feel an action intrinsically wrong.

Secular newspapers, much needless work, social distractions, a great number of people on the move over the country, (on one recent First-day it is reported over one thousand to Atlantic City) often using great exertions—it may be sometimes to their injury or death—these are features of the modern First-day, which it is deplorable to see creeping in among our members and the world at large. It will not answer to say they might do as bad or worse in other ways. Let each act be judged on its own merits, whether right or wrong; not whether, according to our standard, better or worse than another.

When the Lord Jesus was on earth in human form He put the question: "Is it lawful to do good on the Sabbath day, or to do evil? to save life or to kill?" "But they held their peace," and He was "grieved" for the hardness of their hearts, who were unwilling readily to accord it right to do good on the Sabbath day. At that period, and in the early days of our Society, a superstitious kind of observance unduly hampered the people; but now, in the "day set apart," how are the many—(might we not almost say, how are the people in general) sliding in the opposite direction, and awakening concern on the part of the serious, lest our privileges, as a community, are, in this respect, to be curtailed.

Since commencing this article I have met with a copy or extract from the London epistle, 1817, in which occurs these words:—"Dear Friends: In turning our attention to the state of the Society, as it has now been laid before us, the proper employment of the first day of the week, the day more particularly set apart for public worship, is a subject that has claimed our serious attention. It is no small privilege to be living in a country where much regard is paid to this duty, and it highly becomes us to be careful that our example in this respect be consistent with the profession we make to the world. We desire that heads of families and our younger friends also, may closely examine whether they are sufficiently solicitous to improve that portion of this day which is allotted to the great duty of meeting with their friends for the purpose of Divine worship. Many have derived great increase of strength, both at these and other times from retiring to wait upon the Lord; from reading the Holy Scriptures with minds turned to their Divine Author, in desire that He would bless them to their comfort and edification: and from perusing the pious lives and experiences of those who have gone before them." . . . "Those of the class whom we have just been addressing may sometimes feel that their faith is low, when about to attend their meetings in the course of the week, it may be, under great outward difficulties.

These sacrifices of time, and opportunity of

withdrawing from worldly cares, have been blessed to many; they have proved, in seasons of deep trial and discouragement, times of refreshing from the presence of the Lord. The waiting, dependent mind has thus been enabled to put on strength to persevere in that Christian course; and under the pressure of many troubles and perplexities, to experience an increase of faith in the merciful and omnipotent care of our Great Creator."

By a note in the Journal of Stephen Grellet, he who, in the change from infidelity had had much forgiven, and who learned and who loved much, we may find that in New York Yearly Meeting in 1808, "An exercise feelingly came over friends on account of our young people, that the parents should increasingly manifest their concern for them, by training them up in a religious life and conversation consistent with our Christian profession, and that, as a proper step thereto, a more strict care should be exercised by parents and guardians over the youth, especially on the afternoons of First-days—that instead of spending their time in visiting, or in unprofitable company, they should endeavor to keep them at home, reading together the Holy Scriptures, and also other books calculated to bring them to a knowledge of the truths of the Gospel, and the consolations of the Christian religion, that thereby they might become better acquainted also with the nature of the profession we make as a religious Society, to ignorance of which may be traced many of the out-goings from among us, as is lamentably obvious. The interesting subject was so deeply felt in that meeting that an appropriate minute was made thereon, and a committee of three men and three women Friends was separated to attend, as their way should open, all the subordinate meetings of that Yearly Meeting, and to enforce, as they should receive Divine help, the necessity of this pious and important concern. I was one of a committee separated to that service."

Later, in his Journal, he mentions a man who was the son of pious parents, but who became the companion of evil men and departed far from the safe enclosure; of this he bitterly repented, and shortly before his death, which occurred as a result of his evil-doing, he left special instructions as to the training of his children, referring to his approaching violent death as a "Consequence of his disobedience to them, and particularly in having disregarded the due observance of [First-day] so contrary to their parental entreaties. Having begun to do so in the afternoon it had led him into evil company, and, step by step," . . . he had fallen.

"He most earnestly entreated his wife to guard very particularly the children from such dangerous and ungodly practices, and to spend the afternoons and evenings of the [First-day] in attending religious meetings, and reading the Bible and books of devotion."

Signal cases are on record of distress and disaster terminating First-day pleasure-seeking in a worldly way.

In Friends' Library, Vol. VIII., p. 20-23, are given instances of the exercise of Thomas Scattergood, not only with regard to the harm of sinful pastimes, such as horse-racing, dancing, etc., but of the marked and serious consequences which had succeeded lightness, etc., after attendance at religious meetings. In one case, the unheeded warning to return quietly home after the solemn meeting they were then having (which, however, in this case, was not on First-day) was disobeyed, instead, by some present, who started on a pleasure trip, during which seven were

drowued. It is of vast importance:—to realize the value of the soul's interest above every change or "exchange:" to heed the urgency of the call, to accept the *desire* for, and proffer of God, while it is extended and felt; to "seek the Lord while He may be found, and the Kingdom of Heaven first, appreciating that we cannot command these ourselves, and know not when, if ever, the offer or desire will be renewed; to shun the fearful sentence being executed upon us—"He that, being often reproved, hardeneth his neck, shall suddenly be destroyed, and that without remedy;" and recognizing our accountability for privileges to grasp *all* the opportunities for receiving Heavenly, soul-illuminating "oil" in our vessels—for "when once the Master of the house has risen up and hath shut the door," on which side do we want to be? *without*, in the darkness and horror of the Lord's displeasure? or *within*, in the glorious light of his approval?

A. T. G.

PHILADELPHIA, Sixth Month, 1897.

Reminiscences.

Our late friend Christopher Healy, often gave in conversation, interesting accounts of his experiences. On one occasion, it being remarked, that D. Cope had sat through an appointed meeting in silence. He pleasantly queried, "Was the room too smoky to preach in?" and added, "I remember that when I was down East, in the state of Maine, I attended a meeting at a place, whose name I cannot recall, but I know that it had a very nice name." One present asked him if it was Unity, yes, said Christopher, that was the very place. They had built themselves a very snug house, and it was finished in a comfortable manner, only they had not yet got a stove, and so as the weather was cold, they had put some fire in a portable furnace, and turned a potash kettle over it. As I said before, things looked snug and comfortable, and the people themselves appeared well enough, but their queer kind of stove did not do very well, for it smoked so badly as to make us very uncomfortable. I felt tried and uneasy, but kept hoping that it was the stove's fault that I felt so. And Friends kept working at it, trying to make it do better, but the more they tried the worse things became, at length they fairly put the fire out, and then the smoke cleared away, but it was not so with my uneasiness. The longer I sat the worse I felt, until I could not sit still and bear it any longer, so I said: Friends when I first sat down and looked over the meeting and saw what a nice little company of plain consistent looking Friends you were to my outward eye, I said in my heart, surely I shall find some spiritual good among you also, but when I found that my mind was becoming more and more distressed, and my spiritual vision growing dimmer among you. I hoped that the smoke which has annoyed us was the cause of it, but I am now convinced that the smoke had nothing at all to do with it, for that is gone, and so far from getting ease I find myself growing more burdened and oppressed. Indeed Friends I am sorely tried, what the cause of my trouble is you probably know better than I do, but it appears to me that there is some dark and bitter thing among you, which is rending and dividing you, and which will, if it is not soon removed, break up your meeting, separate you from the Truth, and scatter you abroad upon the face of the earth. Look to yourselves, and remove the evil while you may. Friends I have nothing more to say

to you. I felt, said Christopher, "a good deal uneasy that afternoon, and was jealous over myself, lest I had in some measure, been led to judge of their inward condition, in too unfavorable a light or had expressed myself too bluntly, so as to wound rather than heal.

But when I was enabled to search my heart as with the caudle of the Lord, I could not see that I had done wrong, and therefore, became easier. However, when the Friend lit me to bed that night I told him of my uneasiness, and that I was fearful I might have gone too far, or beyond what Truth would warrant. But thou knows whether I did or not, for thou art an elder and sits at the head of this meeting, and I would like to know if thou hast freedom whether there was cause for my distress on their account or not. He replied, "Make thyself easy, there is cause for all thou said to us," and then told him of their members being nearly equally divided, in regard to a belief in the guilt or innocence of one charged with immorality. Perhaps it was the next day continued Christopher, that we stopped at a Friend's house, where I soon felt very much at home, both the man and his wife seemed to be, and I have no doubt they were, solid and consistent Friends. They kindly invited me to come there and dine after meeting. I told them I thought I should. At that meeting an old man walked up into the gallery and thrust himself down between me and my companion. I felt very uncomfortable in having him sit there. He was not only repulsive in his outward appearance, but the more I looked into him the darker he appeared. He seemed to be there as a thorn in the flesh, or as a messenger of satan, to torment me. He did not, however, prevent me from obtaining relief in that meeting. I went home and dined with the friends, but had not been long in the house before I saw this disagreeable old man come in, I must confess I felt sorry when I heard the Friend call him father, he staid and dined with us, but soon after left us, and we had a very pleasant and satisfactory visit with these Friends. He being an elder I went with them to take tea at a sister's, and she was an elder to, and I thought one of the right sort. But my visit there was soon clouded by the coming in of the same dark old man, who soon engrossed nearly all the conversation to himself, telling us what great things he had done, and how many he had convinced of Friend's principles, mixing it up with much light and frivolous discourse, in such an overbearing and withal dry manner as was very burdensome to my mind. I bore it all for my friend's sake as long as I could, at length I could bear it no longer, so I broke right out upon him, and said: "I have been acquainted with Presbyterians, and Baptists, and Methodists, and almost all kinds of people, and I must say that the poorest sort of people in the world that I know anything about, are dry Quakers, and thou seems to be the poorest and dryest specimen of this kind I have ever seen. I have examined thee inside and outside, and I cannot find any one good thing about thee, but believe thou keeps good from others, and art a stumbling block in the way of inquiring minds, and it seems to be my place to set the judgment of Truth over thee, and to warn thee to repent, if yet thou mayest find place for repentance and grace to help in time of need, which will assuredly, either sooner or later, overtake thee."

The old man, continued Christopher, had not a word to say for himself, but soon left us. I felt very uncomfortable, as you may suppose, and turned to his children and said: "I am in

a great strait, indeed, I am sorely tried, for I fear I have hurt the feelings of you my dear friends, for whom I feel much sympathy, and tender regard, and with whom I have near unity of spirit. But it did seem my duty to speak thus roughly to your aged parent, and to rebuke him sharply, and in looking over it I can not see that I have missed it or said a single unnecessary word to him, and it is only on your account that I feel tried."

His daughter then said: "We do not wish thee to be troubled for what thou has said, for though it is painful for us to hear such things spoken to our aged parent, it is much more so for us to know that he deserves it. Thou art not the first Friend who has been led to deal thus plainly with him. And then she went on to detail some of his inconsistent conduct. It is necessary in some cases, as the apostle advises, to "rebuke sharply."

One of C. Healy's brothers lived not far from my residence in Ohio. He was not of good moral standing in that community. E. Robson having a public meeting near, he attended it, and at the close, by way of introducing himself, asked if she was acquainted with his brother Christopher. "Yes, and he is a better man than thou art." Such unexpected reproof may, under Divine direction, be useful towards bringing one to a true sight of himself. "The foolishness of God is wiser than man."

The celebrated preacher, Rowland Hill, would sometimes stop in the midst of his most solemn discourse and tell a pleasant or lively anecdote. This at times grieved some sober listeners. It is said that one of this class, having a young man, a nephew, about going to India, was desirous some serious impressions might find place in his mind ere he embarked, and to this end took him to hear several noted ministers, but their exhortations, weighty as they seemed, made no impressions, and the young man was full of criticism. At length in despair he took him to R. Hill's chapel, inwardly hoping that the preacher would be in one of his most serious moods, or at least refrain from anything that might be turned into ridicule. To his dismay, however, R., pausing in his serious discourse, began a story on this wise, "My friends, I want to tell about a man taking some pigs to market. The pig, you know, my friends, is a very stubborn animal, and has a will of its own, and that will is generally in direct opposition to that of the person who drives it, but I lately saw a man who had no trouble at all. He just went the way he wanted the pigs to go, and they followed him. I wondered why they did so, till I found he had his pocket full of peas, and occasionally he would throw out a handful. Well, the pigs wanted the peas, and so they followed on. Now, my friends, satan is just like this pig-driver. He throws out temptations and allures us to destruction." Our sober friend was grieved and feared to meet his companion, thinking how merry he would make himself over the story. But he found the young man looking very serious, and he said, "What the preacher told us about the pigs made a great impression on me. I am afraid that I am just like one of them."

"Full many a shaft at random sent,
Finds mark the archer never meant."

Christopher Healy in speaking of the necessity for acknowledging even what would be called small faults, said, "I remember while in England, having eaten something which gave me the colic. While suffering from it I was betrayed into irritability of temper, and in conse-

quence of not keeping so strict a watch over my temper as I ought to have done, I said a few words impatiently, for which my conscience smote me. I do not remember the words, but I soon found the sting in my conscience harder to bear than my bodily pain. I think there were twenty or more friends in the room, eating dinner. As I could eat none, I sat there rocking backward and forward as long as I could. At length I spoke right out, 'Friends, I cannot bear this any longer, for I feel that I did very wrong in saying those few words just now, but I desire to be forgiven, which I cannot hope for, without acknowledging my fault in the presence of all you who heard me.' One of the company immediately said that he did not see that I had said anything for which I need express sorrow, and so did divers others. But there was a plain and simple looking woman present, who, I think was a minister, who said, 'I am truly glad that our dear Friend has been made willing to cure his fault thus publicly. I, like the others did not at the time perceive any evil in the words he uttered, but I now see that he has taught us a lesson, and given us an example, which I hope we shall try to profit by, for I see that we are not so watchful over our spirits and careful of our words as we ought to be, and I hope we shall all endeavor to get low and humble enough to imitate our tender-spirited Friend in condemning our faults whenever we are betrayed into them. It has been, I must say, a very instructive lesson to me, and I hope it will be so to all of us.'

C. said the Friend's remarks had a very reaching effect upon the whole company, and "I felt myself healed at once, so that I was able to go to an appointed meeting that P.M., which proved indeed a very satisfactory one, and the Gospel message flowed through me, as I scarcely remember it to have done before. And," he added, "I do believe that I should not have been able to open my mouth that day in the way of ministry, had I not been faithful in condemning my fault, and I know that I lost nothing in the estimation of these Friends by doing so. And my Heavenly Father was well pleased with the sacrifice I made of self on the altar of humility and Truth."

(To be concluded.)

FOR "THE FRIEND."

By direction of the Yearly Meeting of Philadelphia, Fourth Month 16th, 1855, a paragraph in reference to the separation in Ohio Yearly Meeting in 1854 was added to the epistles addressed to the Yearly Meetings of North Carolina and Indiana. In this paragraph is the following language: "Being convinced that the meeting for which Benjamin Hoyle acted as clerk is the original and only legitimate meeting of Ohio, we have continued our correspondence with it."

BRIEF NARRATIVE :

"In consequence of the conclusion as above, the Yearly Meetings of Indiana, New York, North Carolina and Baltimore, declined correspondence with Philadelphia Yearly Meeting. These four Yearly Meetings make the resumption of epistolary correspondence with them depend on our Yearly Meeting [Philadelphia], setting aside its former *deliberate judgment*, and refusing longer to unite with their brethren in Ohio." (*Italics mine*). See "*Brief Narrative*" or what those Yearly Meetings say. Following the chain—in the epistle sent by Philadelphia to London in 1856 (alluding to the separation in Ohio) is the following: "The whole proceeding

was subversive of the order and discipline of our Society; and we have continued our correspondence with the Yearly Meeting of Ohio, with which we have long held a brotherly intercourse, of which Benjamin Hoyle has been the clerk for several years, and acted in that capacity at their last Yearly Meeting."

The minute which Wm. Evans made, Fourth Month 21st, 1857, in Philadelphia Yearly Meeting upon the important matters referred to the Representative Committee, concludes thus: "It being clearly understood that they are not to interfere with or unsettle any of the previous decisions which the meeting has come to."

In the report of the committee to the Yearly Meeting in 1858 they say: "The way did not open to recommend the resumption of our correspondence with other Yearly Meetings at the present time, which was adopted by the meeting." Now, is it not *fairly to be inferred* that the committee, by including Ohio Yearly Meeting in their report, did interfere with the previous "deliberate judgment of the Yearly Meeting" in regard to the correspondence with Ohio? and the Yearly Meeting, by adopting the report, turned aside from its former deliberate judgment. As it was the judgment of Samuel Bettle "to discontinue correspondence with all other Yearly Meetings," he was with those who opposed the deliberate judgment of Philadelphia Yearly Meeting to continue its correspondence with Ohio; and his expressed conviction to Morris Cope—"that if Philadelphia Yearly Meeting shall fail to maintain its integrity in the Truth independently of any other bodies claiming the name of Friends, it will not be very long until there will be no Yearly Meeting of Friends in existence,"—is an unwarrantable assumption, as it conveys the opinion that if Philadelphia Yearly Meeting fails (as above expressed) other Yearly Meetings would fail also.

ASA BRANSON.

FOR "THE FRIEND."

An Appeal for Scattergood Seminary.

Like most private schools, Scattergood Seminary Centerdale, Iowa, is very much in need. The school was founded in 1890. It is in charge of a committee appointed by Hickory Grove Quarterly Meeting of Friends. The school is similar to Barnesville. Many Friends here are doing all in their power for it, but the demands are heavy. Our greatest need, of course, is a more liberal endowment; but prominent among our minor needs is better library and laboratory equipment. With the exception of a few late books, like Stephen Grellet's Journal, we are pretty well supplied with *Friends'* books. But we greatly need reference-books, histories, biographies, books of travel and general literature, etc. Our entire library numbers but three hundred and fifty volumes. If Friends anywhere will kindly donate such books, or money to purchase them with, their gifts will be highly appreciated.

Joseph J. Coppock, treasurer of the committee, or Henderson McKinney, principal of the Institution, will gladly receive any contribution for the school. We believe the cause is, in every way, deserving.

H. M.

THE FRIEND.

SEVENTH MONTH 24, 1897.

The article furnished by our valued Friend, Asa Branson, of Ohio, which may be found in the present number of THE FRIEND gives in the main a correct statement of the position as-

sumed by Philadelphia Yearly Meeting in reference to the separation in Ohio Yearly Meeting in 1854. But we think our friend gives a construction that was not intended nor accepted at the time, to the words of the minute adopted in 1857—that the Meeting for Sufferings, to whom was referred the consideration of the question of correspondence, "*are not to interfere with or unsettle any of the previous decisions which the Yearly Meeting has come to.*" I remember my own impression at the time, which was that the previous judgment of the Yearly Meeting as to which body in Ohio was to be recognized, was not to be interfered with; and such, I believe, was the general understanding; but it does not seem to me that the adoption in 1858 of a conclusion to drop for the time correspondence with all other Yearly Meetings was any interference with the previous decisions of Philadelphia Yearly Meeting in regard to the separation in Ohio.

The recommendation to suspend correspondence was distasteful to many, but was acquiesced in, with the belief that it made no change in the position of Philadelphia Yearly Meeting in the controversies which then agitated the Society of Friends.

As to the remark which Samuel Bettle made to Samuel Cope, it must be taken as the feeling of one man, but he was a man of such wisdom and foresight that it may well serve as a caution to the members of Philadelphia Yearly Meeting to be careful that they maintain their integrity in the Truth.

SUMMARY OF EVENTS.

UNITED STATES.—The Tariff bill was reported to the House of Representatives on the 19th inst., and passed that body by a vote of 185 to 118.

Governor Taylor, of Tennessee, has appointed Thomas B. Turley, of Memphis, United States Senator, to succeed the late Senator Harris.

President McKinley has issued an order suspending the operation of ex-President Cleveland's order consolidating the pension agencies of the country and reducing their number to nine from eighteen. The effect of this order is to continue in operation the present arrangement without any change whatever.

The President, according to a Washington despatch, has finally determined to restore the Consular fees cut off by the last Administration.

The Senate Committee on Foreign Relations on the 14th inst. agreed to report a resolution for the ratification of the Hawaiian annexation treaty without amendment. Of the eleven members of the committee only seven were present. These were Davis, Cullom, Foraker, Clark, Morgan, Turpie and Daniel, and of these all but Turpie and Daniel cast their votes for the resolution of ratification. Senator Frye's vote was also cast in that interest by Senator Davis, Frye having left instructions to this effect. There was a general understanding that the committee should make no effort to secure the consideration of the treaty during the present session.

Our Government has directed United States Minister Woodford to formally present to the Spanish Government and press the claim of the family of the late Dr. Ruiz for indemnity in \$75,000 on account of his death in jail in Cuba.

The State Department has been informed of the accession of Korea to the Universal Postal Union.

The total exports from the United States for the fiscal year ended Sixth Month 30th, 1897, amounted to \$1,051,987,091, as compared with \$882,606,938 for 1896. The excess of exports over imports was \$287,613,186.

The number of silver dollars coined at the United States mints during the last fiscal year was 21,203,701, on which the seigniorage, or profits to the Government, amounted to \$6,336,104.

The Director of the Mint has been advised of the arrival of \$500,000 in gold from Alaska at the San Francisco mint. An equal amount was expected to arrive this week.

The National Indian Teachers' Association, at its fourth annual session in Omaha last week, adopted resolutions favoring a compulsory education law for

the reservations and urging that Indians be given preference in the Indian service in all positions they are competent to fill.

Two new geysers have recently appeared at Mora Bay, on the coast of California, in a region where none had been known before.

The steamer *Hope*, with the Peary and other Greenland expeditions on board, sailed from Boston on the 19th inst. The object of the voyage is to establish a settlement at a remote northern point in Greenland, which shall be used as a base of supplies for an expedition in search of the North Pole under Lieutenant Peary in 1898. In this end a party of Esquimaux will be established at the new settlement, and will during the next year be engaged in making preparations for Lieutenant Peary's expedition.

A despatch from Cripple Creek, Colorado, of the 13th inst., says: Photographer Yelton to-day returned from a trip to Cow Mountain, about six miles east of this city, where he had been to obtain views of a most remarkable cavern discovered by sinking a prospect shaft. The cave was discovered by parties who were doing their assessment work on a group of claims on Cow Mountain. A man was picking in the bottom of a ten-foot hole when suddenly his pick went through the rock into what proved to be a great cavern. Rocks dropped into the hole struck bottom in about two seconds. The men got a rope, and fastening it securely above, descended to explore the immense cavern, which proved to be a veritable storehouse of ice. Stalagmites and stalactites of pure ice stood like cypress trees from the floor and hung like a ghostly fringe from the ceiling.

After an inspection tour of forty days to the industrial centres of the United States, the foreign members of the Advisory Board of the Commercial Museums returned to Philadelphia. On the 19th inst. the delegates held a symposium on reciprocity at the Museums, and discussed "Trade Possibilities with the United States."

During the fiscal year ending Sixth Month 30, the value of dutiable goods arriving at this port was \$48,072,672, as against \$43,840,836 for the preceding year, and the exports amounted to \$46,993,640, as compared with \$39,436,034 during the previous twelve months.

Deaths in this city last week numbered 628, which is 102 more than the previous week, and 33 more than the corresponding week of 1896. Of the whole number 205 were under one year of age; 115 died of cholera infantum; 46 of consumption; 27 of heart disease; 24 of old age; 24 of marasmus; 23 of convulsions; 22 of pneumonia; 20 of inanition; 18 of inflammation of the brain; 15 of apoplexy; 14 of diphtheria; 13 from casualties; 13 of inflammation of the stomach and bowels; 11 of cancer and 10 from sunstroke.

Markets, &c.—U. S. 2's, 96½ a 98; 4's, reg., 111½ a 112; coupon, 112 a 112½; new 4's, reg., 123½ a 124½; coupon, 124½ a 125½; 5's, 114½ a 115; currency 6's, 101½ a 101¾.

COTTON was steady on a basis of 8½c. per pound for middling uplands, but spinners bought sparingly.

FEED.—Winter in bulk, quoted at \$10.25 a \$11.00, and spring in sacks at \$10.25 a \$10.75 per ton.

FLOUR.—Winter super, \$2.75 a \$2.90; do., extras, \$3.00 a \$3.25; Pennsylvania roller, clear, old, \$3.70 a \$3.85; do., do., new, \$3.50 a \$3.60; do., do., straight, old, \$3.90 a \$4.00; do., do., do., new, \$3.65 a \$3.75; Western winter, clear, old, \$3.75 a \$3.90; do., do., straight, old, \$3.90 a \$4.00; do., do., patent, old, \$4.15 a \$4.35; spring, clear, \$3.40 a \$3.75; do., straight, \$3.90 a \$4.15; do., patent, \$4.20 a \$4.35; do., favorite brands, higher. City mills, extra, \$3.10 a \$3.40; do., clear, \$4.00 a \$4.15; do., straight, \$4.15 a \$4.25; do., patent, \$4.35 a \$4.60. **RYE FLOUR.**—\$2.25 a \$2.35 per bbl. as to quality.

GRAIN.—No. 2 red wheat, 77½ a 78½c.

No. 2 mixed corn, 30 a 30½c.

No. 2 white oats, 24½ a 25c.

BEEF CATTLE.—Extra, 4½ a 5c.; good, 4½ a 4¾c.; medium, 4½ a 4¾c.; common, 4 a 4¾c.

SHEEP AND LAMBS.—Extra, 4 a 4¾c.; good, 3½ a 3¾c.; medium, 3 a 3¾c.; common, 2 a 2¾c.; lambs, 4½ a 6c.

HOGS.—5½ a 5¾c. for best Western, 5 a 5½c. for other Western, and 4½ a 5c. for State.

FOREIGN.—Secretary Curzon stated in the House of Commons on the 19th inst., that the British Government had declined the request of the United States for a conference to consider more adequate regulations to prevent the extermination of seals, as such a conference would be premature until the experts now engaged in collecting statistics shall have completed their work.

A joint proposal of bimetalism was presented to Great Britain on the 15th inst., on behalf of the Uni-

ted States and France. The British Cabinet will give its answer at a subsequent conference. It is reported that an international conference will be summoned, probably to meet in the United States, with Great Britain participating. All the delegates will be uninstructed with regard to the ratio.

The strike of the engineers in London, it is thought, will be a long struggle. Both the masters and the men have refused all offers of arbitration. Forty London firms have joined in the lockout. About one hundred thousand men will be idle.

The population of Iceland in 1894 was 72,177. Prior to 1890 there was a good deal of emigration, chiefly to Winnipeg, but there has been very little since that year. Sixty-five per cent. of the population live by rearing sheep and cattle, and eighteen per cent. by fishing.

Harvest in Hungary is proceeding. It is estimated that the yield of wheat will be 28,000,000, to 29,000,000 metric hundred-weight, as compared with 30,000,000 metric hundred-weight in 1896; that of rye, 10,300,000 metric hundred-weight, against 13,400,000 last year; barley, 9,300,000, against 12,900,000, and oats, 8,700,000, against 10,900,000.

A violent earthquake occurred in the Island of Stromboli, one of the Lipari group, off the north coast of Sicily, on the 17th inst. The shock was followed by an active eruption of the volcano of Stromboli.

The Berlin correspondent of the *Standard* says that, while celebrating Christmas Eve in the German manner, the Czarina was asked by her husband to express a wish. She whispered: "Please permit a little more religious toleration." The Czar answered smilingly, "That will come bye-and-bye."

The Czar has not forgotten his promise, as it has been reported, but has issued a ukase cancelling that of his father, Alexander III, which ordered that every non-Orthodox person in Russia who married an Orthodox person, should sign a document declaring that he would baptize and educate his children in the Orthodox faith. The ukase of Emperor Nicholas permits children of mixed marriages to be educated in the religion of their parents, sons in that of their father and daughters in that of their mother.

Turkey, after presenting a new and unacceptable frontier scheme to the Peace Conference, was informed that the Conference would adjourn until the frontier line traced by the military attachés was accepted.

The Ambassadors have asked for a written declaration regarding the intentions of the Turkish Government. If not received peace negotiations will be suspended and the whole matter referred to the Powers, with a view of adopting coercive measures.

Turkey has despatched an ultimatum to Persia demanding the withdrawal of Persian troops from Turkish territory, near Kerbela. Russia is believed to be behind Persia.

A despatch from Tromsø, Norway, of the 16th, says: "The steamer *Svenskund*, which has arrived here from Spitzbergen, reports that Herr Andree, the aeronaut, ascended in his balloon on Sunday, the 11th inst., at half-past 2 in the afternoon." A later account states that the wind was gusty at the time of the ascent, but that with two companions, Andree started safely in his air-ship, and moved northward in exactly the direction desired. They narrowly escaped being driven against the rock in Smeerenburg Sound.

There has been a satisfactory rain-fall throughout the North-west provinces, India, and the authorities intend to reduce considerably the extent of relief work.

The railway between Cape Town and Bulawayo, which will be completed about the end of Tenth Month, will shorten the time between the two points from 260 to 85 hours, and will place the capital of Matabeleland well within three weeks of England.

The commerce between Brazil and the United States in 1892 amounted to \$133,000,000, and this year it will fall below \$84,000,000.

The Canadian Cabinet has decided to put the Alien Labor Law in force in Manitoba, the Northwest Territories and British Columbia at once, so as to protect Canadian workmen against those coming from the United States.

Gold, in large amounts, has been discovered in the Klondike district of British America, near the Alaskan border. Great excitement in the Northwest has resulted, and a vast emigration to the fields is expected. Warning is given out that great hardship will be encountered in the new fields.

RECEIPTS.

Unless otherwise specified, two dollars have been received from each person, paying for vol. 71.

John M. Rasmussen, III.; Stephen M. Trimble, Pa.,

\$16, for himself, Joseph Trimble, Dr. Samnel Trimble, Ann Ashton, Esther T. Hawley, Susan H. Sharples, Andrew Slater and George A. Keely; Elizabeth Wright, N. J.; Joseph Roberts, Pa.; Josiah A. Roberts, Pa.; Howard A. Mickle, N. J.; Alice H. Carter, N. J., and for Sarah Ellen Carter, O., and Sarah (Satterthwait, Pa.; Ellen L. Lightfoot, Pa.; Lydia Ann Hendrickson, N. J.; Margaret E. Rhoads, Pa. Ruth Anna Sharpless, Pa.; J. I. Southwick, Neb. William Berry, Gtn.; Harry Alger for Nicholas I. Alger, R. I.; Israel Morris, Phila.; William Bishop and for Ruth A. Harned, N. J.; for Mary E. Cawaler, Phila.; John E. Carter, Gtn., and for Rebecca S. Conard, Pa., Shelter for Colored Orphan and L. M. Thornton, Phila.; William Scattergood and Charles C. Scattergood, Pa.; Henry Haine, Phila., and for Hattie L. Deacon, Ky., and Newbold R. Haines, Phila.; Henry B. Leeds, Agent, N. J., \$30 for M. and R. Matlack, Sallie A. Kaighn, Anna W. Hooton, Joseph H. Matlack, Dr. Joseph Stokes, M. riam L. Roberts, Edwin R. Bell, Uriah Borton, Margaret C. Venable, Howard H. Bell, Henrietta Haine, Mary Anna Matlack, William Matlack, Samuel I. Allen, William E. Darnell, Dr. N. Newlin Stokes, Gideon Coutant, O., and Allen Maxwell, Ind.; Phillips Chambers, Pa.; Thomas E. Smith, Agent, Ia \$15, for Benjamin L. Bates, Benjamin Briggs, David Holloway, William D. Smith, David Sears, Albert Emmons and \$1 for Isaac McBride; Edward S. Lowry, Phila.; Joshua Jefferis, Pa.; Caleb Wood, Phila. Mary B. Clement, N. J.; Thomas D. Hoopes, Pa. Richard Ashbridge, Pa.; Joseph L. Bailey, Pa., and for Sarah Bailey, Joseph Bailey, Franklin G. Swaley and Susan W. Warrington, N. J.; Tacy M. Bine, Phila.; Mary S. Walton, Pa.; William Biddle, Jr., Pa. James G. Biddle, Gtn.; John W. Biddle, Phila., \$4 2 copies; James G. McCollin, Phila., and for Frances B. McCollin, Thomas H. McCollin, Margaretta F. Reed and Charles Potts, Pa.

Remittances received after Third-day evening will not appear in the Receipts until the following week.

NOTICES.

FRIENDS SELECT SCHOOL will re-open Ninth Month 20th. For printed circular or other information, address J. HENRY BARTLETT, *Sup't*, 140 N. Sixteenth Street.

WANTED.—A Friend with experience wishes a position to run a stationary engine. Please address "J. F." office of THE FRIEND.

WANTED.—A young woman Friend desires a position as waitress or chambermaid. Address "M." 505 N. Sixth Street, Phila.

FRIENDS' LIBRARY.—During the Seventh Month and until further notice, the Library will be open on Second and Fifth-day afternoons only, at three o'clock.

WESTTOWN BOARDING SCHOOL.—A Stated Meeting of the Committee on Admissions will be held at Fourth and Arch streets, on Seventh-day, the twenty-fourth inst., at 10 A. M. JOHN W. BIDDLE, *Clerk*.

WANTED.—A person to instruct and care for two children under eight years of age, and assist in household duties. Address, stating experience, etc., "B," Office of THE FRIEND.

WESTTOWN BOARDING SCHOOL.—The next term will commence on Third-day, Ninth Month 7th. Application for admission of pupils should be made to WILLIAM F. WICKERSHAM, *Principal*, Westtown, Chester Co., Pa.

DIED.—At her home, in Upper Darby, Delaware County, Penna., on the twentieth of Fifth Month, 1897, MARY W. GARRETT, wife of George S. Garrett, in the 62nd year of her age. An esteemed member of Darby Preparative and Chester Monthly Meeting, Penna. —, on the fifth of Fifth Month, 1896, ELIZABETH SATTERTHWAITE, in the eighty-eighth year of her age; a member of Falls Monthly Meeting, Pa.

—, at his residence near Fallsington, Bucks Co. Pa., on the fifth of Fifth Month, 1897, GILES SATTERTHWAITE, aged nearly seventy-nine years. A member of Falls Monthly Meeting. "And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance forever."

WILLIAM H. PILE'S SONS, PRINTERS,
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MOORESTOWN, BURLINGTON CO., N. J.

Entered as second-class matter at Philadelphia P. O.

Richard Esterbrook.

(Continued from page 2.)

"CAMDEN, Eleventh Month 9th, 1894.

"In reference to the subject in the first part of the editorial in THE FRIEND, which I have just read. I should have been greatly surprised if the Meeting for Sufferings in London had come to any other conclusion as to the publishing of Friends' books. It was stated many years ago that 'Barclay's Apology,' would never again be published by the authority of that Yearly Meeting. A member of Bristol Meeting, one of the largest in England, told me that if their members were told that they would have to accept Barclay's Apology as an exposition of the views of Friends, they would go 'frantic'—this was his expression, and I have seen no signs of improvement since."

"I know well that merely protesting against wrong tendencies is not religion, and that a man must keep his own vineyard. May this ever be our chief concern, and yet we know that it hath pleased our Heavenly Father to set watchmen and watchwomen upon the walls of the church, who shall not hold their peace day nor night. May the number of these be multiplied, and He can preserve these, and will as they cleave unto Him, although at times great suffering is their portion."

"CAMDEN, Second Month 16th, 1895.

In reference to a letter asking some information on religious subjects, R. Esterbrook thus writes: "I believe I should write to him kindly and say that I was not willing to enter into a matter of so much importance merely for the sake of an argument, or to try swords, as it were—and thy belief, for it is surely mine, that needful things in religion will be made known to us from time to time, will be opened to our understandings, will be unfolded to us as we are in a state to need them and are able to bear them, and to direct his attention that way, may be what he really needs, of which I have no doubt. "To everything there is a season, and a time for everything under the sun—a time to speak and a time to be silent."

"PLAINFIELD, Fifth Month 6th, 1895.

"I omitted to allude to another matter I noticed in the *American Friend*, in a report as to a Bible class at Germantown, I think it was stated,

as an encouragement to prosecute such studies, that our Saviour declared, 'Man shall not live by bread alone, but by every word that proceedeth out of the mouth of the Lord shall man live,' so that the Bible must be searched and dug into in order to this experience. I have no doubt this is the underlying sentiment of all those who are more or less engaged in it.

"In all deductions from human reason, if this sort of sentiment prevails, as there is good reason to apprehend it will, it cannot be long [a very few short years], when a very great change of the whole attitude of our Yearly Meeting will take place. It may be agitated from centre to circumference as to a little cider or prohibition, but its testimony to spiritual Christianity will be lost."

"PLAINFIELD, Fifth Month 6th, 1895.

"If there is no Friend filled with alarm by the evidences that abound of the existence and the spread among us of what I will call 'Gurneyism,' it is a greater cause for it—and yet I am not aware of any but of one man—for my personal intercourse is greatly narrowed down of later time, and as to 'communing one with another,' like the disciples of old, and being sad together, I hear nothing of it. The time and attention seem to be taken up with matters that are of no real importance—trifling in comparison with what is now threatening the standing of our Yearly Meeting in the surrender of all that is vital to our profession. I am painfully impelled to take the pen this morning and thus express myself after reading an essay in the *American Friend*, which is I believe, 'Gurneyism, pure and simple.'

"While these things exist, it is not at all to be wondered at that some young men take the position they do, and I see no influential counteracting influence. If these things do not awake pain and alarm, I must conclude there is but little to hope for left to us."

"I wonder sometimes that so many of our Friends appear as though they were wholly unconscious of the condition of many of the meetings within our own limits.

"CAMDEN, Fifth Month 12th, 1895.

"I think it is evident that the root from which Bible classes and Bible study arise is from a defective view of the very nature of spiritual Christianity.

"I greatly fear that many have been accustomed to take a great deal for granted, and have in large measure lost that sensibility and gift to pen words as the mouth tasteth meat—a rare sense of the importance of it, both for individuals and for the church seems to me to have greatly declined, and this diction I believe, has greatly prevailed throughout our Yearly Meeting.

"Outside objects of a seemingly good tendency have had a very hurtful influence in our Society, and our Yearly Meeting is in my judgment in a very perilous position as regards its standing for the faith once delivered to the saints. Unless the present drift is checked, it

will not be long before our meeting will be carried into the current."

"CAMDEN, Fifth Month 14th, 1895.

"I desire to call thy attention to an essay by Theodore Cuyler in *The Independent* of Fifth Month 9th, 'The Honey of God's Word.' This, and other evidences I have lately observed indicate, as I fear, a returning wave in exalting the letter of the Scriptures, and a consequent increase of 'outwardness' in religion at the present day, so that although the Holy Spirit is often spoken of, it seems to be the idea that its operations and enlightening influence is limited to what these call the word. I remember well sixty years ago, when I observed Joseph John Gurney's phrase, 'a saving apprehension of Scriptural truth, as though the Scriptures and their testimony were essential, but that the Spirit must give the saving efficacy. This view connects them in such a way as virtually to cut off those who are not favored to possess them, and this was 'Beaconism.' There is so much of this in the writings on religious subjects in the present day, and they are so much read by our young people, that such views are easily imbibed, and they are more popular and acceptable than the heart searching work of the Holy Spirit, when the 'day of the Lord, that burneth like an oven.'

"The late Dr. James E. Rhoads told me that most of the religious instruction the young people in our Society were obtaining, was derived from sources outside of our Society. I greatly fear that the outwardness I referred to is increasing among us, until after awhile we shall have to apologize for our own faith, and contend for it among our own people, as we have even now to do.

"I believe this is a subject of so much importance that it should awaken the deepest concern. The mere question of music or other matters which are mere incidents of our profession are trifles in comparison with the foundation upon which the true church is built, which flesh and blood, and ancient manuscripts, however the finders of them are extolled, can never reach. As I wrote in my last, I believe we do not know where we stand, or who is who.

"Behold, I lay me down for a foundation a stone, a chief corner-stone—he that believeth on Him, this stone, shall not be confounded."

"CAMDEN, Fifth Month 16th, 1895.

"In suggesting more direct terms in the draft thou read to me yesterday, I had an idea thou did not quite catch my meaning. The words employed seemed to me rather too vague, as the word "elsewhere" would to me seem to imply that in some places mischief had been done, and not in others. The harm is that every member of our Society who takes such views of the Holy Scriptures as lead to associations for the study of them, is not in the faith which was once delivered to the saints, and is in imminent danger of entire declension from our testimony in all respects.

"Another evil is that it is perhaps invariably

connected with the production of a ministry on the same footing as that which prevails in the Christian world.

(To be continued.)

FOR "THE FRIEND."

Philadelphia in 1771.

BY JOSEPH OXLEY.

Joseph Oxley, a minister of the Society of Friends, was born in Lincolnshire, England, in the year 1715. He visited America in 1770, and travelled extensively through the colonies from Massachusetts to South Carolina; returning to England in 1772. His Journal in an abbreviated form was published by John Barclay in 1837, and reprinted by William Evans and Thomas Evans in "Friends' Library."

The original MS. Journal, in Joseph Oxley's handwriting, was recently purchased for Friends' Library in this city, after it had been sold at public auction. The following description of Philadelphia was entirely omitted by John Barclay from the Journal, and has never been published. It furnishes valuable information for the historian and statistician of our city.

"Philadelphia, the capitol of Pennsylvania, is situated on the west side of the river Delaware. It stands on a high, dry and pleasant plain. The city is laid out in form of an oblong or long square, two miles in length and one in breadth; bounded on the east by the Delaware River and on the west by the river Schuylkill. The streets are all straight and parallel to the sides of the plan, and consequently cut each other at right angles; none of which are less than fifty and the widest one hundred and fifty feet in breadth. The houses are built with brick and are from two to three or four stories high. The buildings are extended on Delaware front a considerable distance north and south beyond the verge of the city, the depth of several streets to the westward.

"The harbor is one of the safest and most commodious that is known, where ships of the greatest burthen may safely anchor in seven or eight fathom at low water, and may unload close to the wharf without the least danger, and as this harbor is at least thirty miles above salt water, it must consequently be free from the ship-worm. The tides rise and fall here seven or eight feet and flow up the river thirty miles above the town. The great distance of Philadelphia from the sea adds much to its security, as the channel is intricate and long, and is a natural fortification.

"This flourishing city was founded by William Penn, first proprietor of the province of Pennsylvania and counties of New Castle, Kent and Sussex, on the Delaware, in the year 1682, and has increased so fast that in the year 1753 the number of dwelling houses were near twenty-three hundred. The city is governed by a mayor, recorder, aldermen and common council; is very full of inhabitants and the trade so extensive that there was in the Tenth Month, 1753, one hundred and seventeen sea vessels in the harbor at one time, and the export from Twelfth Month 25th, 1751 to Twelfth Month 25th, 1752, by the naval office appears to be as follows: wheat, 86,550 bushels; 125,900 barrels flour; 90,743 bushels of Indian corn; 599 hogsheads, 812 tierces, 28,338 barrels, 7,588 quarter casks, and 249 tons of bread; 925 barrels of beef; 3,431 barrels of pork; 4,812,943 staves; 4,491 bars, 189 tons of bar and 205 tons of pig iron; 305 chests, 32 half chests and 15 quarter chests of skins and furs; 112 barrels 6 boxes, 2 tierces and 5 hogsheads of ginseng;

9,865 hogsheads, 454 half hogsheads, 39 tierces and 221 barrels of flax seed; and the imports from England to Philadelphia for three years from Twelfth Month, 1748, to Twelfth Month, 1751, amounted to £647,267, 8 sh. and 9d, of which £478,282, 5 sh. and 5d. was the product and manufacture of Great Britain. But in the year 1771, which was the year I was there, it was computed that the buildings in the city and suburbs, were increased to 4,600, exclusive of public buildings, stores, workshops, etc., and according to their estimation, the number of inhabitants will be 27,600.

"Meeting-houses, or places of public worship within the city are: the Episcopalians have three; the people called Quakers, four; Presbyterians, four; German Lutherans, two; Moravians, one; Methodists, one; Roman Catholics, two; Swedish Congregation, one. The last mentioned is in the suburbs.

"In the year 1760, a Committee appointed by the Monthly Meeting of Philadelphia, made out a list of their members belonging thereto, and it appears, on counting the members, they amounted to two thousand two hundred and fifty persons of both sexes, including children who had a right of membership; besides upwards of one hundred persons, most of whom attended meetings, but had not a right of membership with us. It is supposed the number of Friends of our Society, including children within the limits of Philadelphia Monthly Meeting, at this time, say First Month, 1772, may amount to two thousand seven hundred and fifty persons, amongst whom there are many that are truly wise and honorable, good and great, quick in discerning and in judgment, whom the Lord hath raised up to be judges and counsellors, for the carrying on of his great work, to the praise of his holy name.

"The dimensions of the meeting-houses in the city of Philadelphia, in the province of Pennsylvania, belonging to Friends, is: 1, the great meeting-house, situate at the corner of Second Street and High Street, is fifty-five feet on Second Street and seventy-four feet on High Street. The ceiling is twenty-seven feet from the first floor, and large rooms over it. Galleries for the young people, supported by pillars about — feet from the floor around three parts of the house, and has five rows of raised seats. The galleries for public Friends and elders is on the other part of the house, in view of the young people's galleries, and are upper and under gallery. The house is supposed to contain two thousand people. This house was built in 1755, on the spot where an ancient meeting-house stood. Three meetings are held here on First-days and a meeting on the Fifth-day of the week. The seats are all, except two, with raised backs.

"2, The meeting-house on Front Street, near Mulberry Street, thirty-six feet in front and sixty feet in depth, is an ancient house; has a row of galleries of seats at each end; the east for the boys and young men, and the west for the girls, etc. The gallery for public Friends is on the north side. There are two meetings held here on First-days and on Third-day a week-day meeting.

"3, A meeting-house on Pine Street, near Second Street, sixty feet by forty-three feet, has galleries for young people around three parts of the house of — seats deep; the other part for about — feet; in the middle are galleries for the public Friends. A meeting is held here on First-day morning, and the men's Yearly Meeting for business is also held here; and

more public meetings at the Yearly Meeting and general spring meeting.

"4, A meeting-house on Fourth Street, near Chestnut Street, seventy-six feet in front by forty-one feet six inches deep; built for the accommodation of our Monthly and Quarterly Meetings, the meetings for Sufferings and Committees; has an isle in the middle and sliding partitions. One part for the women and the other for the men, to transact the concern of the Church, after the meetings for worship preceding the business. In the chamber there is a school kept for the instruction of girls in reading, writing and arithmetic. Near the house is a large school-house, containing two rooms on a floor, with chambers of equal size to accommodate schools, where, in the different apartments, and under different tutors, the Latin geography and useful sciences are taught, as well as reading, writing, arithmetic, needle work, etc., and there is a meeting held once in three months, particularly for the scholars under Friends' care. There is also held a meeting once in three months, particularly for the negroes, at which times many attend, and they have been generally mercifully favored an counsel administered through the influence of Divine love, suitable to their situation. A school has also been instituted by the Monthly Meeting of Philadelphia, for the instruction of negro children, under the care of a Committee of the said meeting; and a convenient school-house lately erected to accommodate the scholars, in which a Friend acts as master, and the children take learning equal to white children."

E. M.

Memorial of Narcissa B. Coffin.

Believing that the memory of the righteous is well pleasing with Him with whom we have to do, we have felt inclined to hold in remembrance the bright example of one the Lord has been pleased to deprive us of, one who was living minister, qualified and sustained by the influence of his Holy Spirit, and whose lively concern and labors of love are still fresh in our minds.

Narcissa B. Coffin was born in Starksboro Vt., the twenty-eighth of Ninth Month, 1811. She was the daughter of Ezra and Hanna Battey, and resided with her parents till about the eighteenth year of her age. Although possessed naturally of an animated and cheerful disposition, she was of a thoughtful and serious turn of mind and was exemplary in her conduct and conversation, early yielding obedience to the pointings and requirements of apprehended duty.

When about eighteen years of age she accompanied her mother, who was a minister in good standing in the Society of Friends, on a religious visit to what was called the Black River Country, visiting numerous meetings in the eastern part of the State of New York. Not long after this event, she left her native State to reside in New Bedford, Mass., where for a number of years she taught school.

The remarkable vision of her grandfather Joseph Hoag, so much of which has already been fulfilled, was taken in writing by her in early life at his request, saying, as he pointed his finger at her, "I want that child to be memorialized." She had never heard of it until it unfolded it to her on this occasion. When it had apparently finished, she read it over to him and asked him if it was satisfactory. He made no immediate response but sat in solid silence for some time, then said, "Yes, that is right and I now feel easy."

On the first of Ninth Month, 1849, she was married to Alexander G. Coffin of Nantucket, Mass., where she afterwards resided till the close of her life.

In the later part of the year 1858 she became a recorded minister among Friends, and in the Fifth Month, 1860, by the consent and approval of her meeting, she paid a religious visit to the meetings composing New England Yearly Meeting, which was accomplished to the peace of her own mind and the encouragement of the meetings visited. In the Twelfth Month of the same year she was again liberated to attend Salem and Dover Quarter of that Yearly Meeting and to appoint some meetings within its limits. This visit, although performed in "great weakness" was also a satisfaction to those among whom she labored.

Besides her great concern for her brethren and sisters in the Truth, and the people at large, she was particularly called by Him whom her soul loved best, to visit the poor outcasts of society confined in prison houses, and many a grated cell was unbolted for her to bear to the lone inmates the glad Gospel tidings of "peace on earth and good will to men," and hearts which appeared to be hardened in sin and transgression were often melted into tears of true contrition by her tender and persuasive admonitions.

She was possessed of a natural gift of language, which, coupled with her love for the whole human family, rendered it particularly necessary for her to keep close to her Guide, and her apprehended departures at times caused her much suffering, in the midst of which she was oft heard to say, "Though He slay me, yet will I trust in Him." But, through faith in her Lord and Master, she was brought through deep provings and baptisms and came forth clear and bright as "gold tried in the fire."

In the Second Month, 1890, she was liberated by her Monthly Meeting to visit in Gospel love some meetings in New England, and to appoint some among those not members of our society, and in the Eighth Month of the same year she visited, with the approval of her friends, the meetings and families composing New York Yearly Meeting, and also those of the General Meeting of Pennsylvania, New Jersey, Delaware, etc. In the Fifth Month, 1891, she was left at liberty to pursue a concern, which had long rested with her, to visit Friends in Great Britain and Ireland, as well as the little companies professing with Friends in Norway and elsewhere. All these late concerns were prosecuted under great physical weakness, but her labors were signally favored and many were made to rejoice at her coming, and she returned home with the sweet reward of peace.

In writing to a friend relative to the prospect of her European journey she says, "I have felt very quiet and easy since my return (from the Monthly Meeting,) sometimes [experiencing] for hours together an inexpressible sweetness with the assurance that the journey was required of me, and many, many times, 'Fear not' pressingly added, but have been favored to leave it to Him whose cause it is, and I could appeal to Him that it was to please Him I had given up to it in weakness, fearfulness and trembling. It seems so nice to just sit in peaceful communion with the dear Master and no burden resting on my shoulders. I also know, if I will not take it, neither peace nor that communion which is so precious will be for me either here or hereafter. So I will bow and take the cup, whatever its waters prove, in the full faith that all the clouds

He permits to rise are big with mercy, and nothing will prevent them from breaking in blessings on my head but my own shortcomings."

At a Monthly Meeting at Nantucket in the Sixth Month, 1892, she had a striking communication, a part of which was afterwards transcribed from memory, as follows: "I feel that I have a message of Gospel love to the younger members of this meeting. My exercises have been great for them. I have yearned for them with exceeding great yearning as I stand with my feet upon the brink of the grave, that there may be a deepening in the root of life and a greater growth in grace and the saving knowledge of our Lord and Saviour Jesus Christ. Keep back no part of the price of the land but make a full surrender to be led and guided by the Master. Oh, do not have any longings for the flesh pots of Egypt, its onions and garlies, nor have any desire to return, for its idols are there and you will be left to worship them. The Father loves you with an exceeding great love, and upon your shoulders will soon rest the burden of society, and oh that you may be kept under the Father's wing!"

At the last Monthly Meeting that she attended, which was held in her room on the twenty-seventh of Tenth Month, 1892, she was lively in testimony which seemed to correspond well with the tenor of her life, and showed her continued exercise for her friends who were soon to be left behind. From her communication on this occasion the following extracts were taken:

"We must dig deep and lay a sure foundation on the immutable Rock to withstand all the storms, trials and temptations of the evil one. This has been an unexpected privilege to me, but the promise was given me 'as thy days so shall thy strength be,' and truly it is so. Oh what a loving Father we serve if we would only give up implicitly to Him? And oh, sayeth my soul, ye that are bowed down and tossed, lift up your heads in hope for the day of your redemption draweth nigh wherein ye will be enabled to give praises, high praises, to the Lamb immaculate who is forever worthy, worthy, worthy, world without end." Though her natural strength failed apace, her concern for the society did not abate. To one who visited her at this time she said, "Oh, I have yearned day and night for this little company. I want every one of you to be faithful, the stripping and purifying must go on, but oh, be faithful. Give my love to all dear friends. There is an everlasting Arm stretched out for all those who are willing to lay hold of it. The fault is with those who will not accept."

In the latter part of the year 1892, the infirmity under which she had long been a sufferer, increasing more rapidly upon her, it became evident that her work was nearly accomplished, and it was her privilege to be able to feel a spirit of resignation to the Divine will, and to look forward in a full assurance of entering into the state of blessed immortality promised to the faithful. Near the time of her close, not being able to speak above a whisper, she was heard to say, "A glorious high Sanctuary is our God to his poor children, to protect all that are within it. Be careful, dear ones, not to get outside of the Sanctuary." She soon after took her husband and daughter by the hand and bade them farewell, and in a short time became unconscious and remained so until the close, which occurred on First-day morning, the fourth of Twelfth Month, 1892, when, we doubt not, her purified spirit was admitted into one of the many mansions

prepared for the just of all generations, there to join the angelic hosts around the throne of Him whom to serve is life eternal. Her funeral occurred on the following Fourth-day when her remains were interred in the Friends' burying ground at Nantucket, Mass.

Read and approved by Nantucket Monthly Meeting of men and women Friends, held at Lynn, on the twenty-fifth of Third Month, 1897.

WILLIAM T. OLIVER,
Clerk for the Day.

Music.

It may not be unprofitable to consider the use of music in worship from a Biblical standard.

The first inventor of musical instruments was Jubal, the great-grandson of Cain.

Taking the mode of producing the sound as a basis of classification, musical instruments divide themselves into three classes, viz: string, wind, and percussion, of which the harp, the organ and the cymbal may be taken as types, respectively. Of these, Jubal is recorded as "the father of all such as handle the harp and the organ." The first a string, the second a wind instrument. The name *Jubal*, descriptive of the man, is not improbably derived from a primitive root word signifying *mirth*, from which are derived jubilee, joy, and rejoice.

As little is hereafter recorded of the posterity of Cain, who probably were all destroyed in the flood, we find no further mention of music till after that event, when it is first mentioned by Laban, the Syrian. We never read of musical instruments as being used in the household of Abraham, the father of the faithful. Nor is mention made of their use when Eliezer of Damascus, the servant of Abraham, journeyed to the house of Bethuel, Abraham's nephew, to espouse Rebekah, Bethuel's daughter, to Isaac. But in after-years Laban, Rebekah's brother, fell into the idolatrous customs of those around him (Gen. xxxi: 19), when, it is said, "Rachel had stolen the images that were her father's," and Laban hotly asked Jacob, "Wherefore hast thou stolen my gods?" (v. 30). So also did Laban chide Jacob for stealing away unawares and not telling him, as he says "that I might have sent thee away with mirth and with songs, with tabret and with harp." These were the very things, I believe, which were distasteful to Jacob, as with the drinking of wine, they were used then, as afterwards, by the Assyrian king, Belteshazzar (Dan. v: 4) "to praise the gods of gold and of silver, of brass, of iron, of wood and of stone."

Not even his brother Esau, the son of Isaac, is spoken of as greeting his long-absent brother with music; nor do we read of it in the household of Jacob during the time of his prosperity. The death of his beloved Rachel, and later on, the apparent death of Joseph, to whom he had transferred the affection he bore his mother, cast a dark shadow on Jacob's later life. Neither is it probable that anything like music was suffered to disturb his mourning for "the afflictions of Joseph." But when the Israelites went down into Egypt they fell into idolatry, and they learned the ways of the heathen around them (Josh. xxiv: 14). It is very observable, then, since God called Abraham out from his father's house, and from their idolatrous customs, that no mention is ever made for over four hundred years of the practice of music amongst the children of promise. When Israel stood on the farther shore of the Red Sea, and had seen God's triumph over their enemies, who lay dead along the beach, Moses sang a song of praise, and Miriam and the women of Israel took timbrels, pro-

bably like the modern tambourine, as now used by those calling themselves the Salvation army, and these sang a chorus, accompanied by a dance. These timbrels were most likely identical with those they, in company with the Egyptians, had used in the idol worship so prevalent in Egypt. Is it not, then, truly remarkable, when God, by the hand of Moses, instituted the tabernacle service, that music was entirely excluded, with the single exception of the trumpet as a means of call, and this being defined as one or two blasts or an alarm, could scarcely be designated music at all; and we have good grounds for believing that nothing of that kind was permissible in the tabernacle worship for nearly five hundred years.

That music after that, in the time of David, did receive the sanction of God, is readily allowed.

In consequence of David's many victories, the tide of worldly prosperity inflowed, and riches increased, more especially in Jerusalem. David, having built himself a palace, bethought himself of the lowly dwelling place of the God of Abraham, whose glory the heavens declared, and to whom he ascribed as his gift, all his own riches and honor; for, since the tabernacle was first reared in the wilderness, the ark of the covenant had ever since rested under the shadow of a tent. David, contrasting the pomp and glory of his own surroundings as a king and conqueror, with this lowly dwelling of the King of kings, and Lord of lords, is it any matter of surprise that he should desire to build a more magnificent abode for the God of heaven? The desire, indeed, was accepted of God, but the Lord withheld the final accomplishment of the purpose till the day of David's son, Solomon.

David then, in accord with his own outward grandeur, thought it not seemly that that of the House of God should be less so, in the eyes of a people who are so inclined to judge by the outward appearance. Accordingly, David made vast preparations, and pre-arranged a ritual of song with accompanying music. This latter David from his boyhood loved, and it was this that first brought him under the notice of King Saul. God had endowed him with the gift of song, so much so that he is called "the Sweet Singer of Israel," but he nevertheless felt constrained to confess that "The spirit of the Lord spoke by me, and his word was in my tongue." (I. Sam., xxiii: 2). But though he has left to us, in God's good providence, a rich legacy in those holy spiritual songs, if we look at the music with which he accompanied it, we may expect to find in him displayed its highest power and effect, and well is it for us that such is left on record. When selected by Saul to play before him when the evil spirit troubled him, on account of his disobedience to God, the effect of David's music is recorded as having been, for the time being, to charm the unruly spirit, so as temporarily to subdue its violence, but it proved utterly impotent to effect Saul's release by permanently casting out the evil spirit. So may it now be used to lull the evil passions of men of corrupt minds, when they may be deceived into crying peace, peace! when, truly, there is no peace; and going their way, they follow the bent of their mind, still at enmity toward God.

David then divided the Levites (who entered not *within the temple* proper to perform their service), into twenty-four courses (I. Chron. xxiv, and xxiii: 6), of whom four thousand out of thirty-eight thousand were set apart "to praise the Lord with the instruments which I made," said David, "to praise therewith" (I. Chron. xxiii: 5). So said the inspired historian of Hez-

ekiah's reign. "And when the burnt offering began, the song of the Lord began also with the trumpets, and with the *instruments ordained by David, king of Israel*" (I. Chron. xxix: 27). So also is it mentioned in v. 25: "And he set Levites in the house of the Lord (*i. e.* the inner court), with cymbals, with psalteries and with harps, according to the commandment of David and of Gad, the King's seer, and Nathan the prophet."

We have good reason to believe that music thus instituted in connection with a kingly state, and a magnificent temple, almost, if not altogether, passed away on the forced dethronement of that line of kings and the destruction of that temple by king Nebuchadnezzar, when the Jews were carried captive to Babylon. How pathetically the Psalmist describes the inconsolable grief of the captives: "By the rivers of Babylon there we sat down, we wept when we remembered Zion. *We hanged our harps upon the willows in the midst thereof.* For there they that carried us captive required of us *the words of a song*; (marginal reading) and they that wasted us required of us mirth, saying, 'Sing us one of the songs of Zion.' How shall we sing the Lord's song in a strange land? If I forget thee, O, Jerusalem, let my right hand forget her cunning! If I do not remember thee, let my tongue cleave to the roof of my mouth! if I prefer not Jerusalem above my chief joy!" (Ps. cxxxvii: 1-6.)

These words show that even the Jews held it as a necessary prerequisite for acceptable worship that the spirit of praise in the heart dictate the song on the lips.

There in the midst of Babylon the captive Israelites suffered so grievously under idol worship, and heard such an abundance of music commemorating the praise of that image which Nebuchadnezzar set up in the plains of Dura, for refusing to worship which Shadrach, Meshach and Abednego were cast into the fiery furnace, that the effect appears to have been not only to let them see the gross sin of idolatry, or image-worship, and the emptiness of music, as performed by musical instruments, but also, in a happy measure, to effectually wean them from the practice of both.

In the writings of the prophets who lived subsequent to the era of captivity, we find once only any reference to any musical instrument in the temple worship (with the exception of the trumpet, which was merely a ram's or cow's horn) and that was when cymbals were used at the foundation of the second temple, when, it is said, they set the priests in their apparel with their trumpets, and the Levites, the sons of Asaph, with cymbals, to praise the Lord *after the ordinance of David, King of Israel.*" (Ez. iii: 10). The prophet Amos, had, before this, reproved those "That chant to the sound of the viol, and *invent to themselves instruments of music like David*; that drink wine in bowls, and *anoint themselves with the chief ointments*, but *they are not grieved for the affliction of Joseph.*" (Amos vi: 5-6.)

Here, then, we have the key to the decadence of music as an expression of joyfulness among the Jews. When those ancients beheld the new temple, who had seen the glories of the old, *they wept.* So we read at the *dedication* of that temple that the Levites were not set, as at its *foundation*, in their courses for the service of the Lord *according to the ordinance of David*, for no mention is there made of the use of any musical instruments, but it is expressly noted, "*as it is written in the book of Moses,*" (Ez. vi: 18), which enjoined *no such things.*

Here, then, is plainly a reducing the worship of this second temple, whose glory "Shall be greater than that of the former, saith the Lord of Hosts," as Haggai the prophet declared, (ii: 9), to somewhat of the primitive simplicity of that of the tabernacle, as preparative to the time when God should usher in the true worship of God in spirit and in truth, as clearly commanded by the Lord Jesus Christ, the lawgiver of the New Covenant.

And will not the speaking silence found in the New Testament writers with regard to the existence of such things in their day, bear out this conclusion, that music was no longer by them considered as essential or even desirable as an accompaniment to the worship of God?

Music, then, appears to have been, by the condescension of God, allowed to continue for time, as in keeping with the outward pomp and glory of an outward kingdom, but when the kings ceased to rule as such, so also did music cease to be an accompaniment to the worship of God in the temple. Nor is instrumental music now used by Jews in their synagogue worship, the present substitute for that of the lost temple worship. An ancient writer said: "Thou gavest them a king in thy wrath, and took him away in thy hot displeasure." "So do I believe that the Lord hath done to Israel after the flesh, as He did do to Tyre—" cause the noise of thy song to cease; and the sounds of thy viols shall be no more heard." (Ez. xxvi: 13.)

Jesus, who came from God, to do and declare God's will, and to make that will known to mankind, spoke of the outward temple at Jerusalem, and with it also of all such temples, as no more being the place where God, who is a spirit, was to be worshipped, but as in Christ Jesus, "dwelling all the fulness of the Godhead bodily" (Col. ii: 9), so, when on earth, He, as being filled with the spirit of God, his body was the temple of God, so did Jesus speak of his people henceforth, as being gathered to Him, and He in them, as said Paul—"Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you?" (I. Cor. iii: 16). So is "the church which is the body of Christ," the temple of the Most High, in which God, by his spirit dwelleth. His altar therein is the sanctified heart obedient to his will. The offerings thereon are prayer, praise, and thanksgiving, brought forth by his spirit—"spiritual sacrifices acceptable to God by Jesus Christ," and they who thus offer and serve in this temple are made priests and Levites unto God, by the work of preparation and anointing of his own Holy Spirit—made priests unto God according to the commandment which Christ Jesus received of his Father. In this temple, in these hearts, is made sweet melody to the Lord, and new songs are sung, which no man knoweth nor can learn, but such as are taught by the spirit. No place is here found for building (earthly) temples to themselves, for consecrating priests by earthly rules of ordination; no use for building altars of brick and stones. Such as are sanctified in obeying God's will are perfected forever by the offering which Christ made in the flesh in obedience to the Divine will. There is no use here in this temple for statuary or images to remind them of God, as they have the Good Remembrancer who, by Christ's promise, abides with his church forever; no use for paintings and diver garments and music and carnal songs, sung according to the manner and in the time of the natural will, and in which the carnal mind delight itself, and decks itself withal. All is changed. For God being present with them, they seek on

ly such things as are pleasing to Him. And He looketh not on the outward man, nor regardeth his genuflexions nor his choicest gifts of music or of song. He heareth not with the outward ear, but the Lord looketh on the heart. And as the sheep of the Lord's flock knoweth the voice of the Good Shepherd, so doth the Father know that of his beloved Son, who lay down his life for his own. This worship, then, is spiritual, not carnal. The world, and they who are not redeemed from the spirit of the world, know it not nor ever will, but they who believe in Christ and receive and are led by his spirit, both know this worship and Him also whom they worship. For as true children of Abraham and of Israel both their heart and ear is circumscribed by the spirit. And such only whose ear is quickened to know this music, whilst here on earth, shall be fitted to join with the songs of the angelic hosts and of the redeemed amid the glories of heaven.

Thus speaking, is it concluded that all who are yet found in the use of these carnal things are shut out from God's favor here below, or from an inheritance above? By no means. The Lord knoweth them that are his. Yet are these outward things nothing, and unless men come to know and to obey the teachings of the Spirit, and their hearts, in that obedience, know something of the substance of those spiritual songs, those outward songs and musical foibles will avail them nothing, as such things, though heard by men, enter not into the ears of the Lord of Sabaoth. And all those whose eyes God hath opened to see the nothingness of these things, are bound to obey God's command at the peril of their everlasting welfare. "Come ye out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty. (II. Cor., vi: 17-18.) For these carnal delights appertain to mystery Babylon, which with her children, shall perish and be found no more.

I believe, then, that God's command to us, as a people, in this, our day, is: "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." (Rev., xviii: 4.) W. W. B.

Reminiscences.

(Concluded from page 7.)

A friend whom Christopher Healy was endeavoring to cheer up, when suffering under the pressure of outward difficulties, has preserved the following notice of his remarks. "I suppose there are few members of our Society now living who have passed through sorer trials of their faith, or been plunged into deeper baptisms of suffering than I," and he added, "I now see that they have all been for the best, permitted, and perhaps I may say appointed, first, to purify me more effectually from defilement, secondly, to wean me from a delight in the perishing things of this world; thirdly, to induce me to seek for consolation where alone it can be found; and lastly, that I may sympathize with and comfort those who are under suffering, and I do believe it is my duty to do what I can to encourage my friends who are under affliction by telling them how good the Master has been to me, not only in sustaining me under my various provings and afflictions, but in bringing me out from them in his own appointed time, and enabling me to sing his praise on the banks of deliverance.

"I just now remember a time when I was plunged into as deep distress as was perhaps ever the case. I had been speaking a little in

meetings from time to time, as thou hast been, and not without many doubts and besetments, as is likely thy case. But the cause of my present great trouble was some debts which I had left behind me in Rhode Island. I knew they ought to have been paid long before, but I was never able to do it, although I had worked early and late, and denied myself almost the necessities of life. I feared my creditors would think me dishonest and that I intended to cheat them out of their just dues. Indeed I was so worked up in my mind about it that I was almost confident a complaint would be sent to our Monthly Meeting against me, and I really was afraid to go to meeting, lest I should hear myself charged with dishonesty. One evening I was very low in my mind, and seemed to have got to the very lowest spot a poor mortal could be plunged into. I was afraid to go to bed, and there I sat or was led about. After a while I thought I would get my Bible and see if I could not find some comfort in it, or at least divert my mind from distressing thoughts, by reading in that good book. The first passage I opened to I only increased my trouble, and the farther I read the worse I got, so that I thought I should go distracted if I did not close the book. It was then after midnight, I put my Bible away and concluded to go to bed, expecting nothing else but to toss about without sleep till morning. But I think I had not been in bed five minutes, until I fell asleep, and seemed to awaken as suddenly, I stared around me, it was broad day, and the sun was shining full in my face, as bright and clear as I ever beheld it. I looked around the room, there lay my wife sleeping soundly by my side. I looked out at the window, and everything there looked bright and beautiful, the glorious sun seemed to be half way up the sky, shining with its accustomed splendor. And there I lay debating with myself whether it was really day, or whether it was a vision of light that encompassed me. But whilst I was musing, the light faded away, and I found the darkness of midnight surrounding me. Then I knew that it was a vision of light from the Lord, to bring me out of my distress, and blessed be his holy name, who thus did comfort me, giving me at once, faith to believe that he would make bare his holy arm for my help, and bring me out of my great and sore trouble. Yea, the Sun of Righteousness did as surely shine in my heart, as did the outward sun in the vision shine in my face, giving me to believe that he would make way for me. Being thus refreshed and comforted, I slept soundly till morning.

"Next day I wrote to a Friend in Rhode Island, telling him how distressed I had been about my debts, and wishing him to inform my creditors that I was anxious to pay them. I hoped to be able to do so before long. I soon after received an answer, desiring me to make myself easy, as all my creditors knew I was an honest man, and they were willing to wait until I could pay them without inconvenience. Times soon changed for the better with me, and I had a good crop of wheat, which I sold, and sent the money to my friend, desiring him to divide it among my creditors, as far as it would go. And I soon received a letter, enclosing receipts in full from all whom I owed. So the Lord helped me out of that difficulty, as I trust He will help thee out of thine, and I know He will help all his poor distressed children, if they will only trust in Him. Hold on to the shield of Faith and the Master will bring thee up, out of the horrible pit and miry clay, yea, and put a new song in

thy mouth, even praise to his name. I do not often repeat poetry, but the remembrance of some I learned in my youth comes now so livingly before me that I think it right to repeat it." He then sang as I think I may safely say, for his voice was full of melody and pathos, some stanzas replete with holy hope and Christian confidence, which I should rejoice, were I able to transcribe here.

Reference being made in Christopher Healy's presence to something A. Fisher had written. What, said he, my old friend Abraham Fisher, of Ireland, and then added, "One of the most beautiful sights I ever beheld, and I do not know if that is too strong to say, that it was the most beautiful, was in this same A. Fisher's house. There sat his fourteen children at the table, and the eldest held the fifteenth in her lap. I had brought to my remembrance the Lord's promise to his faithful servant of old. 'Thy wife shall be as a fruitful vine by the sides of thy house, thy children like olive plants round about thy table.' And a more comely set of olive plants than these children, I never beheld."

Christopher, in speaking of a meeting he attended in London, at which was a marriage, said "that — insisted upon my going and dining with the parties, saying she had a special invitation for me. I told her that I did not come to England to attend feasts, Master sent me for a very different purpose. E. Dudley then interfered, and told —, she must let Christopher go home and dine with her. — said, 'If I must give him up, I suppose I must,' but added, 'thou must at least, go with me into the other apartment, and shake hands with them all.' "I made," said Christopher, "no objection to following her, but when I had entered and saw the parade they were making, and the servants handing around cakes and wine in the very meeting-house itself, I stopped short and said, I can go no farther. I cannot even shake hands with you all, as I gladly would have done, but must here publicly bear testimony against such proceedings, believing them to be unseemly and out of the good order which Friends ought to follow. I wish you all well personally, but cannot countenance your proceedings, even so far as to shake hands with you." At the next Monthly Meeting Christopher said I was present, and there was a passing. And I told Friends I had a concern on my mind to spread before them if they were willing to listen to me. Several Friends assured me they were. I then gave them a history of what I had seen at a late marriage among them, and expressed the tender wish I felt that the young people, who were now about to enter into this solemn covenant, would be careful to accomplish it in a way consistent with our principles and the testimony we professed to hold up to the world, in favor of plainness and simplicity, and against all extravagance. And I said that if Friends were not more consistent in these and other respects, our poor Society would fall to pieces. Perhaps it was on this occasion that the late Thos. Shillitoe said to him, "Christopher, we want just such ministers as thee. We will give thee a good returning minute."

A ministering Friend, of Philadelphia, related the following, "I was once in company with a number of persons on business of a benevolent character. After we had finished what was before us, one of the company introduced the subject of music, and expatiated largely upon its good effect, upon both the body and mind of those

who cultivated a taste for it. It was evidently his intention to draw me out or to reproach the Society for our opposition to this pleasant way of spending time. The rest of the company, with the exception of an aged Presbyterian, joined in with the first speaker. Finding that he took no part in the conversation, he was at length pointedly appealed to, to know what he thought of music, and its effects. He replied, 'Gentlemen, instead of giving you my opinion, let me tell you an anecdote. I once knew a very pious and benevolent man, who was much in love with music, omitting no opportunity of indulging himself in this fascinating amusement, and when some who were uneasy with his course, would remonstrate with him thereon, he would justify himself with much such arguments as you have been using. But he suddenly gave up music, and ceased entirely attending concerts and such like diversions. Being enquired of concerning this change he said, I lately had a dream, in which I believed myself to be at a musical entertainment, and I thought that I had never before enjoyed the concord of sweet sounds so rapturously. When suddenly I felt a heavy hand laid roughly on my shoulder, on looking around I found that it was the devil himself that had laid hold upon me. I immediately said, Sir, you have made a great mistake this time. I do not belong among your people, and I will have nothing to do with you. He grinned as he said, Don't you know that this is one of my favorite pursuits, and that every one who comes to such a place as this is unreservedly in my power, and,' he added, 'I have not attended a musical party since, and I am firmly resolved never to go to another.' There was nothing more said, and these late eulogists of music left the room, looking as if they had been caught in very bad company."

J. EDGERTON'S DREAM.

A little while before J. Edgerton left home to pay his last visit to North Carolina, being under much exercise and discouragement on account of letters which he knew had been sent to divers parts of that Yearly Meeting to hinder his service, and if possible, have him sent home without fulfilling his mission, Joseph dreamed that he and companion, while on their journey, were overtaken by a very severe storm, and on looking about for a place of shelter, they saw a large open shed, under which they drove. It covered a large pool of water, with a bridge over it. While waiting for the storm to cease, Joseph proposed to his companion, that they should partake of some refreshment; their little store of bread and cheese was accordingly produced, and they proceeded to satisfy their hunger, but as there was nothing to catch the crumbs, as they fell, they passed through the interstices of the bridge into the water below. Upon looking down into the pool, he saw quite a multitude of fishes darting after the crumbs, which they seemed to swallow with a good relish. A more scrutinizing glance presented, the one who had chiefly raised the opposition, seated in a large arm chair at the bottom of the water. There were many large fishes swimming about him, intent upon examining the occupant of this strangely located chair, while the smaller ones took no notice of him, being fully occupied in watching for, and securing the crumbs which fell from Joseph's hand. Upon awakening, Joseph felt enabled to extract some encouragement from this dream, as it was opened to him, and well he might, for the result proved that

the Lord did indeed prepare a shelter for him from the storm of opposition, raised by —, also found a way to bridge the gulf and the deep waters, while he was enabled to pass on his way, dispensing some encouragement to the little ones, while those who might seem to have power to do hurt, were otherwise engaged.

Joseph Edgerton said it was five years after I first spoke, by way of ministry, before I could find strength to open my mouth again in that way. It was not any stubborn wilfulness that sealed my lips, for there was no time during that long period of darkness, but what I would gladly have obeyed the call, if I could have felt assurance it was really required of me. I remember a dream I had soon after my first appearance, which was descriptive of what I had passed through, and prophetic of what was in store for me. I thought I was furnished with wings. I tried them, and was astonished at the ease with which I mounted up above this lower world, and soared away in the clear firmament. My heart seemed filled with joy and gratitude, because I had been so highly favored, but I soon let in the reasoner and began to query whether this could really be true, feeling myself so poor a creature and so unworthy. As my doubts increased and my faith lessened, I found my powers of flight rapidly declining, and was soon brought back to the earth, from which I could not rise again, though I repeatedly tried my wings, I now found myself on the edge of a dark ravine, which I had to cross to gain the open country I could see beyond. And, oh! what toiling and plunging I had to endure, and that for a long season, before I was enabled to get out of this dismal gulf of despair, but as I was eventually enabled to attain the pleasant country in my dream, so I was encouraged to toil on toward that good country I had seen to lay beyond this region of darkness and woe. And I have now brought to remembrance, another dream, occurring shortly before my five-years of probation were expired. I thought I was in a large circle of Friends, where one in the station of a minister, gave us a thrilling account of a young man who had come to an untimely end, perishing miserably. This narrative was not unlike what Young gives of him, whom he calls Altamont. As this Friend finished his story, he turned to me and said, "Joseph, if thou hadst been faithful, this young man would not have perished."

The horror I felt at this declaration awakened me, and truly glad I was to find it was only a dream.

I NOTICED a little child the other day just before we entered the tunnel on the railway train. Her father knew that she would be afraid in the dark and he leaned over and lifted her out of her seat in front of him into his arms. When we came out into the sunlight she was gazing in his face with an intense look of inquiry, a mingling of fear and trust; then a smile broke over her face—a smile that said so much! The tunnel had been dark, she did not enjoy it, but she was quiet through it because her father held her. When it was passed she saw his face; she knew he had kept her safe; she answered his smile with glad acknowledgment, and all the while the dark passage had been a necessary part of the way to bring her to the place where she wished to go. Her father knew this while they were in the darkness; baby did not know it, but she was quiet in his arms. O, if we could only enter the kingdom of God "As a little child!"—*Selected.*

FOR "THE FRIEND."

Searching Among Old Papers.

In a recent examination and disposal of a MSS. and papers which had accumulated the possession of the writer, I found a number of letters that had passed between John Hunt a merchant of London, and Israel, James, and John Pemberton, formerly valuable and not Friends of Philadelphia. They were written the years between 1758 and 1769, and throw considerable light on the situation of public affairs in the Province of Pennsylvania, and the exercises of Friends in endeavoring to restore amicable relations with the Indians.

John Hunt was a minister, and had been in America on a religious visit, and, while there, attended one or more of the treaties with the Indians. In a letter dated Second Month 23, 1758, shortly after his return home, he thus described his voyage:

"Our passage was very stormy, and accompanied with some disagreeable circumstances—poor accommodations and worse attendance. Most of the few hands we had to navigate the vessel were frequently unwell, and unable to perform their duty. However, we were, through the great kindness of Providence, preserved amidst dangers, in much inward quiet and calm resignation. For my own part, I was in a low situation of mind most of the voyage—not feeling, except at some very short intervals, any considerable degree of Divine consolation. I spent much of my time in reviewing and closely inspecting in the manner how I had conducted myself, and discharged the service wherein I had lately been engaged. I hope this was done honestly and advantage, for I saw that some of my public appearances might have tended more to the honor of the Great Master; some mistakes avoided which inattention had occasioned, and service performed which fear had prevented. But these errors had proceeded from weakness, not wilfulness, they were mercifully forgiven. The rod of correction had been laid on so gently that solid and durable peace had not been interrupted thereby.

Most of the time since my return I seem like a movement taken to pieces, the wheels separated and laid at a distance from each other. When a machine has been in motion a considerable time, it may be necessary that it should be cleaned, every pinion and pivot nicely examined and the springs loosened, that it may recover strength. I have not had much public service since my landing; at present only a few wheels are put into motion, yet I trust they are actuated by the ancient spring, and being touched by the good hand with pure oil, I hope they will move smoothly and without any considerable jar. Perhaps in due time every wheel may be put into its proper place; nay, will it not be when the Great Master sees meet? and till then may I possess my soul in patience, and be content to be anything or nothing."

"The time spent at Philadelphia and at your Indian treaties has afforded me the most satisfaction and best wages of any part of my visit to your country; and though I was with you at times of great difficulty, yet such impressions were made as will, I hope, ever remain."

The letter goes on to say that some Friends of whom Dr. John Fothergill was one, had contributed £1,000 for the purchase of goods suitable for the Indian trade, which were being shipped to Israel Pemberton, who was actively engaged in efforts to bring about peaceable relations between the whites and the Indians.

Natural History, Science, etc.

Falcon attacking a heron.—I had often heard it stated that when it is attacked by a falcon the heron endeavors to impale its assailant by so directing its beak as to transfix the latter in its stoop, but I am forced to admit that I was always somewhat sceptical regarding the statement until a friend of mine related the following, of which he was an eye-witness: One day, when riding along the highroad near his house to meet a friend who was driving over to see him, he observed a peregrine falcon attacking a heron, and so waited to watch the conflict. Each time the falcon struck at the heron the heron dropped on the ground and pointed his bill upwards at the falcon, which, being thus foiled, immediately mounted again with extraordinary speed, the heron endeavoring meanwhile to make good its escape. This took place several times, with the result that the falcon was unable to strike at the heron. What the result of the encounter might have been it is impossible to say, as just then the birds were scared by the appearance of the carriage which my friend had gone to meet. The falcon discontinued the attack and sailed across the road in front of my friend, then struck at a hare, which it missed, and disappeared. The heron flapping off as fast as it could, doubtless thankful for the unexpected interruption to the duel.

FOR "THE FRIEND."

On Diatoms.

A letter from our geological friend, Lewis Woolman, criticises a statement made on p. 389, in the account of an excursion to Ancora, that "diatoms have been observed in strata of every age." He says, "It is doubtful if these remains are known to have been preserved in any age preceding the *Eocene*."

In the classification of strata, geologists depend largely on the fossil remains which are found in them. The oldest, which contain no evidence of pre-existing life, are the *Azoic*, a term meaning "no life." These are also sometimes called *Archaean*, meaning oldest or beginning. Then follows the Cambrian, in which occurs the earliest form of life of which we have knowledge. Then the *Silurian*, or age of shellfish; the *Devonian*, or age of fishes; the *Carboniferous*, or coal-bearing age; the Mesozoic or Reptilian age, and the Tertiary or Mammalian age immediately preceding the advent of man. This age has been sub-divided into several groups, the oldest of which is called *Eocene*, in which the remains of animals that are found, belong to the species that are now extinct. Next come Miocene, in which from ten to forty per cent. of the species are still living; and then *Pliocene*, where a still larger proportion of the species are among the present living inhabitants of the earth.

We owe our thanks to L. Woolman for enabling us to correct our misstatement respecting the strata which contain diatoms. J. W.

THE FRIEND.

SEVENTH MONTH 31, 1897.

The Commonwealth of the twelfth of Sixth Month last, published an article headed, "Our Friends, the Friends." It gives credit to our Society's early advocates of civil and religious liberty, and as having ever been the inveterate opponent of priestcraft, and as recognizing the

priesthood of every believer. But its writer appears to have imbibed some incorrect ideas respecting the causes and circumstances connected with the separation of 1827, and these have led him to make statements which are more or less misleading. He says: "For some time previous to 1827, under the influence of a strong evangelical environment, with its doctrinal standards and formulated creeds, there had been a steadily growing demand for a dogmatic statement of faith. At the Philadelphia Yearly Meeting of 1827, an effort was made to introduce something like a confession of faith. Division seemed inevitable. It came."

A stranger who derived his ideas from such a statement as this would scarcely suppose that the Society of Friends had from very early times published to the world its doctrinal belief in more or less systematical statements. Many of its prominent members labored not only by word of mouth, but also with the pen to set forth declarations of the truths most surely believed among them. Of these declarations, perhaps none have been more extensively published, or have had more influence than the Apology of Robert Barclay, which has repeatedly received the endorsement of the Society as a correct statement of its doctrines. It is a systematic treatise, being as the title page states, "A full explanation and vindication of the principles and doctrines of Friends, with a full answer to the strongest objections usually made against them." These are treated of in fifteen heads or propositions.

The preaching of our early Friends was largely practical in its character, designed to promote the conversion of their hearers, and to lead them to repentance and amendment of life, but it by no means neglected the doctrinal basis on which it rested.

In the latter part of the seventeenth century George Keith, who had been an acceptable minister in our Society, became estranged in feeling from his former friends, and published charges of error in doctrine among them. This induced Friends in England, in the year 1693, to set forth anew in print the faith "which they had often before asserted." This important document states with much clearness the belief of our Society in the fundamental principles of Christianity. It says, "We profess faith in God by his only begotten Son, Jesus Christ, as being our Light and Life, our only way to the Father, and also our only Mediator and Advocate with the Father."

"That God created all things; He made the worlds by his Son, Jesus Christ, He being that powerful and living Word of God, by whom all things were made; and that the Father, the Word and the Holy Spirit are one, in Divine being inseparable; one true, living and eternal God, blessed forever."

"Yet that this Word, or Son of God, in the fulness of time took flesh, became perfect man, according to the flesh, descended and came of the Seed of Abraham and David, but was miraculously conceived by the Holy Ghost and born of the Virgin Mary."

"That in the Word (or Son of God), was life, and the same light was the life of men; and that He was the true light which enlightens every man coming into the world; and therefore that men are to believe in the light, that they may become children of the light. . . . That as man, Christ died for our sins, rose again, and was received up into glory in the heavens. He having, in his dying for all, been that one great universal offering and sacrifice for peace, atone-

ment and reconciliation between God and man; and He is the propitiation, not for our sins only, but for the sins of the whole world. We were reconciled by his death, but saved by his life."

As this document is one of considerable length it does not seem needful to copy it all here. Those who are desirous of perusing it, may find it in Sewell's history, in the transactions of the year 1693. But the parts we have quoted show that it may properly be called "a creed," or a formal statement of doctrines.

Our Society has ever enforced the necessity of not depending for salvation on intellectual assent to any scheme of doctrines however sound, without coming under the heart-changing power of the Spirit of Christ, which is as a sword, dividing asunder the joints and marrow, and is a discernor of the thoughts and intents of the heart. But, on the other hand, it has not ignored the importance of sound doctrine, nor shrunk from publicly avowing its belief, when occasion required.

Such a necessity arose in the early part of the present century. Elias Hicks had for many years been an active minister in the Society of Friends, but probably from the indulgence of a speculative disposition, had gradually imbibed views inconsistent with those held by the Society. These had given uneasiness to several of his friends, and for nearly twenty years before the separation of 1827 had been the occasion of labor with him. As he continued to advance these in his public discourses, and his example was followed by others who adhered to him, the duty of reviving the sentiments of early Friends on the points at issue became more and more apparent. The attempt to disparage these, by opprobriously condemning them as a creed, was an evidence of the departure of some from the ancient doctrines of the Society, and this departure was undoubtedly the cause of the separation of 1827. How can two walk together unless they be agreed?

The author of the article on which we are commenting, censures Orthodox Friends for the seizure of various properties, which had before been held in common. He ignores the fact that these properties belonged to the Society of Friends, and that the members stood merely in the light of trustees. Looking upon those who took part in the separation of 1827 as having lost their claim to be considered as members, they could not recognize them as entitled to any share in possessions which were to be used for the advancement of principles which they had rejected. This view necessarily prevented them from joining in propositions for division. When we look at the numerous valuable meeting properties remaining in the hands of the adherents of E. Hicks, it is probable that whichever party were in the ascendancy retained possession.

SUMMARY OF EVENTS.

UNITED STATES.—The conference report on the Dingley Tariff bill was passed by the Senate on the 24th inst. by a vote of 40 to 30. The bill was then signed by Speaker Reed and Vice President Hobart, and immediately taken to the White House, where it was signed by President McKinley in the presence of Chairman Dingley.

The Treasury officials had made preparations to put the Tariff act into operation immediately after it received the signature of the President. Copies of the bill were sent to customs officials throughout the country in anticipation of its passage, and it is expected that all will have reached their destination by the time the bill becomes a law. Collectors have also been instructed to make the changes from the old law to the new upon receipt of trustworthy information that the bill has received the President's approval.

The Treasury Department has decided that the new Tariff went into effect after midnight of Sixth-day, the 23d inst.

President McKinley sent a message to Congress on the 24th, urging it to authorize the appointment of a currency commission to investigate the monetary and banking laws of the country and report not later than Eleventh Mo. 1st. The House promptly passed such a bill, but in the Senate the message was referred to the Finance Committee.

The extra session of the Fifty-fifth Congress closed at nine o'clock on Seventh-day night, when both Senate and House adjourned.

Judge Showalter, of the United States Court has given another decision holding the Indianapolis three-cent car fare law to be unconstitutional.

The Secretary of War is considering a proposition to establish a military post in Alaska. At present the Government has no troops in that vast territory. The rush to the Klondike gold fields continues, and Juneau and Sitka threaten to be depopulated.

On the 26th inst. silver made a new record for low price, both in London and New York. Larger production and decreased demand are given as reasons for the weakness. At that day's price the intrinsic value of a standard silver dollar is only 45.63 cents. The fact that silver is declining in price while wheat is advancing, disproves the Populist theory that a fall in silver causes wheat to decline in price.

The reported discovery of the lost California mine near the Mexican border is creating a great deal of interest in Phoenix, Arizona. John James and Henry Blake, who claim to be the discoverers, tell quite a wonderful story of their hardships on the southern desert, and of the remarkable richness of the mine. They say the great mine lies about fifty miles south of Sentinel Station on the Southern Pacific. They admit, however, that it lies in an absolutely waterless region, but claim that the ore is of such richness that it will pay handsomely to haul water. Specimens of ore exhibited by them more than bear out this statement.

Assistant weigher, W. A. Underhill, of the California Selby Smelting Company, states that the gold from the Yukon is not of so much value as that produced in California. In speaking of this matter he said: "It is a fact that the Yukon gold is not as valuable as that produced in this State. We have found that there are from 50 to 100 points more base metal in the northern product. These base metals are iron, lead, and a few others. There is a large quantity of silver, also. We look principally for the gold and silver. It is the iron that gives the Yukon gold its fine, rich color."

"Of course these other metals decrease the value a little. The nuggets from the Yukon are worth \$17 and \$18 per ounce, and the finer gold dust is worth from \$16 to \$17 per ounce. While the California gold value is about \$1 an ounce more; that is, nuggets run from \$18 to \$19, and gold dust never less than \$17 per ounce."

Jay Cooke, whose failure as a banker and broker, inaugurated the financial panic of 1873, is at the front again as the exploiter of a new scheme. He has secured options on land along the St. Louis River and will proceed to develop the power in the falls of that stream about ten miles from the cities of Duluth and Superior. The river has dozens of falls, and carries a vast volume of water. It is said that the electric power which can be generated from the falls will not only run all of the mills, manufacturing plants and street railways of Duluth and Superior, but will also light the two cities at much less than the present cost. When all this is done, surplus power will be on hand which can be transmitted to other points. It is proposed to carry this power to St. Paul. The new scheme experts say will be worth \$100,000,000 to the city of Duluth.

Deaths in this city last week numbered 475, which is 53 less than the previous week, and 32 less than the corresponding week of 1896. Of the whole number 257 were males and 218 females: 167 were under one year of age; 76 died of cholera infantum; 41 of heart disease; 40 of consumption; 31 of marasmus; 23 of inflammation of the brain; 18 of inanition; 15 of inflammation of the stomach and bowels; 15 of diphtheria; 14 of convulsions; 13 of apoplexy; 13 of cancer; 10 of bronchitis; 10 of nephritis and 10 of pneumonia.

Markets, &c.—U. S. 2's, 96½ a 98; 4's, reg., 111½ a 112; coupon, 112 a 112½; new 4's, reg., 123½ a 124; coupon, 124½ a 125½; 5's, reg., 113½ a 114; coupon, 114½ a 115; currency 6's, 101½ a 104½.

COTTON was quiet and steady at 8 3-16c. per pound for middling uplands.

FEED.—Winter in bulk, quoted at \$10.25 a \$11.00, and spring in sacks at \$10.25 a \$10.75 per ton.

FLOUR.—Winter super, \$2.75 a \$3.00; do., extras, \$3.00 a \$3.25; Pennsylvania roller, clear, old, \$3.75 a \$4.00; do., do., new, \$3.60 a \$3.70; do., do., straight, old, \$4.00 a \$4.15; do., do., new, \$3.70 a \$3.90; Western winter, clear, old, \$3.75 a \$4.00; do., do., straight, old, \$4.05 a \$4.20; do., do., patent, old, \$4.20 a \$4.35; spring, clear, \$3.50 a \$3.90; do., straight, \$4.15 a \$4.30; do., patent, \$4.35 a \$4.50; do., favorite brands, higher. City mills, extra, \$3.10 a \$3.40; do., clear, \$4.00 a \$4.15; do., straight, \$4.15 a \$4.25; do., patent, \$4.35 a \$4.60. RYE FLOUR.—\$2.25 a \$2.35 per bbl. as to quality.

GRAIN.—No. 2 red wheat, 79 a 79½c.

No. 2 mixed corn, 31 a 31½c.

No. 2 white oats, 24½ a 25c.

BEEF CATTLE.—Extra, 4½ a 5c; good, 4½ a 4¾c; medium, 4½ a 4¾c; common, 4½ a 4¾c.

SHEEP AND LAMBS.—Extra, 4½ a 4¾c; good, 3½ a 4c; medium, 3½ a 3¾c; common, 2½ a 3c; lambs, 4 a 5½c.

HOGS.—Best Western, 5½c; other Western, 5½ a 5¾c; State hogs, 5 a 5½c.

FOREIGN.—The remains of Jean Ingelow the distinguished poetess and writer, who died on the 19th inst., were interred in the West Brompton Cemetery in the grave where she had buried her father, mother and brother. She was in her sixty-seventh year.

The *Berlin Lokal-Anzeiger* says the *Fram*, the vessel on which Dr. Nansen's last Polar expedition was made, will next year explore the western coast of Greenland. The *Fram* will be under command of Captain Sverdrup, who sailed with Dr. Nansen as navigator. Dr. Nansen, the *Lokal-Anzeiger* announces, will shortly make a tour of research with a party of English and American geologists.

The appointment of Zinovieff, Russian Ambassador at Stockholm, to succeed Count De Nelidoff as Russian Ambassador at Constantinople, together with the latter's transfer from Constantinople to Rome, is officially gazetted.

It is stated that the Turkish Military Commission will start immediately for Thessaly to meet the Greek officers and mark out the new boundaries. It is expected that the treaty of peace will be signed by the end of this week.

An irade has been issued by the Sultan sanctioning the settlement of the frontier question in accordance with the wishes of the Powers.

Some recently published figures of gin and rum imports into Africa are so large as to excite incredulity. It is said that in 1894 Gambia received 22,363 gallons; Sierra Leone, 242,686; the Gold Coast, 1,302,899; Lagos, 1,863,631; the Niger coast protectorate, 2,609,158. The countries that supply the stuff are the same countries that sent the missionaries—Great Britain, the United States, Germany, France and Holland.

China is about to reorganize her army on the lines of the German military. A Chinese fleet is to be built in England and Germany.

The Japanese Cabinet on the 23rd inst., agreed to the proposal of the Hawaiian Government to submit the questions at issue between the two Governments to arbitration.

Recent advices received in San Francisco, from Peru, which have been confirmed by C. De Moranda, a petroleum magnate, now in this city, state that the wonderfully rich strikes reported from the Klondike region have been totally eclipsed by fabulous discoveries of gold in the South American Republic. In an interview Moranda says that there is no longer any doubt that the famous Inca gold fields, which have been considered as myths among the intelligent people of Peru, have at last been discovered. The location of the newly discovered bonanzas is in the Departments of Cuzco and Puna, in the eastern border of the country, which have long been famous for their richness in precious metals.

RECEIPTS.

Unless otherwise specified, two dollars have been received from each person, paying for vol. 71.

Benj. Hoopes for T. W. Hoopes and W. W. Hoopes, Minn.; Stephen W. Post and for Henry R. Post, Long Island; John I. Glover, N. J., and for Zebedec Nicholson and Virginia Nicholson; Martha D. Allen, Phila., \$10, for herself, Amos W. House, Benjamin S. House, Marshall J. Walter and Louis H. Walter, Pa.; Rebecca J. Allen, Pa.; Wm. B. Moore, Pa., and for Rachel H. Valentine and Susan Brinton; Anna T. Griffith, Phila.; Elizabeth C. Dunn, N. J.; Mary Ann Haines. N. J.; Jos. B. Bettles and for Wm. Bettles, Ill.; Mary Randolph, Phila.; Aaron P. Dewees, Frankford; John W. Tatum and for Lydia B. Price, Pa.; Wm. Archut,

Phila.; Hugh Foulke, Phila., and for Susan Y. Foulke, Pa.; A. Engle Haines, N. J.; Hannah Mickle, N. J. per Jos. Walton, Henry W. Satterthwaite, Pa., and M. Bishop, Pa., and George Russell, N. J.; Samuel Leeds, N. J., and for Henry W. Leeds and Sarah V. Leeds; Thomas Perry, Agent, R. I., \$20, for himself, Mary A. Gardner, George Foster, Martha B. Sheffield J. Barclay Foster, Edwin B. Foster, John W. Foster, George C. Foster, Lydia F. Nichols and Arthur Perr Mass.; Charles M. Cooper, N. J.; Thompson Fram Pa.; William C. Warren, Phila., and for S. Eliza Warren and Mary M. Applegate, N. J.; Julianna N. Powell, N. J.; Sarah P. Darnell, N. J.; Samuel Haines, Alfred C. Haines and Dr. S. S. Haines, N. J.; Samuel C. Moon, Pa., and for Hannah Child, N. Y.; Anna Edge, Pa., and for Joseph Harrison; R. B. P. H. Phila.; Hannah Yerkes, Phila.; S. Mason McCollin, M. I. Phila., and for Oliver P. Tatum, Pa.; Asa Ellis, Agt. Ind., \$14, for himself, A. H. Blackburn, Ezra Barke Ann Haworth, David Stalker, Hannah Jones and George Mendenhall; Thomas E. Smith, Agent, Ia. \$6, for Joseph Edgerton, Edward Edgerton, and Anna Painter; Jesse Dewees, Agent, Ohio, \$11, for Patience Fawcett, Rachel Harner, David Master Jason Penrose, Joseph Vaughn, and \$1 for Thomas Dewees, Kansas; Benjamin Elyson, Iowa; Wilse Hutchens, Mo.; William H. Corse, M. D., Phila.; Rebecca S. Allen, Pa.; P. Ellis DeCon, N. J.; J. H. wood Hancock, N. J., \$6, for himself, Robert Taylor and Elizabeth Ann Aaronson; Addison Hutton, Geomantow; R. C. Shoemaker, Pa., \$6, for himself, Jonathan R. Lukens, and Elizabeth L. Iredell; Lew Forsythe, Pa.; Sophia R. Pusey, Pa.; Joseph Hawley, Iowa; Anna W. Bailey, Philadelphia; Deborah I. Maris, Del.; Benjamin H. Lightfoot, Pa.; George J. Stokes, N. J., \$1, for Thomas S. Pike and Daniel Packer; Sarah A. Gilbert, Pa., \$10, for herself, Elizabeth G. Cope Dillon Gibbons, Albert M. Cope, and Anna Case; Edward Richie, \$6 for himself, Elizabeth Allen and Hannah D. White, O.; Joseph C. Exton for Am. S. L. Exton, N. J.; Joseph G. Evans, N. J.; M. Eleanor McGill, Philadelphia; S. Eliza Spencer, N. C. \$1, to No. 27 vol. 71; M. W. Thorp for Phebe Carpenter, N. J., Henry B. Leeds, agent, N. J., \$4 for Ebenezer Roberts and Elizabeth H. Bromley; George Jones, Philadelphia, and for Charles C. Haines, N. J. David Darnell, N. J.; Elizabeth F. Darnell, N. J. Mary H. Griscom for Walter Griscom, Philadelphia, and Ann Harmer, N. J.; Charles Stokes, agent, N. J. \$16, for Rachel L. Atkinson, M. Emma Allen, Joseph H. Haines, George Haines, Dr. S. H. Haines, Pa., Newbold Reeve, Isaac W. Stokes and Joshua S. Will Joseph M. Truman, Jr., Philadelphia, \$6 for Librarian Association of Friends, Ellen A. Pine and the George School, Pa.; Elizabeth K. Hutchinson, Philadelphia.

Remittances received after Third-day evening will not appear in the Receipts until the following week.

NOTICES.

FRIENDS SELECT SCHOOL will re-open Ninth Month 20th. For printed circular or other information, address J. HENRY BARTLETT, *Sup't*, 140 N. Sixteenth Street.

WANTED.—A Friend with experience wishes a position to run a stationary engine. Please address "J. F." office of THE FRIEND.

WANTED.—A young woman Friend desires a position as waitress or chambermaid. Address "M." 505 N. Sixth Street, Phila.

FRIENDS' LIBRARY.—During the Seventh Month and until further notice, the Library will be open on Second and Fifth-day afternoons only, at three o'clock.

WANTED.—A person to instruct and care for two children under eight years of age, and assist in household duties. Address, stating experience, etc., "B." Office of THE FRIEND.

WESTTOWN BOARDING SCHOOL.—The next term will commence on Third-day, Ninth Month 7th. Application for admission of pupils should be made to WILLIAM F. WICKERSHAM, *Principal*, Westtown, Chester Co., Pa.

WESTTOWN BOARDING SCHOOL.—For convenience of persons coming to Westtown School, the stage will meet trains leaving Philadelphia 7.17 and 8.46 A. M. and 2.53 and 4.32 P. M. Other trains are met where requested. Stage fare on regular trips, fifteen cent on special trips, twenty-five cents each way. To reach the school by telegraph, wire West Chester Phone 8 EDWARD G. SMEDLEY, *Sup't*.

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Richard Esterbrook.

(Continued from page 10.)

"PLAINFIELD, Seventh Month 22nd, 1895.

"I trust the reissue of S. Rundells' 'Observations' will be of service. The way is clearly set forth by which the soul of man is awakened and led out of its state by nature and transgression into righteousness and holiness, and preserved in it.

"The tendency now seems to be to climb up some other way, to substitute various so-called religious activities for the work of regeneration, and Bible classes and Bible study for the true learning in the school of Christ, so that our condition is alarming indeed."

"PLAINFIELD, Eighth Month 13th, 1895.

"I thought the important part of the Douglass matter was the charge he made against the Irish Friends for the manner in which they conducted their own meetings in the afternoon. This is a matter much more serious for them than to be told to attend to their own business. I have written to W. E. Turner and told him that if this charge—so serious—was not cleared up, it must leave the impression that it could not be denied. I also told him that I supposed John H. Douglass was the same sort of a man now, I have no doubt, that he was when I suppose he left London Yearly Meeting with a returning minute expressive of unity with him. I also told him that I felt that the treatment of Hannah Stratton as described by Ellen Graham, was like adding injury to injury—in view of the great mistake made by London Yearly Meeting in the case of Ohio, some particulars of which I related from my own knowledge, having no doubt the separation was a premeditated step taken under assurances of recognition by London Yearly Meeting, and that I know a separation was encouraged in Philadelphia with similar assurances—and that under all the circumstances the treatment accorded to Hannah Stratton was such as I could have no unity or sympathy with the instruments of it. I would like thee to have seen a copy of my letter. It was a personal one, of course. I think such a statement as I made was due to him as the editor of the *British Friend*, and I did not think it best to withhold it from him. I feel very much for Hannah Stratton

and for the valuable Friends who were her companions.

"It was not the declining to read Hannah Stratton's certificate by the Meeting for Sufferings that impressed me, as the reading to her the seventy year old minute by which her service was prohibited virtually and closing up her way."

"PLAINFIELD, Eighth Month 18th, 1895.

"I must trouble thee again with a few lines to call thy attention to the fact, that in the London epistle which thou hast published for the benefit of the readers of *THE FRIEND*, that in the document there is not a word of regret or sorrow for the causes which ultimately, after many years of endurance and suffering on the part of many of these dear Friends previous to these separations—not a word of regret or of sympathy on this account. Not one of these was brought about hastily, I believe, but at last from a feeling of dire necessity. Those who live a few years longer will see something, I think."

"PLAINFIELD, Eighth Month 20th, 1895.

"The case of Edward Pease's letter, which I heard read to M. Cope by W. Allinson, in which Ohio is referred to as an example, and the same success held out as an inducement. Edward Pease quoted two or three passages from one of the Psalms which he thought could describe the experience of Friends in Philadelphia, if the suggestion were carried out. Our soul is escaped out of the snare of the fowler. The snare is broken and we are escaped. Our help is in the name of the Lord who made heaven and earth. No doubt Edward Pease's mind had become highly charged with the representations made to him.

"I believe it would be well in some way that London Friends should be made to consider that in all these cases of separation the course they are now pursuing led to these results. The sense of wholeness they seem to be in always is very distasteful to me. To refer again to the case of Ohio—the circumstances are peculiar. That twelve representatives out of forty should appoint a clerk and organize and claim to address London Yearly Meeting, and be acknowledged by it. Take this fact in connection with Edward Pease's letter.

"I have often heard the remark that circumstantial evidence is the strongest kind of evidence. What I wish to see is that London Yearly Meeting should become fully aware that the course it is pursuing in regard to various matters, is such that Philadelphia Yearly Meeting cannot, while she remains faithful to the testimony of the Society, encourage epistolary intercourse."

[This letter was in response to a request for the reasons that led our friend R. E. to believe that those who separated from Ohio Yearly Meeting in 1854 had some ground to think that they would be recognized by Friends in England.

This event occurred before R. E. was a resident in this country, but being here on a visit, the letter of Edward Pease to which he refers

was read in his hearing by the friend who had received it. In this letter E. Pease advised those in Philadelphia Yearly Meeting, who sympathized with his views, to follow the example of their brethren in Ohio, and separate from their Yearly Meeting].

"PLAINFIELD, Eighth Month 27th, 1895.

"Thy kind note received, also the draft of a paper for *THE FRIEND*. I note thy remarks as to Western Quarterly Meeting. Its recent occurrence is a forcible reminder of days gone by, and of dear Friends now removed from the stage of life, notably our beloved Morris Cope and Abraham Gibbons. I thought of the language with some inward comfort, 'Whose faith follow, considering the end of their conversation.'

"For this was uniformly in the right direction, and there are diversities of gifts and differences of administration. I have read and re-read thy essay, as to the causes which forty years ago led to the suspension of epistolary intercourse. It seems to me to be correctly stated.

"I think it is quite important that these few facts should be revived from time to time, to keep them steadily in view for our members on both sides of the Atlantic. The main question is, however, the present condition of the Society.

"This is quite distinct from the formal cause which led to the suspension of correspondence in the first instance. This question does not rest now upon technical points, which could easily be removed by admission and acknowledgment, but upon grounds far more important and vital.

"Whatever benefit might accrue in any case by keeping open the door for the exchange of membership by interchanges of certificates of removal, I am free to own without hesitation my conviction that the day has gone by when epistolary correspondence can be any advantage in the condition the Society is in. Whether the time has come to state this openly to the world, I can scarcely dare to assert. And yet I think our English Friends ought to understand very clearly that there is no feeling of affront or offended dignity at the bottom of it, but that we cannot make common cause with any so-called Yearly Meetings who are engaged in home or foreign missionary undertakings or other kindred objects such as are now popular and highly extolled in many quarters. This conclusion is to my apprehension so clearly and unmistakably correct, that in my judgment it will have to be adhered to at all hazards, if the proper position of our religious Society is to be upheld and our testimony to true spiritual Christianity maintained in the earth. I wish this view could be properly brought out, but I suppose it would raise a storm. But as George Fox said to George Fox the younger, It is their portion and they must bear it. It would be far better for our Yearly Meeting to be yet reduced to half its present membership, than to surrender any vital principle. Let this be understood once for all, decision is settling in its nature, indecision is on the contrary, unsettling and disturbing in its influence."

"PLAINFIELD, Ninth Month 2nd, 1895.

"I have again and again read over the proposed editorial on a very important matter, and I think it is a strong document, and I believe there is no statement in it that is in the least degree unsafe. I ventured upon two or three changes, which I hope thou wilt understand.

"I hope its publication will be found useful on both sides the Atlantic at the present time. There is a generation grown up, both here and there, of whom it may be said they 'knew not Joseph.' There is much that may be said, but perhaps this is enough for the present.

"I have not been well for several days, a 'bilious attack,' I believe, or the papers would probably have been returned more promptly. I am glad at the prospect of its publication. The article contains the truth and nothing but the truth. Let me write it—there is no prospect that I am able to see that any halt will be called in the course London Yearly Meeting has been pursuing and idolizing for many years, and feeding itself upon the love of knowledge, and not upon the tree of life, whose leaves can alone heal the nations."

(To be continued.)

Address to the Graduating Class of Germantown Preparative Meeting School.

When my young friends of the "Graduating Class" requested a few words from me on an occasion so full of interest as the present is to us all, my heart could only respond in the affirmative. So to-day I find myself entering into warm sympathy with you, as I realize how much is implied with the closing of school-life with all its freedom and joyousness, but also its routine duties and close application, with one leading end continually in view. The goal has now been reached, and you stand upon a vantage ground which, to you, means added strength of character; self-reliance; the reward of "patient toil and strong endeavor; the consummation of a commendable purpose to succeed, if not excel." So much for the past, while the present hour, with all its mingled emotions, is opening upon an unknown, untried future. 'Tis true, the life now before you has its shadowy side, but it has, too, its hopes, its successes, its joys; and the self-discipline, the surmounting of obstacles, the continuous testing of mental and even physical powers, which form so large a part of school work, will stand in good stead as new duties fall to your lot, and responsibilities, hitherto shared by loving parents and faithful teachers, must rest on your own shoulders. Yet the passage from one condition to the other has been by stages so easy, and so natural, that we could not now find the dividing line.

'Twas but yesterday the orchards were beautiful with bloom and the air filled with their fragrance; the bees revelled in the sweetness, and unwittingly did their part as they hummed from flower to flower. A few days later the pretty petals were fluttering to the ground, the birds and the bees sought other haunts, and we were ready to sigh over the short-lived charms of the glad spring-time. But stay—let us brush aside those clustering leaves which, since the blossoms faded, have doubled their size, and there we find the well set fruit—green, 'tis true, and somewhat unshapely, but the promise of the autumn is there, and the hopeful husbandman sees in his mind's eye his trees once more aglow with other and richer coloring, and bending under their precious burden.

So it will be with the springtime, the summer

and the autumn of your lives. They will come to you, not by abrupt, startling changes, for, as in the hidden processes of nature, one season will have been quietly preparing for the next. Let us dwell a moment also on the fact that none of these is a period of idleness or wasted energy. To each has belonged an allotted service, intimately connected with, and vitally important to that which is to follow. Future results, we thus see, are necessarily dependent on past and present conditions, strikingly verifying the apostle's declaration: "Whatsoever a man soweth that shall he also reap. For he that soweth to the flesh shall of the flesh reap corruption; but he that soweth to the spirit, shall of the spirit reap life everlasting." Then follow his words of cheer: "Let us not be weary in well doing; for in due season we shall reap, if we faint not." With inspired wisdom, he would thus lead us to one of those higher levels of thought and action which is the direct outcome of a hearty acceptance of the Gospel, with all its assuring promises.

I would, then, my dear young friends, that, at this entrance upon life with its sterner realities, you may appreciate to the full the direct connection there is between sowing and reaping in the spiritual, as well as the natural world, and realize that if we would reap the best results, such as are fraught with most good to our fellow men, most soul-satisfying happiness to ourselves, and the highest praise to the Heavenly Husbandman, we must seek for, and depend upon, his all-sufficient grace, not only to quicken our souls and "keep them alive unto God," but in order to enable us to bring forth in our daily lives, not the fruits of the flesh, but those of his own Holy Spirit.

Yet, with our best desires and noblest aims, we have to remember that there are various sources of disappointment, and serious obstacles to a growth, even in best things. Happily these are largely within our own control, and if wisely and timely dealt with may be removed. To return to our parable of the orchard: I once planted an apple tree of choice variety. It grew and seemed to thrive for a year or more, when a gale levelled it with the ground. Thinking it was hopelessly broken, I was about to dig up and throw away what was left, but, on looking more closely I found a "borer" worm had burrowed around and through the root where it joined the trunk, until but a mere fragment of wood remained—but *that* was firm and sound. Thinking to give my tree another chance for its life, instead of a spade I now applied the pruning-knife. The worm was allowed to do no more mischief. The injured wood was cut away, a healing plaster bound around the trunk, while a good stake supported it. The tree now resumed its vigorous growth, and in due time the care it had received was rewarded by a fair yield of golden fruit. Nearly forty winters have passed since its first downfall. Twice has it been prostrated upon the earth by other storms, but again set up and stayed by strong props under several of its spreading branches, it still yields, year after year, a luscious and bountiful crop.

So with the development of human lives. The well-trained youth and maiden, in all the vigor of their physical and mental powers, would seem to be entering only upon a course of progress and growing usefulness. But the hidden worm may be gnawing at the root. Some harmful propensity has perchance been suffered to establish itself. The moral forces are weakening; and instead of a healthy growth, there may be dwarfishness and failure. The treatment should be prompt. The case must be put in

the hands of none other than the "Physician Souls." Under his tender, watchful eye, by his helping grace, and his power to keep from falling, the downward tendencies will be arrested, and the rescued one again sent on his upward way with a song of thanksgiving and praise.

Associates of a character scarcely less injurious than hurtful habits, may be unwittingly influencing the modes of thought, pursuits, plans for the future, and all in a direction far otherwise than heavenward. This is a point which the young Christian needs to be especially on his guard. Let your friendships, then, only such as will be helpful to your highest interests, finding in your chosen companions those who, while realizing a common weakness at common dangers, are sharing with you an unwavering faith in an all-sufficient Saviour, Friend and Guide. Christian fellowship will thus prove among the most helpful of human instrumentalities for promoting the best inner life. Remember, too, that upon *mere associations* the whole future of your lives may turn. I think it was the excellent William Wilberforce who has said: "Acquaintances make the raw material from which friends and husbands and wives are manufactured." Again, where the tastes are literary, the temptation is strong, in a day like ours, to revel at will among the productions of attractive and gifted writers, whose books are issuing from the press in a continuous stream. Some of these need but a glance to repel the pure and ingenuous mind from doing more than opening their pages. Others contain a large share of worthy sentiments, with which are often interwoven in forms both pleasing and plausible; teachings that are unsound, and morality so questionable, that the perusal may insidiously undermine the faith of the reader or pander to inclinations which need to be checked, rather than fostered. Happily, there is a large, and I trust, increasing number of authors who, from the standpoint of plain Gospel truth, are contributing nobly to the advancement of the good and the true; while others are devoting their talents to the manifest enlightenment of their fellow men upon questions closely connected with the highest interests of their own community or the world at large. In the field of scientific literature, there is opened a wide range for thought or research. Yet, here, too, there is need for careful discrimination, since it is a lamentable fact that, under the guise of "science, falsely so called," theories have been advocated and positions assumed that are antagonistic to sound views regarding the Divine government, and the rightful place of the Creator in the wondrous works of his creation. I would have you, therefore, exercise a wise discretion in all your reading. Observe the after-taste that is left upon laying down a given volume. If this has been of good savor let its contents be turned to profit; but if repugnant to your better feelings, promptly drop the author and his works. Thus you will learn to avoid in its varied forms, what has been well called "printed poison."

There need scarcely be urged upon a class trained as this has been, the frequent, reverent perusal of the "best of books,"—not only for the comfort, instruction and strength to be found in its inspired pages, but as a corrective for many of the fascinating, yet shallow or misleading productions of the present day. In the teachings of the blessed Saviour of men, as they are recorded in his own simple, practical, but Divine utterances, you will find a standard whereby to test works of a doubtful character, and

as your hearts are given unreservedly to Him, you will realize to your unspeakable rejoicing, that through "the Comforter," the sent of the Father in the name of the Son, He still "teacheth as never man taught."

The age upon which our lot has been cast is one of ripening and fulfilment, as well as progress, and the world is to-day reaping the outgrowth from seeds of good or evil sown by generations long since passed away. Both are to be found side by side, and those who are longing for the triumph of the right, may well ask, with some misgivings, "what shall the harvest be?" We, who are passing from the stage of action, can look back upon changes which have come to our country and the world, that were once regarded by us and our contemporaries as beyond the range of possibilities. In the near future there will, in all probability, be brought about revolutions civil, social and religious, no less radical than we have seen, and the generation of which you are the representatives, should be preparing to meet them bravely and wisely.

It is to you, therefore, my young friends, we look with hopefulness, and trust that in entering upon the new responsibilities which must now rest upon you, there will be brought to bear upon these, not only the vigor of youth, but that with minds well trained for thought and action, hearts made tender and impressible by Divine grace, and animated with love to God and man, you shall be willingly led into such lines of active service as may be best fitted to your respective gifts or spheres. Nor let this be with half-heartedness, distrust or fearfulness, but in the unwavering conviction that "He is faithful who is calling you;" that though life is not all sunshine, it is rich in blessings and mercies which are new every morning; that with "consciences void of offense toward God and toward all men," and your best affections set on heaven and heavenly things, there is to be found in this earthly home a large share of pure happiness which our Heavenly Father would have us "richly to enjoy." Remember that "He makes all things work together for good to them that love Him," and that it is possible for us to become "workers together with Him," for the good of others.

In the world at large there is to-day an intensity of action, growing out of a highly wrought civilization, that is urging on movements of the broadest character, and with a momentum which is startling to contemplate. Not only would wickedness and error seem to be making rapid and successful strides, but happily, there are many evidences that the side of Truth and Right is not only gaining ground, but holding it. It is good, therefore, to remember that over all, "the Lord reigneth;" that the kingdom of our blessed Redeemer "is an everlasting kingdom, and of the increase of his government and peace there shall be no end."

Among the various wise and timely efforts now being put forth with a view to stemming the tide of infidelity and irreligion which often assumes forms so threatening, it is most encouraging to observe the growth of those pure yet simple, practical views of Gospel truth that for more than two centuries have been held and promulgated by the Religious Society of Friends. As these become more clearly understood it is very observable that they find an assent from many of the best and deepest thinkers of the age, who are being impressed with a conviction, that, on the one hand they strike at the very root of evil in the human heart, and on the other, would, as they are accepted, lift men up into the light and liberty and spiritual power of the Gospel. To my

mind, among the most pressing needs of the present day, are young men and women of well ordered intellects, sterling integrity, and clear in their conceptions of truth and right and duty. Taught in the school of Christ a holy zeal will animate their work, and a courage be imparted that will lift them above the empty allurements of the world, the fear of their fellowman or an undue desire for his favor. Nor can I doubt that such a band of youthful servants and handmaidens is even now being trained under the eye of the best of masters. May your lot, then, be cast with theirs, and your future lives devoted to a service so happy and so blessed.

SAMUEL MORRIS.

Sixth Month 16th, 1897.

These Sixty Years.

[The London *Friend* contains an editorial, giving an interesting picture of the changes in the British Empire that have occurred during the reign of queen Victoria.—Ed.]

It would be strange indeed if Friends were unable to join in the general rejoicings of the present week, when the British Empire celebrates an event unique in modern annals. For sixty years our country has had at its head a ruler whose wise and beneficent sway has done nothing to hinder the marvellous national progress. How great that progress has been can most easily be grasped by a few comparisons between the conditions of life in 1837 and now. We have progressed materially, morally and religiously. The figures in the *Daily News Almanack* illustrate the first of these—our material advance. In 1837 the empire comprised an area of some 2,000,000 square miles, with a population of 127,000,000. To-day the area is 11,321,000, and the population 460,000,000. In the same period the population of England and Wales has advanced from 13,900,000 to 31,000,000, that of Scotland has nearly doubled, and that of Ireland alone has seriously retrograded. London with its suburbs contained 1,500,000 souls in 1837, 10,700,000 in 1897. The population of India and its tributary States has risen from 123,000,000 to 372,000,000. Our imports and exports have been multiplied more than seven and a half times. Our national debt has been reduced from £853,000,000 to £652,500,000, and the annual debt charge from 29½ millions to 25 millions, of which £7,300,000 are now devoted to reduction of the debt, compared with £1,900,000 sixty years ago. Our national income has risen from £50,700,000 to £103,950,000. In 1837, 200 miles of railway were open in Great Britain, and none in any other part of the empire. To-day Great Britain has 23,000 miles, the colonies 35,000, and India 20,000. In postal and telegraph facilities the progress has been enormous. The year 1840 saw the introduction of penny postage, a reform which gave an impetus to commerce, and which has resulted in the delivery of letters reaching last year the total of 1,834,000,000. The early years of the reign saw bread dear, and the prices of commodities in general use greatly enhanced by a system of protection. The repeal of the corn laws in 1846 paved the way for material improvement in the lot of the working classes, for the development of home and foreign trade, and for further measures of relief to the indirect taxpayer. The improvement of the general condition of the people is further illustrated by the calculation of Professor Marshall, who states that while the average annual income of a family of five shortly before the queen's accession was about £75, it is now

£165. George Howell, the co-operator, recently reported that "in five groups of friendly societies the savings amount to 250 millions sterling." The rapid advance of railways, steamships, and the introduction of electricity have largely added to the comforts of life.

More important, however, than the material has been the moral and social progress of the reign. Education, though it has only been compulsory during the last twenty-seven years, has had its effect in decreasing crime, in raising the general standard of intelligence, and in some measure at least, inculcating among the rising generation a higher view of the responsibilities of citizenship. To-day there are 4,437,000 children in average attendance at the public elementary schools. The State has become growingly conscious of its duties towards the weak. Legislation for the special protection of children belongs exclusively to the present reign. We have factory acts, and other legislation which prevents many of the injustices under which the children suffered in the early years of the reign. A national Society for the prevention of cruelty to children shows the more educated conscience of the nation. On behalf of the adult workman Parliament has recognized its responsibility in the employer's liability bill which has recently passed the House of Commons. Men who work at unhealthy trades are protected with various legal regulations calculated to minimize the danger to health. And though no legislative enactment has laid down the rule of "a living wage," the doctrine has received the practical support of the nation. It is now generally admitted that every worker has the moral right to a wage which shall enable him to live in decency and simple comfort. He must be sufficiently clothed, housed, and fed.

Nonconformists have good cause to rejoice in the growth of religious tolerance during the reign of queen Victoria. The previous two reigns had seen progress. The test and corporation acts were abolished under George VI., and in the last year of William IV. measures were passed allowing Dissenters (other than Friends, who had long enjoyed the privilege) to be married in their own place of worship, and with a form of service in accordance with the practices of their own denomination, and providing for the regular public registration of births, marriages, and deaths of Nonconformists, which had hitherto been carried out officially only by the church of England. In 1868 the compulsory payment of church rates was abolished, and the Irish church disestablished in 1869; in 1871 the universities were thrown open to Nonconformists, and nine years later the burials bill was passed, which enabled any Nonconformists to bury in the parish burial-ground according to their own method. The first of these reforms, especially, brought great relief to Friends, who, from the rise of the Society, had suffered much for their firm adherence to their principle against paying for the support of a form of religious worship of which they did not approve. The presence of thirty representatives of the Nonconformist bodies upon the steps of St. Paul's at the thanksgiving service on Third-day was a pleasing token of the growth of amity among all denominations, and a just recognition of the place occupied by the free churches to-day. Among the thirty we are glad to note that the Society of Friends was represented by the clerk of London Yearly Meeting, Caleb R. Kemp.

Amid all these events, and in the development of such marvellous progress, what has been the

place of our sovereign? Has she been more than a silently interested spectator? Emphatically, yes. Time will, perhaps, never reveal exactly the part that she has played as head of this vast empire. It has not been hers to initiate or to refuse legislation, yet it cannot be doubted that both in regard to home and foreign policy she has wielded a sensible influence as adviser of her various statesmen. With a remarkable memory and a wonderful grasp of facts, queen Victoria has grown in wisdom with the passing years. As Robinson Souttar says, in his "Glimpses of our Empire;" "Ministers come and go, but the sovereign remains, gaining, as the years pass, wealth of experience, which no minister, however strong, cares to put lightly on one side." She ascended the throne at a critical period, at a time of transition, when the institutions and government of the country were rapidly becoming more and more democratic. Queen Victoria had the grace and the wisdom to accept the position, and to rule constitutionally. Her very youth told in her favor. She was ready to learn. Not only so, the English court has been revolutionized. The day of intrigues and dishonor has passed. By example and precept, the queen has raised a higher standard of morality.

"Her court was pure; her life serene;
God gave her peace; her land reposed;
A thousand claims to reverence closed
In her as mother, wife, and queen."

She has held up the ideal of a pure, happy, home life. Every now and then the curtain of her private life has been lifted, and the queen has in a measure, as in her published journals, taken the nation into her confidence. They saw her children growing up around her, and took a personal interest in their progress. They rejoiced in the close family ties which bound all together, and took example therefrom. And when the prince consort was struck down in the prime of life, and the nation saw the intense sorrow of the queen, they realized more deeply how much her home life had been to her. Not least has been her influence as sympathizer. High and low, rich and poor, have often had their hearts cheered in time of sorrow by the thought that the heart of the royal lady on the throne knew of and grieved with them in their trouble. The sufferers from some great calamity, the widows and orphans of men killed in some great colliery accident, the humble bereaved peasant of the Highlands, and the nobleman's widow, have all felt that a kindly heart has beat in unison with theirs. For such a reign and such a monarch the people of the isles may well be glad, and acknowledge with gratitude the good hand of the Lord.

French Infidelity in America.

A recent writer thus sketches the history of a struggle with French infidelity a century ago: The eighteenth century came to its close with heavy, threatening clouds hanging over the sky of the young American Republic. The influence which atheistic France had upon many of the foremost statesmen of our land is well known to all. They felt that America owed to France a great debt because of the aid which she had given us in the dark hours, and the consequence was many of them were too ready to listen to the infidel teachings which in that sunny land were everywhere rife.

"England," says Prof. Townsend, "was suffering from the teachings of the trifling and profligate school of the brilliant and dissipated

Bolingbroke. Voltaire visited England, drank in the spirit of that school, returned to France, and still further corrupted the national mind. He then went to Germany, and by daily contact with Frederic and his court, introduced the reign of German skepticism and infidelity. Returning to France loaded with foreign honors, his influence was greatly augmented. Thomas Jefferson visited France, drank of the poison Voltaire had brought from England, returned to America and presented the same cup of death to the lips of the American people. And so many drank that few only thought it strange that God's name had no mention in the Constitution of the United States. Among our own countrymen, Thomas Paine for a time stood the more prominently in the ranks of infidelity. Though his weapons were a rough, ready and vigorous intellect; a coarse and merciless wit; a stock of impudence with which he could out-brave all the claims of propriety; and a supply of venomous ill-humor into which he could dip all the darts of his satire; some of his political writings won for him almost unprecedented popularity. He became finally so great a hero in those times that Thomas Jefferson, then president of the Republic, sent a government vessel to convey him to America as a guest of the nation. The 'Age of Reason' was to multitudes of that time their only Bible."

Added to the demoralizing influence and the poisoning effects of such teachings, the country had but recently passed through a protracted and demoralizing war. However nobly we must speak of the heroic endurance of those who gave their lives for the sake of freedom, this conflict was attended, nevertheless, with great intemperance and general immorality in the camp. And when victory at last crowned the sacrifices of the heroes, the intoxication of these military successes well-nigh drowned all thoughts of religious and eternal things. Not only ministers, but many of the most thoughtful statesmen of those days saw the perilous condition into which the state of religion and morals had brought the country. Patrick Henry, in a letter addressed to his daughter, said: "The view which the rising greatness of our country presents to my eyes is greatly tarnished by the *general prevalence of deism*, which, with me, is but another name for crime and depravity."

President Adams, the second president of the United States, said in an annual proclamation in which he disclosed some of the dangers which threatened the country: "The most precious interests of the United States are still held in jeopardy by the hostile designs and insidious acts of a foreign nation (France), as well as by the dissemination among them of those principles subversive of all the foundations of all religious, moral and social obligations, that have produced incalculable mischief and misery in other countries." And these words needed no stronger confirmation than the violent assaults made upon the president for this declaration by many who were high in power. That the poison of false teachings had infected those who stood high in power is evident from the fact that General Dearborn, Secretary of War under President Jefferson, once said, when travelling in a public stage-coach from Washington, as he rode past a church building: "So long as these temples stand we cannot hope for order and good government." And again, as he passed a meeting-house in Connecticut, he pointed at it, saying: "Look at that painted nuisance."

Another evidence of the widespread infidelity and immorality of that period is evident from

the moral atmosphere of the educational institutions of that time. When Dr. Timothy Dwight was elected president of Yale College in 1799 he found *thoroughly organized atheistical clubs* among the students. Infidelity in various forms was alarmingly popular.—*The Christian*.

THE HOPE BEYOND.

And the soul of the people was much discouraged
Cause of the way.—*Num. 21.*

How often, forgetting the crown,
And the palm and the victor's array,
In sackcloth we choose to sit down,
"Discouraged because of the way!"

Disheartened because of the foe,
And weary of bearing the cross;
Cast down when the brooks cease to flow,
And the gold is obscured by its dross.

Then the cross is a burden and grief,
And the yoke is a toil and a care;
Though 'tis only our own unbelief
Which makes them so heavy to bear.

How often to Marah we flee,
And there pitch our tent in the waste;
Forgetting that marvellous "Tree,"
Which maketh it sweet to the taste!

We pine for the blessings forgone,
While still beside Marah we dwell;
Though to Elim we ought to press on,
And be counting each palm tree and well.

Soon the shoes shall be loosed from the feet,
And the staff shall be dropped from the hand;
And the wilderness manna so sweet
Shall be changed for the "corn of the land."

Then grace shall with glory be crowned,
And night shall dissolve into day;
Oh! the country for which we are bound,
Is worth all the griefs of the way!

—Selected.

THE SPIRITUAL JOURNEY.

When Israel, by Divine command,
The pathless desert trod,
They found, through all the barren land,
A sure resource in God.

A cloudy pillar marked their road,
And led their wandering feet;
From flinty rocks the water flowed,
And manna was their meat.

Like them, we have a rest in view,
Secure from hostile powers;
Like them, we pass the desert through
And Israel's God is ours.

His word a light before us spreads,
By which our path we see;
His love, a covering o'er our heads,
From harm preserves us free.

His hand the bread of life supplies,
The soul's substantial good;
And truth's pure living waters rise,
With saving power endued.—*Newton*.

FOR "THE FRIEND."

A Visit to Beach Haven.

Having received a kind invitation to visit one of my friends who was spending some time by the sea-shore, at Beach Haven, on the sixteenth of Seventh Month, I took the cars for that place. After passing Pemberton the road goes for many miles through an extensive tract of bush land with white sandy soil, which has so little fertility that it will not yield sufficient returns to pay the farmer for clearing and cultivating it. Its principal agricultural value seems to be for the growth of timber which goes on without the help of man. The principal kinds of trees are pine and oaks, and in the swampy sections there are valuable patches of white cedar. Most of the large trees have been cut down and sold

principally for fire-wood and charcoal. The fires which frequently sweep over this section, either kill outright, or greatly stunt, the young trees, and entail a heavy loss on the owners of the land.

After going for several miles through this wilderness, we came to a set of farm buildings and a field of corn, which was refreshing, and reminded one of the oasis which travellers meet with on the deserts of Sahara. As we approached the shore the quality of the soil seemed to improve—at least there was much more of it brought under cultivation.

The cedar swamps were an interesting portion of the scenery. The trees, which root in the water, are strong-scented evergreens, with small lobular cones, and very small scale-like leaves, closely appressed on the branchlets. The trunks grow very closely together, so that they shoot up tall and straight, with but few side branches. The bark is fibrous and shreddy, and the wood soft and light, but very durable. It is a favorite material for making fence rails; and the planks cut from the larger trees are valued for making water-tanks. It has a rather formidable botanical name, *Chamaecyparis Sphaeroidea*.

Portions of these low-lying swamps were thickly covered with a species of large fern, the Chain fern (*Woodwardia Virginica*); the fronds of which cover considerable space. It is remarkable for the size of its root-stocks, which creep through the slush sometimes for six or eight feet, sending up numerous fronds as they progress, and thus forming large patches of vegetation. Only a small proportion of the fronds develop fruit spores, which are found in oblong spots on the under side of the leaf; but ample provision for its preservation and spread has been made in the long growth of the root-stocks and the sending up of shoots from it.

The beaches of New Jersey are generally long and comparatively narrow islets, separated from the mainland by a considerable width of salt marsh, intersected by numerous channels and water-ways. Across this the railroad to Long Beach has been built, supported on piles. The main channel is crossed on a bridge. A railroad track has been laid on Long Beach, extending from Barnegat City at its northern extremity, to Beach Haven in the Southern part.

One of the interesting features of these beaches are the sand dunes—irregular hills of sand blown up by the winds along the ocean edge, and gradually working inward. This process has continued so long, that in many places these hills rest entirely upon the meadow sod which has been covered with them, and the edge of the sod may be seen projecting out seawards. The annual report of the state geologist for 1882, states that an unusually severe storm in the Ninth Month of that year cleared off the shifting sands of the shore so as to expose a long surface of ancient meadow. He examined the shore southward from the Harvey Cedars, and found stumps of cedar trees which had been cut off by the axe, numerous fresh roots of trees and bushes, and portions of old meadow sod that had no appearance of ever having been moved out of their place. In some places there were numerous tracks of horses and cattle.

In speaking of the changes along the coast, the report says, "The shore opposite where these tracks are found has been worn inward three hundred and ten yards since 1839. At this rate of wear the breadth lost since 1690 would be equal to the whole width of the beach at this place. And in fact, the cedar trees are

all gone, the long swamp has been lost, the sand beaches have been drifted and driven landward by the storm winds; and what is left of the sand hillocks now lies upon the salt marsh on the west side of the site of the former trees and swamp, and the old footmarks, and the stumps and roots, and these footprints are now on the shore of the ocean, or partly buried in the moving sand.

The sand dunes are partially protected from the action of the winds by a coarse species of grass, called sea sand reed (*Ammophila arundinacea*) which thrives in the apparently barren heaps of sand. It has running root-stocks which bind the particles of sand together. This grass grows in Europe as well as in this country. In the southwestern part of France, in former years, there were miles of marshy, treeless land, unhealthy and but thinly settled. Bordering the seashore there were huge masses of moving sand, called dunes. In undertaking the improvement of this section, the first step was to stop the drifting of these dunes. The surface was covered with brush and then sown with the seeds of the maritime pine, and to protect these trees, an artificial dune was made by the erection of a fence, which arrested the sand that drifted from the coast. When this dune had reached its proper size and shape, its windward side is planted with the sand reed, in French called Goubet. In travelling along the beach from the mouth of the Garonne to the mouth of the Adour, one sees squads of men and women working on this immense ridge of sand, planting Goubet here and there, or digging it up in places in order to keep the dunes in perfect shape. Where there was once nothing but barren dunes, are now beautiful pine forests close to the shores of the ocean, largely owing their existence to this humble grass.

Travelling in the cars is not very favorable for the observation of plants, for you are whirled along so rapidly that of many attractive looking plants you can get only a transient glimpse; but there was one showy plant that seemed to abound in the region adjacent to the shore, and that was the Butterfly Weed (*Asclepias tuberosa*). The bright orange colored bloom frequently attracted the attention, and it grew in clumps of such a size as to be readily observed.

I reached the home of my friends about noon, after a satisfactory journey. A part of the family had been spending the forenoon on the water catching crabs. These curious animals have an outside armature of shelly material, which encloses and protects the soft vital organs. One of the most prominent features is a pair of formidable claws, with which the crab can severely pinch an opponent. They are abundant in some of the shallow parts of the bay. The bait used is a piece of coarse beef tied to a string. When this is lowered in the water the crabs seize it with their claws, and as the fisherman gently draws it up, they retain their hold, until so near the surface that a small net is slipped under them, and they are thus made captive.

As the coat of the crab is hard and unyielding, and they increase in size, the animal has been endowed with the power of casting off its skin and developing a new one of larger dimensions. This is a somewhat difficult process, and whether from the exhaustion caused by its efforts, or from a sense of its helplessness when covered only with a soft skin, and deprived of its formidable weapons, the crab remains for a time in a quiet and passive state, until it has deposited enough lime in the cells of its new skin to give it the necessary hardness to enable it to

enter again on the struggle for existence. We saw a boy wading about in the shallow water and picking up the *soft-shelled* crabs, as they are called in their helpless state.

The crabs, and other crustacea, are found in almost every ocean shore, and the number of species is very large. In the basket brought home by our fishermen was a specimen of the spider crab, a homely looking variety with long legs, often washed up on the beach at Atlantic City and other parts of the coast. As I walked along the edge of the marsh, I saw several of the little Fidler Crabs crawling about, and many of their holes in the muddy bottom.

One of my objects in going to the shore was the collection of some of the varieties of seaside plants; so after dinner, accompanied by my host, I wandered forth over the dunes and meadows; but I found it was too early in the season to meet with much success. Most of the plants which grow in that vicinity were not yet in bloom. My companion, who is very fond of the water, suggested that we should take a sail. The water was smooth, and yet there was enough air to move our boat, so that we had a delightful sail of five or six miles. We went down the bay to the vicinity of a former boarding-house, well known as "Bonds," which is now deserted and going to decay. I was impressed, as I had before been, with the amount of knowledge necessary to qualify one for a good captain. He must understand his vessel and know how to manage it under every condition of air and water; he must be a judge of the weather, and be perpetually on the watch lest he be overtaken with a sudden squall; he must know the shoals and sand banks as well as the deep water channels; and must have presence of mind so as to act promptly and efficiently in any emergency. I felt confidence in the skill of my companion, and met with nothing to lessen this feeling.

The next morning a neighbor, who had a larger and better appointed yacht than that belonging to my friend, proposed making an excursion by water to Tuckerton. We mustered nine in all, and left our mooring place about nine A. M., sailed down the bay to the mouth of Tuckerton Creek, and then up its winding course to near the old town of Tuckerton. Leaving our boat we walked up to the pond formed by the stream, where we hired two row boats, and passed through the pond and a considerable distance up the stream. It was an interesting excursion. Large areas of the pond were covered with the beautiful white water lillies (*Nymphaea odorata*). Then there were the yellow pond lilies (*Nuphar advena*), and various other water plants. One of these, the Water Shield (*Brasenia peltata*), had oval leaves three or four inches long, floating on the surface, while the long stems, fastened to the centre of the under side, reached to the roots at the bottom of the pond. A peculiar trait of this plant is that the under side of the leaves and the stems are coated with a transparent jelly.

We found also a handsome plant belonging to the Orchis family, the *Pogonia Ophiglossoides*, several specimens of the Bladder Wort (*Utricularia*), so called because in some species the immersed leaves bear numerous small bladders which are believed to capture and digest the minute animalculæ which abound in some quiet waters. The flowers of the plant were a bright yellow.

The stream ran through a cedar swamp and we found its exploration so attractive, that by

the time we had returned to Tuckerton, I feared to join the party in their return sail to Beach Haven, and took the cars homeward.

The owners of yachts are very willing to have their vessels spend some time in the fresh water streams that enter the bay, for the sake of killing the Teredo, a sort of shell fish living in salt water, and which does much damage by boring into wood not covered by copper sheathing or other protection. Its ravages are very serious and its growth rapid. J. W.

Sanctification Band at Beaufort.

[A newspaper extract has been sent to us respecting a "Sanctification Band" at Beaufort, N. C. Some of them appear to think that after attaining a "sanctified state," it is impossible for them to commit sin, and adopt the old notion of the Ranters, that acts which would be sinful in others are not so in them! A reporter gives the following account of those deluded people.—Ed.]

"About thirty members of the Methodist Episcopal Church, South, on Chincateange Island, Va., became "holy," and in the year 1887 they demanded of the church that a "holy" man be sent to preach the Gospel to them, and refused to contribute to the support of any other. A simple, earnest, sincere, every-day sort of Methodist preacher was assigned to that work, greatly to the disgust of the "sanctified," and the "holy people" thereupon became a "separate people," having a "corner," so to speak, on God's mercy. The "holy" ones marched out of the church in a body, headed by Joseph B. Lynch, an old class-leader. He and Sarah E. Collins then became the leaders of the new order of religionists. They organized the "holy" people into the "Sanctified Band," and proceeded to spread the new Gospel among the simple-hearted fishermen of the coast of Virginia, Delaware, Maryland and North Carolina."

"So well did the "Sanctified Band" succeed in spreading their Gospel of absolute freedom from even the tendency or inclination to sin, that they soon counted their adherents by hundreds. In 1895 they constructed "floats" or "arks," in which to live, and by means of which to travel from place to place along the coast and disseminate their gospel. There are five of these arks at Beaufort now. A few days since, I went down to see three of them (the other two having arrived since), and to interview these people with relation to their mode of life and their religious belief. The "arks" are built like houses, on large boats, and are divided into separate apartments, which are used, I was informed, by the separate families residing thereon. There were on the three arks visited by me, sixty-four people, twenty-five of whom were children. The little fellows looked happy—full of life, and about as the other children of other people living along the coast. The grown people appeared to be of about the average intelligence of other fishermen. They were full of their religion—seem to have the words of the Bible at their tongue's end and to delight in answering questions in Biblical language. As one would answer the various questions I asked, the others would say "That's so: that's the truth." They live by catching fish and oysters, and are therefore perfectly independent of the people among whom they preach."

There was one woman present who had left her husband and three children to be with the "holy" people. In reply to my question, she stated that, after she became "holy" she could not live with her husband; he was not "holy," and was not

willing for her to preach, shout, and be "holy," and forced her to leave him or give up her religion. She did not appear to think that it was her duty to stay with her husband and children, even at the expense of giving up preaching and shouting. The "band" appeared to look upon her as an especially shining light, and one that would get an extra jewel or two in her crown. Being of the old-fashioned sort, I could not help thinking of the little motherless children, growing up without a mother's care and love.

The doctrine of the band is that "The righteous shall marry their own nation," and I was informed that three couples had been married since they "got on de ark," and that the marriage ceremony was performed by "Sister Collins," license being secured. On the question of doctrine they say that none are saved unless sanctified—none sanctified without knowing it, none know it without telling it. The moment a man is sanctified it is a personal experience, and he knows it. The difference between a "sanctified" man and a "justified" man is that the unsanctified man has a nature that leads him to evil, and the sanctified a nature freed from any "inclination" to sin. Sanctification is two separate acts: 1st. Justification or pardon for past sins; 2d. Application of the blood of Christ, which eradicates natural inclination to sin."

"We are the people," is a favorite expression with them, and they appear to look down on the rest of the world as from a high eminence, with a sort of contemptuous pity.

On Sunday evening I went to one of their public meetings in a grove. A stand had been erected on which stood twenty-five or thirty of the "band," and one of the sisters first addressed the audience, and she spoke as one carried away with her subject—reaching almost the point of hysteria. "We are the people who have found holiness, and are beyond the power of sin," was the burden of her exhortation. When she ceased talking the "band" struck up an old-fashioned camp-meeting song, and every muscle in the body of every member of the "band" became alive with action. They slapped their hands, jumped in the air, kicked their feet and swayed from side to side all the time they sang. The music was of the weird order; the faces of the participants drawn, and the lines on some of the faces deeply marked. They moved in perfect concert. Excitement was intense and interest great.

There was something pathetic about the meeting. It reminded me of a negro revival where the amount of religion was measured by the excitement engendered, and the skill of the leader in arousing the fear and bringing into play the imagination of his hearers.

Natural History, Science, etc.

Migration of Birds.—No pen can do justice to the wonderful sights which may often be witnessed at some of these lighthouses, especially in autumn. The moon is shining brightly in a cloudless sky, not a bird is in sight, not a sound is heard. Suddenly a bank of clouds spreads over the heavens, and soon afterwards, just as suddenly, a vast army of migratory birds make their appearance. Birds of many different species are flying in company. Skylarks have fraternized with owls, and redwings and fieldfares are mixed up with goldcrests and big, lumbering herons. The lantern is vignetted in a sea of fluttering birds. Some of them crowd upon the railings and balcony of the lighthouse, others beat and flutter against the glasses; but as soon as the sky is clear again and the moon sheds light

upon the sea and land, the little voyagers pass on, rising to the highest air, where, doubtless, many old familiar land-marks point out the southern course this feathered army is bent upon taking.

The Oyster-catcher.—It is a strong, active bird, but very wary and difficult to approach, its powerful bill being singularly well adapted for the purpose of procuring its food. Dixon gives the following pathetic account of the affection which these birds are capable of for each other: In summer it is generally observed in pairs, and few birds are more attached to each other. If one of the birds is shot, its companion flies round and round above its fallen comrade, uttering a shrill, mournful pipe, and every now and then swooping down and almost touching its body, utterly regardless of its own safety. I have seen the oyster-catcher fly about for hours above the body of its mate, which was lying in the sea, slowly drifting with the tide; and sometimes several birds will come upon the sad scene, and chant the death knell of their poor companion. Who shall say, after this, that the "lower animals,"—as man is pleased to call them—are not capable of displaying sentiment as true and as tender as his own? I have inserted the foregoing extract in the hope that the heart of some enterprising shore-gunner may be softened towards these birds, which, after all, are neither fit for food, nor sufficiently beautiful in plumage, nor rare enough to tempt any but the cockney sportsman to seek their destruction.

The Orchis.—On some of the downland hillsides, more especially those which, receiving the soakage from the higher ground, remain more or less moist and spongy until dried up by the summer sun, many of the rarer kind of orchids may be found. A friend of mine informed me that he has gathered on one such hillside in his own neighborhood every one of the rarer kinds of this curious and beautiful plant, of which there are no fewer than fifteen varieties. Many years ago, a decoction prepared from the root of the orchis was sold in the streets of London, and in our larger towns, much as coffee is sold nowadays. This decoction was termed "salop," or "saloop." The grain to which the root was reduced before cooking was imported from the East, and prepared from the root of the orchis, the variety employed being that known as *Orchis Masculus*—the early purple orchis of Britain. This beverage is stated by good authority to be extremely nourishing and digestible, and would doubtless, be used at the present time were it not for the moderate prices at which tea and coffee are retailed. The early saloop-seller was, in former days, a well known feature of the London streets. It is, however, doubtful if one saloop merchant could now be found in any part of Britain.

The Good Man.

In Jeremiah's day, search was instituted for the truly good man, or the man who loved to keep his law, executed judgment, acted on principle and had regard to human welfare and the Divine glory. The quest proved bootless. The city contained him not. The multitudes were bent upon evil. The devout had disappeared from the land.

If, in some periods of the world, the righteous have been few, in others they have been many, but whether scarce or abundant, they are the grandest of human characters, and the first

and dearest objects of interest and attraction in the universe. God takes delight in what they are and what they do, the world is honored by their presence and blessed through their influence, and heaven approves their conduct and recognizes them as the certain possessors of its joys and thrones. They ought to be a growing host. Earth needs them more and more for its elevation and reformation. The church requires their aid and power for both aggressive and defensive work. Humanity's rescue from the bondage of sin, and its advance unto higher and nobler experiences and attainments depend upon their existence and increase. They are the best gift any race can enjoy.

Who are the good of society, its "salt," or preservers, its "light," or moral illuminators, its "leaven," or transformers?

To the solution of this question, time and thought have been given at different eras, and divergent answers returned. The standards of measurements still vary, and so the conclusions differ exceedingly.

Some apply the test of honesty. If a man does not cheat, if he takes no advantage of others in business, and if he is fair and straightforward in social intercourse and relationship, he is held up as the model specimen of the man.

Some determine a person's goodness by the temperance gauge. If he abstains from intoxicating beverages, directs his vote and influence toward the suppression of the liquor traffic and takes an active and decided part in all prohibitory movements, he is regarded with favor, and placed among the benefactors of the community.

Others make generosity the criterion of goodness. He who gives liberally of his means to all worthy objects, who is kind and helpful to the poor and who ministers to the sick and the needy, as he is able, has, according to their estimate, a sure title to the kingdom of heaven.

Another class views man from the family and social standpoint, and considers him good who brings his children up to virtue and morality, who looks well to their wants, who is loving, as the head of the household, who is kind and friendly in spirit, and who is a boon companion in social life.

Others still, exalt the pharisaic standard of observances—of religious rites and ceremonies—a certain round of duties—external performances. If one is zealous for the prescribed formulas, moral in his deportment and devoted to meritorious works, he is elevated at once to sainthood.

These, however, are only partial manifestations of the good man. These excellencies of character and conduct he exhibits, but they are not his essence and life. They are neither his secret power nor his vital habit. One may have any or all of the specified qualities, yet lack goodness in the Bible sense of the term. He may have the semblance without the reality. He may possess the form, but lack the substance. The truth is, the good man is the *godly* man. He has in him the root of grace. His goodness springs from a Divine principle, and is not a product of simple nature. He is not the formation of his surroundings, but of a gracious infusion. He has a pure deportment, but it issues from a pure heart. He sends forth the beneficent streams of influence, words and deeds, but they start from the inner fountain of righteousness. The Holy Spirit works, first and always, from within, regeneratiug and sanctifying the heart, and the blessed and glorious outcome is a noble character, a virtuous conduct, disinterested philanthropy, a moral force and a faithful and be-

coming discharge of duty of all life's relations.—*The Presbyterian.*

FOR "THE FRIEND."

Joseph Rhoads.

"Behold, an Israelite indeed, in whom there is no guile," is the language that arises in connection with the memory of this dear Friend.

It was the writer's great privilege to know him intimately, and, of course, to love him.

In the forepart of 1895 he felt a concern to address the readers of the *Public Ledger* on the evils of "prize fighting," as then practised in the Academy of Music in Philadelphia. To effect this, he desired an interview with the proprietor, George W. Childs, with whom the writer had a personal acquaintance.

Some hesitation was felt, fearing it might not be entirely in accordance with the views of the editor, but on hearing the address read, the contents were so excellent that it was felt to be a duty to assist in its being placed before the public. A time was fixed upon to make a visit to his private office; it proved to be quite a wet day. We were admitted by a boy, who inquired our names, and were soon informed that George W. Childs would see us, and almost immediately he came out and conducted us into his private room. He referred to our former meeting in the cars. "Yes," I replied, "I shall never forget thy kindness, and that of thy friend, Anthony Drexel, on that occasion."* He inquired, "What has brought you here this stormy day?" He was informed that my friend had prepared an address on the subject of "prize fighting," which he would read to him if he was willing to hear it. Taking a seat near, and immediately opposite to Joseph Rhoads, where every lineament of his honest face could be seen, he read, and George W. Childs attentively listened. On its conclusion, he asked: "When can you give me a copy of that address? Providence has sent you here this day. On Monday I intend to issue an enlarged edition of the *Ledger* of five hundred thousand copies, and to send it all over the world, from Gladstone down; and I want that article to give character to my paper. Put your name to it, and the month, as you call it.†

On expressing a desire not to trespass on his time, which we knew was valuable, he said "Do not hurry away," and entered upon an interesting conversation, in which he spoke of his early life, when an office boy down at the corner of Sixth and Arch Streets, when working for \$3 per week. He accompanied us to the outer door, repeating: "Providence has sent you here this day."

It was a memorable and satisfactory interview, and so referred to afterwards by our dear Friend, Joseph Rhoads. W. P. T.
Seventh Month 20th, 1897.

FOR "THE FRIEND."

At a recent meeting of the Indian Committee the subject of increased accommodations for the family at Tunesassa, claimed the attention of the meeting.

There are now twenty five girls and twenty boys in the school, and the care-takers feel the accommodations are cramped, especially for the boys.

The subject was referred to a few Friends, who, upon careful consideration, are of the opinion

* When very weak and sick on the way to the sea-side in 1890.

† This address may be found on page 334 of the last volume of THE FRIEND.

that the most desirable plan would be to erect a one-story school building near to, or adjoining the main building, thus releasing the rooms now used for school purposes for the additional accommodation of the pupils.

The cost of this addition, it is estimated, would be about \$1200. All the available funds at the disposal of the committee are required to conduct the school, so that it would be unwise to use any of the investments.

The sub-committee present this subject to their friends and ask whether they are willing to contribute the sum named?

On behalf of the committee:

ANN W. FRY,
SARAH E. SMITH,
JOSIAH WISTAR,
JOSEPH L. BAILEY.

Friends desiring to assist in the erection of the proposed building are requested to notify the Treasurer of the Committee as per the following note:

TO EPHRAIM SMITH,
Treasurer of Indian Committee,
1110 Pine Street, Philadelphia.

I agree to contribute the sum of \$_____, on condition the whole amount (\$1200) shall be subscribed.

THE FRIEND.

EIGHTH MONTH 7, 1897.

We have received a communication from a Friend in Ontario, expressing his thanks to the "Moorestown Peace Association of Friends" for tracts received from it advocating the principles of peace. We are forwarding it to one of the active members of that Association.

We have received from our Friend, John B. Wood, a letter calling attention to the establishment at Merchantville, N. J., of an Institution which has been incorporated under the name of "Crippled Children's Rest."

It was founded by a Methodist woman, who believed it to be her duty to enter upon this enterprise, although without money or human assurances of adequate help. A house was secured, and thus far some fifty cripples have been cared for.

The object of our friend, J. B. Wood, in calling attention to the "Rest," appears to be to encourage those benevolently disposed to contribute funds or provisions for its support, which may be forwarded to Sarah E. Edwards, Secretary Crippled Children's Rest, 210 E. Maple Avenue, Merchantville, N. J.

SUMMARY OF EVENTS.

UNITED STATES.—The Bureau of Statistics, Treasury Department, has prepared a statement, showing the estimated loss of revenue to the Government on account of increased imports during the Third, Fourth, Fifth and Sixth Months, 1897, in anticipation of the increased duties imposed by the new Tariff act. The aggregate net loss is estimated at \$32,666,427.

President McKinley has issued an order modifying the Civil Service rules in the direction of throwing safeguards around removals from office. The change is described as "the most distinct step forward that has been made in the Civil Service regulations since the passage of the original law."

A statement prepared at the Treasury Department shows that the Civil Service order of the President increases the exemptions from the Civil Service competitive examination from 63 to 219 in the Internal Revenue service, and in the Customs Department 348 positions are added to the exempt class, and 150 places

hitherto outside the rules have been brought within them. All of the exempt places, however, are subject to a rigid non-competitive examination conducted by the Civil Service Commission.

Expert Samuel C. Dunham, of the Federal Bureau of Labor left Washington on the 31st ult. for the gold belt of Alaska, where he will make an investigation and report in time for the projected spring migrations.

The order to send a company of troops to the upper Yukon region, Alaska, has been countermanded by President McKinley, and no further steps will be taken until next spring to establish a post there. Under existing law it would have been practically impossible to use the troops to suppress disorder.

Ex-United States Senator James R. Doolittle of Wisconsin, died on the 27th ult. at the home of his daughter, at Edgewood, Rhode Island. He was eighty-two years old. During the Civil War he was a prominent and valuable member of the Upper House of Congress.

The new standard postal card will be a trifle smaller than the card now in use, so that it can be enclosed in business envelopes of ordinary size. The new library cards will be issued in response to the general demand of librarians for a card suitable for indexing by card catalogue. Two hundred and fifty millions of these library cards will be provided for, and one million eight hundred thousand of the standard cards.

The postal authorities at Boston assert that 116,703 misdirected letters were handled in the post office in that city last year, and of these 70,293 were corrected and forwarded, 20,629 were returned to the writers, and 25,701, with which nothing else could be done, were sent to the Dead Letter Office. The ultimate fate of the eighty others is not revealed.

A pneumatic mail service between New York and Brooklyn has been long talked of, but work on the undertaking was begun on the 2nd inst. The Mayor took a pickaxe and dug a little hole in Park Row, near the Beekman Street side of the post office. The Mayor said that next to rapid transit he regarded this as the most important local improvement begun in years. It is estimated that the capacity of each tube will be 250,000 letters an hour. The carriers, which are two feet long, will hold nearly six hundred letters, and will be run under a pressure of six pounds to the square inch. They are expected to make the journey between the New York and Brooklyn offices in three and one-half minutes, and to do about seventy per cent. of the work now done by the delivery wagons.

A rich lead mine has been struck on Main Street, within a few blocks of the business centre of the town of Joplin, Missouri.

On the 2d inst. a hot wave extended over Kansas, Missouri and Kentucky. Several heat prostrations occurred in St. Louis. The corn crop in Kansas and Western Missouri was much injured by the heat. The temperature in some places exceeded one hundred degrees.

Deaths in this city last week numbered 396, which is 79 less than the previous week, and 137 less than the corresponding week of 1896. Of the whole number 124 were under one year of age: 208 were males and 188 females; 60 died of cholera infantum; 36 of consumption; 22 of heart disease; 19 of marasmus; 17 of pneumonia; 16 of diphtheria; 15 of inflammation of the stomach and bowels; 13 of inanition; 12 of inflammation of the brain; 12 of cancer; 10 of apoplexy; 10 of convulsions and 9 of peritonitis.

Markets, &c.—U. S. 2's, 97½ a 99; 4's, reg., 111½ a 112½; coupon, 112½ a 112½; new 4's, reg., 125½ a 126; coupon, 126½ a 127; 5's, reg., 113½ a 114; coupon, 114½ a 115½; currency 6's, 101½ a 105.

COTTON was quiet and steady at 8½c. per pound for middling uplands.

FEED.—Winter in bulk, quoted at \$10.25 a \$11.00, and spring in sacks at \$10.25 a \$10.75 per ton.

FLOUR.—Winter super, \$2.75 a \$3.00; do extras, \$3.00 a \$3.25; Pennsylvania roller, clear, \$3.65 a \$3.90; do., do., straight, \$3.90 a \$4.10; Western winter, clear, \$3.65 a \$3.90; do., do., straight, \$3.90 a \$4.15; do., do., patent, \$4.25 a \$4.40; spring, clear, \$3.50 a \$3.90; do., straight, \$4.25 a \$4.40; do., patent, \$4.40 a \$4.70; do., favorite brands, higher. City mills, extra, new, \$3.10 a \$3.40; do., clear, new, \$3.85 a \$4.00; do., straight, new, \$4.15 a \$4.25; do., patent, \$4.40 a \$4.75.

RYE FLOUR.—\$2.25 a \$2.35 per bbl. as to quality.

GRAIN.—No. 2 red wheat, 82 a 82½c.

No. 2 mixed corn, 32½ a 32½c.

No. 2 white oats, 23½ a 24c.

BEEF CATTLE.—Extra, 5 a 5½c.; good, 4½ a 4¾c.; medium, 4½ a 4¾c.; common, 4½ a 4¾c.

SHEEP AND LAMBS.—Extra, 4½ a 4¾c.; good, 3½ a 4c.; medium, 3½ a 3¾c.; common, 2½ a 3c.; lambs, 4 a 5½c.

HOGS.—Best Western, 5½ a 6c.; others 5½c.; State, 5½ a 5¾c.

FOREIGN.—The commercial convention entered into by Great Britain and the German States in the "Zollverein" has been "denounced" by the action of Great Britain, and will cease to be in force on Seventh Month 30th, 1898.

During the last twelve years the British Empire has added 2,600,000 square miles to its possessions.

Enormous damage has been done by the floods in western and upper Austria.

As a result of the initiative in Germany, backed by Austria and Italy, a clause has been drafted for embodiment in the Turco-Grecian peace treaty whereby European financial control will be established at Athens.

The cession of Kassala, in Abyssinia, by Italy to Great Britain is reported from Rome.

According to a St. Petersburg paper, Dr. Nansen has just organized in Russia a company for exploiting the iron and nickel deposits which he discovered on his latest expedition.

The uprising in the Swat Valley has led the Indian Government to adopt the policy of suppression toward the native agitators, who have for a long time been endeavoring to promote the spirit of revolt. Not less than 40,000 tribesmen are believed to be in the uprising. Among those recently arrested was Gangadhar Tilak, a native member of the Legislative Council. Two brothers named Natu, arrested in Bombay for inciting the natives to revolt, have been deported without trial. This is the first time this power has been exercised by the Indian Viceroy for many years.

A despatch from Bombay, dated the second instant, says: "Fort Chakdara, in the Chitral district, which was besieged by a large force of insurgent natives, has been relieved by the British force under General Blood. The fighting was severe, and the tribesmen lost heavily. The loss to the British was light."

The five Central American Republics have signed a treaty of alliance forming the Republic of Central America and relegating the countries forming the alliance to the position of States. The new Republic is to be governed by a Chief of States and a Council, which will have authority to control all foreign affairs.

The islands of Antigua, St. Kitts and Guadeloupe, of the Leeward group, experienced a severe shock of earthquake at noon, on the 28th of last month.

Canada has decided to impose a royalty on all the gold taken from the Klondyke fields. The rate will be ten per cent. on all claims yielding \$500 a month, and twenty per cent. on all heavier yields. Efforts are to be made to establish a telegraph line and build a road. Customs and police officers are being hurried to the front.

RECEIPTS.

Unless otherwise specified, two dollars have been received from each person, paying for vol. 71.

Evan Smith, omitted from list of Thomas E. Smith, Agent, Iowa published in No. 1, Vol. 71; Edward Comfort, Germantown, and for James E. Tatnall, Pa.; Mary A. Osborn and for Mary M. Frazier, Indiana; David J. Brown, Germantown; J. R. Haines, Germantown; P. Gregory, California; Joel Bean, California; Charles Baldwin, \$1, for Frederick Baldwin, Kans.; Josiah Lippincott, N. J., \$6, for himself, Isaac Lippincott, and Charles A. Lippincott; Barclay Penrose, Pa.; Henry N. Hoxie, Pa.; Sarah D. Allen, Phila.; Ruth S. Abbott, Phila.; Clarkson M. Gifford, Mass.; Samuel A. Willits per Hettie G. Evans, N. J.; Thos. Dunn, La.; Sarah M. Burgess, Pa.; Anne E. Howell and Aubrey Howell, Germantown; Sarah E. Haines and for Susan L. Haines, Pa.; Charles Wright and for Sarah B. DeCou, N. J.; James M. Moon, Pa.; E. S. Fowler, Agent, O., for B. J. Hobson; Susan J. Yerkes, Frankford; Thomas Woolman, Phila.; H. S. DeCou, N. J.; George Forsythe, Pa.; Richard J. Allen, Phila.; George Abbott, N. J., and for Henry A. Lippincott, Phila.; Frances E. Jones for Margaret H. Jones, Phila.; R. P. Gibbons, Del.; Mary E. Ogden, Pa.; Emily Pusey, Pa.; Lydia T. King, Pa., \$6, for herself, Thomas Evans, and Joseph E. Mickle; Henrietta R. Willits, N. J.; Isaac Heacock, Pa.; Mary Paxson, Pa.; Jane Lippincott, N. J.; Samuel J. Eves, N. J.; Thomas K. Wilbur, Agent, Mass., \$14, for himself, Jesse Tucker, James H. Tucker, Job S. Gidley, Isabel L. Gifford, Sarah E. Mitchell, and John S. Wright; Henry B. Leeds, Agent, N. J., \$10, for Beulah S. Leeds, Anne W. Leeds, Deborah W. Buzby, \$6, for herself, Wm. M. Winner, and Walter S. Reeve; Deborah B. Haines, Phila.; Wm. J. Evans, N. J., \$8, for himself, Rachel K. Evans, Wm. T. Zook, Pa., and John B. Jones, Oklahoma; Jesse W. Taylor, Phila.; Edward Reeve, Phila.; Edwin A. Hoopes, Pa.; Chas.

Lee, Pa.; Elisha Roberts, N. J., \$10.62, for himself, David Roberts, Joseph H. Roberts, Wm. H. Roberts and Margaret Wickersham, \$2.62; Jos. W. Lippincott, Phila.; Rachel F. Parker, Pa.; Benj. V. Stacey, Agent, Iowa, \$42, for himself, Samuel Bedell, Wm. Hodgkin, R. W. Hampton, J. E. Hodgkin, Micajah Ammons, Stephen Jackson, Pearson Hall, Thos. E. Lott, Jos. E. Patterson, Thomas E. Stanley, Zachariah Russell Z. Taber, Samuel Embree, W. J. Hoyle, Jos. L. Hoyle, Morris Stanley, Milton J. Shaw, Sara V. Willits, Thos. D. Yocum, and M. C. Smith; Richard Mott, Agent, Ia., \$10, for Joseph Dewees, John Hampton, and D. Mott, J. W. Mott, James Mott, and P. Young; Thos. E. Smith, Agent, Ia., \$4, for John P. Smith, and Edward G. Vail; Norris J. Scott, Agent, Pa., \$14, for himself, Martha L. Scott, William L. Jos. Passmore, Benjamin W. Passmore, William T. Mable, and Elizabeth L. Thomas; Solomon E. Barker, Del., \$6, for himself, Mary Ann Smith, and Anderson M. Barker, N. C.; Peter Thomson, Germantown; Martha T. Cox, Phila.; George Haines, Jr., N. J.; Isaac Roberts, Pa.; Eliza J. Barton, Phila.; Eliza S. Deats, N. J.; Stephen H. Foster, Ill.; Sabina Hancock, Pa.; Joseph J. Hopkins, Pa., and for L. Hopkins, D. C.; Wm. W. Hazard, Agent, N. Y., \$16, for himself, Isaac P. Hazard, Hazard Library, Persi E. Hallock, Anna Haight, Samuel G. Cook, Elisha Cook, and Charles Otis; J. Barclay Hilyard, N. J., for E. Hilyard; Henry Hall, Frankford, (The last was omitted in No. 1).

Remittances received after Third-day evening will not appear in the Receipts until the following week.

NOTICES.

FRIENDS' LIBRARY will be open on the 9th, 11th and 30th of Eighth Month, from 3 to 6 o'clock, p. m.

FRIENDS SELECT SCHOOL will re-open Ninth Month 20th. For printed circular or other information address
J. HENRY BARTLETT, *Sup.*
140 N. Sixteenth Street.

WANTED—A graduate of cooking school, or of like proficiency, to join a Friend in taking a cent. located house, by Ninth Month 1st.
Address "J" Office of THE FRIEND.

WANTED.—A Friend to act as Resident Superintendent of an Hospital near this city. Should be a fifty years of age, and have knowledge of accounts and business affairs generally—also tact and good judgment.
Address "S" Office of THE FRIEND.

WESTTOWN BOARDING SCHOOL.—The next term will commence on Third-day, Ninth Month 7th. Application for admission of pupils should be made
WILLIAM F. WICKERSHAM, *Principal*,
Westtown, Chester Co., Pa.

WESTTOWN BOARDING SCHOOL.—For convenience of persons coming to Westtown School, the stage will meet trains leaving Philadelphia 7.17 and 8.46 a. m., and 2.53 and 4.32 p. m. Other trains are met on request. Stage fare on regular trips, fifteen cents on special trips, twenty-five cents each way. To reach the school by telegraph, wire West Chester Phone 35.
EDWARD G. SMEDLEY, *Sup.*

WANTED.—The Committee who have charge of the Boarding School for Indian Children, at Tunes New York, desire to engage the services of a Friend to assist in the management of the farm, and have of the boys while engaged at farm work. Application may be made to
AARON P. DEWEES,
1516 Sellers St., Frankford.
JOSHIAH WISTAR, Salem, N. J.
JOHN G. HAINES, Malvern, Pa.

DIED, on the eighteenth of Fifth Month, 1897, a Friend, residence near Woodland, N. C., ELIJAH OUTLAND, in the seventy-third year of his age, a beloved member and elder of Rich Square Monthly, and Cedar Grove Particular Meeting of Friends. He bore a protracted illness with much patience, often expressing his resignation to the Divine will, saying he was "only waiting the Dear Master's time," and we reverently believe what is our loss is his eternal gain! He was a great sufferer, being afflicted with asthma for fifty years, and was confined to his room for three months, before his death, during which time he would occasionally ask his loved ones to weep not for him, for soon his sufferings would all be over, thus leaving a well-grounded hope that through redeeming love and mercy he was permitted to enter that city whose walls of salvation and whose gates are praise.

THE FRIEND.

A Religious and Literary Journal.

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MOORESTOWN, BURLINGTON CO., N. J.

Entered as second-class matter at Philadelphia P. O.

Richard Esterbrook.

(Continued from page 18.)

The editor has received several assurances from different quarters of the satisfaction felt by their readers in the selections from the correspondence of our dear Friend Richard Esterbrook; and some letters addressed to other persons have been forwarded to him. From these the following extracts have been taken:—

“PLAINFIELD, Sixth Month 27th, 1889.

“I received thy postal card this morning in reference to the matter of the elders, and suppose it may be thy design to publish something in relation to them and their position and functions. On reflection upon it, I have thought it will require great care and a thorough appreciation of the whole subject to make any essay safe to publish. To keep constantly in view the distinction between the mere appointment and the only true qualification for right service under it, which is quite independent of the office. This, of course, applies to all alike—to those in the station of ministers, elders or overseers—and I believe should always be kept in view. 'Tis a man's gifts make the room for him, and not his office. Keeping strictly to this view, always and at all times, prevents the growing up of the idea of any, the least authority but that which Truth gives in any one. This is, indeed, the authority of Truth, and is always held in the meekness of wisdom. If I am able at all to discern the signs of the times, I believe there is especial need for this care at the present day. I have quite recently heard of a very startling sentiment advanced by one within the limits of Philadelphia Yearly Meeting, which I should feel compelled to object to if made where I had any proper right to speak to such a matter. It was this, in part, that has made me willing to trouble thee with a few lines now, rather than to criticise after anything has been published. In looking over our Yearly Meeting, I do not see the men who I should regard as competent to deal with such a subject as it ought to be dealt with. We do not need, and must never have, I trust, any as lords over the heritage, but men as examples to the flock; and I have thought, for forty years past—before any nomination takes place for the office—it should be

evident that the individual has a gift of judgment and of spiritual discernment, not a mere capacity which may be wholly intellectual, to decide as to soundness of matter, but of what is of unspeakably greater consequence as to whether communications proceed from the fresh openings of the spring of Gospel ministry, or are mere repetitions of good things which is not Gospel ministry at all, any more than can be had anywhere. Some instances have occurred within a few weeks that would have had care extended if they had happened twenty-five years ago, and unless there are those raised up among us truly prepared (not by scholastic or literary attainments) to stand as watchmen upon our walls, the difficulties and trials will certainly greatly increase.

“Now, I have written most of what I have written for thy consideration, and do not desire any reply—would prefer not to have any.

“With love, thy sincere friend,
R. ESTERBROOK.”

“Eleventh Month 27th, 1871.

“MY BELOVED FRIENDS:—I have often had you, my dear friends, in affectionate remembrance, and desired a right qualification to write to you, for I know when the children of the one family are enabled rightly to salute each other it is comforting and cheering.

“It is a day of treading down and of perplexity, when the ways of Zion do, indeed, mourn because so few come up to her solemn feasts, but in the midst of it all I have been comforted by the renewed assurance that as we keep near unto the Lord He will keep near unto us, and if we are accounted worthy to have a share of the suffering, we shall also share in the consolation which aboundeth by Christ in the day of his arising. For it is they that suffer with Christ and for his name and cause's sake that shall reign with Him in this life, and as these continue in patient well-doing to the end of the race, they shall reign with Him in glory world without end. It is the end that crowns the action.

“My dear friends, I am sensible of near fellowship and sympathy with you, for I believe you are of this suffering remnant, and I do, indeed, desire your help and encouragement still to hold on in faith and simple dependence upon God. Here is the place of safety—here is the everlasting refuge and impregnable fortress—here is the strong tower into which the righteous in all generations have run and found peace and safety.

“As this is our daily care and concern, we shall see our place and see our service, and the Lord will have the praise of all his works.

“It has been a low time with very many, wherein the bread and water of life has seemed to be dispensed, as it were, by measure, as in a day of famine; but I renewedly see how good and profitable such seasons are wherein we are brought down into a very low, dependent, humbled condition. It is the humble that the Lord will teach of his ways, and it is the meek that

He will guide in the midst of the paths of judgment. How good it is to remember that this path is the good old beaten path that the children of the light and of the day of God have travelled over in all generations, and they come out of great tribulations to have their robes washed and made white in the blood of the Lamb, their everlasting advocate and Redeemer. There is a great cry of many other voices in the present day, but it is not with true judgment, and it will not be owned, I believe, with Zion's King, for it is everlastingly true, I am assured, that Zion must be redeemed through judgment, and her converts with righteousness; and the Lord will turn his hand upon them and purely purge away all their dross, and take away all their tin—and then, and not till then, 'I will restore judges unto thee as at the beginning. Then shalt thou be called the city of righteousness—the faithful city.' I have no faith in the modern inventions, whereby the Valley of Humiliation is to be bridged over, and the Hill Difficulty to be run under by a tunnel, and the cross of Christ evaded. The angel of the covenant of life standeth with his flaming sword guarding the way of the Tree of Life, and we must pass under it. Our dear Saviour, who, himself, is the prince of peace, and who died the just for the unjust that He might bring us unto God, declared: 'I came not to send peace on earth, but a sword.' It is by this sword that the precious and the vile are to be separated and divided. And the language and voice of the spirit is one in all ages. The Lord is one and his name is one, and all right experience is the same in its nature and end in all generations. Be not dismayed, beloved friends, at the signs of the times, but let us keep our eye single unto our Holy Head, for the Lamb and his humble, faithful, dependent children shall have the victory over the beast and the false prophet, and over his image, and over his mark, and over the number of his name, for his appearance and transformations are many.

“My heart affectionately desires your strengthening and encouragement; when our secret sighs and groans are unseen and unnoticed by mortals, they are all known by Him who is the same yesterday, to-day and forever—God over all. The Lord bless you and lift up the light of his countenance upon you. In a fresh sense of tender love and near sympathy doth my heart salute you, dear pilgrims and fellow-travellers towards the land of rest. My dear wife unites.

“I am your affectionate friend,

“R. ESTERBROOK.”

“CAMDEN, Fourth Month 4th, 1872.

“THOMAS CONARD:—I have, within a few days past, had my mind turned towards thee and thy dear wife in a feeling of love and sympathy and affectionate remembrance, which is renewed this morning in such a way as seems to call for expression in a few lines. I believe it is consistent with the Father's good pleasure

that his dependent children should, at times, salute one another as fellow-pilgrims and heirs together of the grace of life, and commune by the way as travellers through a world in which are found many trials, conflicts and exercises, both from within and without.

"You have been brought so freshly before me in the feeling of brotherly regard and affectionate sympathy, and in such a degree that it has been sweet and refreshing to myself, and in the sense of it I have felt breathings to the God of my life for your comfort, encouragement and strengthening to hold on your way in faith and in faithfulness, in simplicity and godly security, trusting in the Lord. It is a day of great trial and proving, and of perplexity; but, beloved friends, the 'foundation of God standeth sure,' and I am, I trust, made thankful this morning in the renewing sense that the ancient arm of strength and the refuge of the righteous in all ages remains. The name of the Lord is still a strong tower; the righteous runneth into it and is safe. If it is at present, then, dear friends, a low season with you, accept the word of exhortation: 'Be patient, therefore, unto the coming of the Lord.' Wait, oh, wait in humility and lowliness of mind upon Him, and He who shall come will come, and will not tarry longer than will be for your good and for the trial of your faith, which exercise is more precious than gold, which perisheth. There is a state of things existing and developing itself more and more, that is permitted, perhaps, to try the very foundations. Yet once more I shake, not the earth only, but also heaven; and this word (or declaration) signifieth the removing of those things that are shaken as of things that are made; that those things which cannot be shaken may remain; that we, receiving a kingdom that cannot be moved, may have grace whereby we may serve God acceptably with reverence and godly fear; for our God is a consuming fire.

"There is a place of safety for all of us, and that is on the watch tower—having the eye and expectation fixed upon the Lord alone. He who is head over all things to his church will not fail in the right time to reveal the arm of his power, and enable his trusting children to adopt the ancient language. The Lord is my light and my salvation. Whom shall I fear? The Lord is the strength of my life; of whom shall I be afraid?

"I want you, my dear friends, to be encouraged, and to lift up your heads in hope, trusting in the Lord. They that trust in the Lord shall be as Mount Zion, which cannot be removed, but abideth forever. As the mountains are round about Jerusalem, so the Lord is round about his people from henceforth even forever. I would that the experience of the precious things of the everlasting hills was more sought after amongst us as a people. Then the Lord would turn again our captivity. Jacob would rejoice and Israel would be glad.

"Dear friends, I feel now to express my desire that you may be strengthened to rise above all discouragements. The enemy of all good is a discourager and a betrayer. These are his works: 'Keep the word of patience and of faith, and ye shall be kept and preserved.'

"Truly, I retain a very grateful and pleasant recollection of your kindness and hospitality towards me. In a near sense of love to thee and thy dear wife, I am, etc.,

"RICHARD ESTERBROOK."

"CAMDEN, Twelfth Month 5th, 1873.

"WILLIAM P. TOWNSEND,

"My Dear Friend:—Observing, in THE

FRIEND for this week, an obituary notice of our late deceased young friend, Miller Scarlett, I thought at once that it was prepared by thee, and I felt as if I would write thee a few lines to tell thee that it gave me much satisfaction. I think the writer was favored in being enabled to produce so suitable a memorial, and I hope it may be read with profit by many.

"I was the more willing to take the pen for the above object to avail myself of an opportunity to convey to thee and to thy dear wife a salutation of love, and to express the feeling of brotherly unity and sympathy which, I trust, has its root in the fellowship of the Gospel of Christ, our Redeemer, and which unites the children of the one family, and makes them dear to one another. I have at times been made sensible of this attraction of love towards you both as fellow-pilgrims and travellers towards the rest and kingdom of God. Desires are raised in me for your encouragement, and for the lifting up your heads in holy hope and confidence in Israel's everlasting and unfailing helper.

"Our adorable Saviour said to his immediate followers: 'I have many things to say unto you, but ye cannot bear them now.' And how instructive it is, and how comforting when under fresh conflict and baptism, to be made sensible that these are parts of that heavenly discipline seen by Him whose eyes are as a flame of fire to be needful for us, and if needful, then most desirable. More to be desired are they than gold—yea, than much fine gold. Sweeter, also, than honey and the honey-comb. Dear friends, my heart salutes you and craves your quiet establishment at the place of true waiting upon God, where the spiritual strength is renewed, where the vessel, the lamp is replenished with the heavenly oil—poured in by Christ himself. And thrice blessed are they that endure to the end of all these tribulations, both as regards infirmity of the flesh and the outward tabernacle—the house of clay—and also of the spiritual man. These are they that shall finally stand upon Mount Zion with the harp of victory in their hands. You may have your conflicts in common with the Lord's children, but the Lord will not forsake us unless we forsake him; and the language of the ancient Prophet comes to remembrance: 'I have engraven thee upon the palms of my hands—thy walls are continually before me.'

"In the fresh sense of feeling of brotherly love for you both,

"I remain, very affectionately, thy friend,
"R. ESTERBROOK."

(To be concluded.)

The DuKhobortsi, or Spirit Wrestlers.

[A friend in England who is much interested in the DuKhobortsi, a Russian sect, who have latterly been exposed to persecution for their religious principles, has sent to the editor some documents relating to them, a portion of which may be of interest to the readers of the FRIEND.—ED.]

For perhaps two years past, accounts so full and frequent as to be beyond doubt, have appeared in the press of our own and other countries, giving particulars of the sufferings inflicted by the Russian government on a sect called the DuKhobortsi, living in the Caucasus. These DuKhobortsi must not by any means be confounded with the Stundists. They are a distinct and ancient body of people, whose origin appears to belong to that great European move-

ment of two or three hundred years ago, of which our English Quaker movement is part.

They profess simple belief in, and obedience to those Gospel teachings which are summed up in the words: "God is a spirit, and must be worshipped in spirit and in truth," and "Love one another; love your enemies." Only those who have been able to follow such documentary evidence as Vladimir Tchertkoff has now collected and will shortly publish, can form an idea of the way in which, contrary to all the inevitable official calumnies upon them, the DuKhobortsi have meekly and patiently stood in the strength of the spirit against the extremity of persecution and injury with which the Russian officials and soldiers have overwhelmed them. It is a noblest and worst story of the middle ages, repeated in the life of to-day. The obedience to the command, "Love one another, love your enemies," has brought this persecution upon the DuKhobortsi. Really believing and following the Prince of Peace, they found themselves unable to become soldiers, and, they themselves phrase it, "learn the art of murder." In this they have not learned from the writings of Leo Tolstoy, as many suppose, but have simply followed the old tradition of the body, which has before been persecuted and exiled for the same cause, even at the end of last century. The Russian Government, enforcing the conscription, and believing it right (despite the commands of Christ) that men should fight in the interest of the State, necessarily finds the DuKhobortsi an enemy whom it must subdue, or by whom it must be subdued. Hence these persecutions, which have taken the shape of wholesale beatings, confiscations, violations, imprisonments and murders, for the deaths of many victims can be called by no other name.

Extract from a letter from a Spirit-wrestler in the district of Kars:

"On the 15th of November, 1895, there was a conscription by casting lots. Our young men refused to take part in it. One of the officials drew lots for them. The lot fell to five of them, whereas in all there were thirty-two of ours. The others had to take tickets for the reserve, but they refused. They were all put in prison. Twelve days previously there came to us a general and a colonel in order to ascertain why the Spirit-wrestlers refuse the military service. Four elders from each village were called to the village where these officials put up. The official asked:

"How is it that the Spirit-wrestlers, who formerly lived quietly, and were in repute all over the Russian Empire for their good life, at the present time have grieved the higher authorities by refusing to acknowledge any authority?"

Then they asked: "Why do you not accept the military service?"

It was answered them: "We cannot kill, nor use violence, according to the word of God, towards our brothers who are created in the image of the Lord."

"But how is it you did not know this formerly?"

"Formerly we also knew well the Lord's law, but did not profess it, living disorderly and going way to drunkenness."

Then they said: "Perhaps here you are oppressed, or the land is not good? If you were transferred into good land would you accept the military service?"

"We cannot leave the law of the Lord."

Then they said: "Well, you will be banished to Siberia, and there you will suffer every kind of misery."

"Whatever is done to us, we cannot leave the law of the Lord and fulfil the law of man."

Then they said: "We will restore to you your houses, and the common treasury you formerly possessed; will you then serve?"

It was answered them: "We cannot desert our Lord."

Description by a military officer in sympathy with the Dukhoborts (or Spirit-wrestlers) of his interview with some of them, as they were being transferred from one prison to another:

March 7th, 1897.

... "Along the highway, muddy with the melting snow, moved a crowd of well-grown, hale people, in so-called clean clothes. They were going along as they pleased, with their sacks and cloaks slung soldier-fashion over their shoulders, and but for the escort of soldiers with rifles, which surrounded this group of people, and the four natives in irons,* walking in front one might have fancied they were free travellers. Their faces were calm and good tempered, their movements measured, their voices resonant, and their speech, which they exchanged by the way, peaceful.

There were thirty-six of them in all, for the most part middle-aged, though some were quite old and gray, and the others quite young beardless lads. The expanse of steppe and field, which for long they had not set eyes on, the bright sunshine, the open air, and the sight of other men and of free life, evidently had a cheering effect on the captives. The stifling town prison was forgotten, for the moment, and each was glad merely to breathe fully and freely—to stretch his cramped limbs, to enjoy the surrounding view, and not to feel around him the high walls of the prison court. It was just this that made my heart contract painfully as I looked at them. Among them was the father of a young Spirit-wrestler whom I knew well, I. V. Vereguin, the brother, and committed to prison as 'the principal partisan and follower of Peter Vereguin. He was a tall, handsome old man, very attractive by reason of his intelligence, judgment and communicative disposition. At my request, his companions called him, and we began a conversation like old friends of long date. Others joined us, and amongst them I recognized a young and handsome fellow who took a great fancy to me. He had come from Glaviauka with a companion to accompany the brotherhood to its destination and help them to settle down. Talking thus, we reached the station, Halden, where there was a fair that day. The people stared at the new comers in astonishment and consternation, for all in that part of the world knew the Spirit-wrestlers well. They kept asking each other in an audible tone, 'Why are they taking such people to prison? What have they done? What is their crime?'

While the gang was resting, and carts with their belongings were being unloaded and reloaded, I spent more than an hour in talk, standing in the midst of the crowd, and this still more increased the general astonishment. . . . Having accompanied them along the valley half way through the next stage, I took a touching leave of them, and returned home sorrowful."

If we met with no sorrows in our way, we should be still more prone, than we are at present, to forget that better land towards which we are journeying. Our Saviour knows that trials are necessary for us.

* "I remember the words about Christ, "He was numbered with the transgressors."

The Caucasus Mountains.

[Circassia is a mountainous section of Asia, lying between the Black Sea and the Caspian, and traversed by the huge chain of mountains called Caucasus, which for a long time were comparatively unknown to civilized explorers. Of latter years it has been the scene of operations of those who delight in ascending almost inaccessible peaks. An English "mountaineer" named Freshfield, has recently published an account of some of these explorations, profusely illustrated with photographic views of the mountains and glaciers which are to be found in that wild country. From it the following description is extracted.—ED.]

Some three thousand feet above Cholur, the travellers issued on a glade of a fairy-like aspect. It was a garden, but a garden of the gods. In a vast clearing, an amphitheatre, of which the walls were rocks and pines, myriads of monkshoods, surpassing the height of a man on horseback, displayed their blue and white flowers. Raised one above the other, and artistically grouped, as if by the hand of a skilful landscape gardener, they adorned a long hillside. A crowd of other plants of the most diverse kinds disputed the soil with them, pushing between the straight stalks of their rivals, and prolonging their own blossoms as far as possible towards the light. It seemed a struggle as to which should climb above the heads of its neighbors and exhibit the most brilliant colors. The firework of flowers recalled the artificial bouquets of colored stars thrown up against the sky at some city festival. A dense mass of verdure, composed principally of the great leaves of a groundsel and of the Alpine sorrel, covered another part of the glade, penetrating under the pines, and completely hiding the path. The enormous panicles of an ashy-blue campanula rose out of this confusion, and, loftier still, the rival of the monkshoods, a scabious balanced its great yellow flowers some six to eight feet above the ground.

A little further there was a display of white umbelliferous blossoms, fine grasses, potentillas, with blue-green leaves. In the places where the flowers reached only to our knees, we picked handfuls of azure columbines with white centers, ranunculus of several species, and *astrantia* with pink stars, delicately veined in emerald green, a flower which seemed expressly made to decorate ornamental note paper, or a valentine. There was also a species of our Alpine snake-weed, with loose spikes and petals of such a vivid crimson that even our servant set to work to gather them for us, and was quite chagrined to see that we neglected them.

On pushing apart the high stems, we discovered another layer of flowers less eager for light—forget-me-nots, herb—Paris, orchids, geraniums, etc. Close to the ground the soil was covered by a carpet of little round leaves, supported by thin stalks like those of the maiden-hair fern. These were the leaves of a shade loving speedwell (*Veronica liliformis*, G. M.), which, like our violet, blooms modestly beneath great green sunshades.

I was debating how to pack my immense nose-gay, when my companion called me from above. I clambered in his tracks and found him dripping with dew and digging frantically among plants higher than his head. It was real pioneer work to clear a path through this antediluvian vegetation, wherein we were like lost lilliputians. The high, rocky walls, still in the shade, were superb. Here reigned saxifrages,

rock-valerians, enchanter's night-shade, ground-sels, ferns, and succulent mosses as full of water as sponges. In the air also—for we had to look everywhere—were the winged fruits of maples, which formed the underwood, looking like bouquets of flowers, so vividly did their madder color stand out under the green cupola of spines. After the first exclamations we collected our spoils in silent haste, oblivious of time, forgetful of the road we still had to travel. We had to come down at last and sort our treasures and press those that could be pressed.

Our men were in no hurry. They were well content with this short halt, seasoned with a pipe under the pines. The horses grazed at their will, and seemed as pleased as we were to come across such an El Dorado of tender herbs. They trampled the sorrel, and made wide openings among the monkshoods, massacring indiscriminately both common and rare species, while we sat astride a rotten trunk, rapidly putting our specimens in paper. Pressed by the advancing hour, we ended by leaving a heap of flowers—enough to have sufficed for three weddings, on the ground, and remounted our horses.

The path became better, and we could at least botanize with our eyes without having constantly to war with the branches. But the flesh is weak. Before we had gone two hundred paces, we had once more jumped to the ground, magnetically attracted by new marvels. The first was a giant campanula, as deeply blue as a gentian, a Caucasian exaggeration of our European *latifolia*, then a gentian, with lilac petals stippled with black; next, an inula, justly named *grandiflora*, recalling the elecampane, a pyrethrum with white umbels growing higher than a man; and lastly, once more the beautiful yellow lily already gathered in Ajaria, a bulb of which we took away. These bulbs, it may be remarked, are beginning to be exported, and fetch a good price; and we were told that some European collectors had them pulled up by the hundred-weight and sent them to England. They will not succeed, however, in destroying the species very soon, for it is widely distributed throughout the Caucasus, and is found up to the highest meadows, of which it is one of the most beautiful adornments.

Searching Among Old Papers.—No. 2.

TO HENRY DRINKER, AND WHOM IT MAY CONCERN.

Robert Proud, being lately informed that Friends in the several districts of Philadelphia are about taking a particular account of their respective members, he hereby signifies to his friend, H. Drinker, and whom it may concern,

That R. Proud formerly brought a certificate from Grace-church Street Monthly Meeting in London, dated eighteenth of Ninth Month, 1758, recommending him to the Monthly Meeting of Friends in Philadelphia, where he arrived in the First Month, 1759.

That he has mostly resided in different parts of the same city ever since, but chiefly in that which is now called the *Middle District*, and was never recommended to any other place—within which limits he has lived, in all, near forty years, and above twenty-seven of the last of them in the same place where he now resides, in the said *Middle District*, and has attended the Meeting there more than any other.

That Robert Proud not remembering, or not being certain where he resided when the division of the Monthly Meeting was made, has consequently considered himself as a nominal mem-

ber of said *Middle District*, the place of his longest and present residence, and has no objection against the propriety of being so accounted by such of his friends as it may concern, if they please, being apprehensive that both his person and character are equally known in all the three districts—though from the consideration of his most probable short continuance in future on this side the grave, on account of the effects of his advanced age and increasing infirmities, etc., this affair has seemed very immaterial or indifferent to himself, in his present situation of daily waiting in expectation to take his last farewell and final departure from his present state of existence in this world.

ROBERT PROUD.

PHILADELPHIA, Tenth Month 27th, 1866.

GOD KNOWS.

God knows, not I, the devious way
Wherein my faltering feet must tread,
Before, into the light of day,
My steps from out this gloom are led.
And, since my Lord the path does see,
What matter if 'tis hid from me?

God knows, not I, how sweet accord
Shall grow at length from out this crash
Of earthly discords, which have jarred
On soul and sense. I hear the clash,—
Yet feel and know that on his ear
Breaks harmony, full, deep and clear.

God knows, not I, why, when I'd fain
Have walked in pastures green and fair,
The path appointed me hath lain
Through rocky deserts, bleak and bare.
Thus blind, I trust, since 'tis his will,—
This way lies safety, that way ill.

He knows, too, why, despite my will,
I'm weak when I should be most strong
And, after earnest wrestling, still
I see the right, yet do the wrong.
Is't that He'd have me learn at length,
Not mine, but his, the saving strength?

His perfect plan I may not grasp,
But I can trust love infinite;
And with my feeble fingers, elasp
The Hand which leads me to the light
My soul upon this errand goes,—
The end I know not; but God knows.
—*Alice Williams Brotherton.*

PRETTY IS THAT PRETTY DOES,

The spider wears a plain brown dress,
And she is a steady spinner;
To see her, quiet as a mouse,
Going about her silver house,
You would never, never, never guess
The way she gets her dinner?

She looks as if no thought of ill
In all her life had stirred her;
But while she moves with careful tread,
And while she spins her silken thread,
She is planning, planning, planning still
The way to do some murder.

My child, who reads this simple lay
With eyes down-dropped and tender,
Remember the old proverb says
That pretty is which pretty does,
And that worth does not go nor stay
For poverty nor splendor.

'Tis not the house and not the dress
That make the saint or sinner;
To see the spider sit and spin,
Shut with her webs of silver in,
You would never, never, never guess
The way she gets her dinner.

—*Alice Cary.*

No amount of adhesion to Orthodox texts can atone for neglect of communion with God.

Reminiscences.

A friend, long since deceased, related to me the following very remarkable circumstance, which, occurring in her father's family, may be implicitly relied upon. A ministering Friend from Bucks County, being in England on a religious visit, was very eminently favored, the people flocking in great numbers to the meetings he would be at. I have seen a letter of the late John Barclay, alluding to him, in which this language was held: "— has been among us as one of our early Friends—nay, as one of the old prophets, and he speaks of the manner in which he had been enabled to bring to light hidden things;" adding, "Friends can't induce him to speak smooth things." It was while in Ireland, at one of his meetings; it was found that something had befallen —, and that he was entirely incapable of pursuing his visit, but had to be sent immediately home. The captain, being the same he had sailed with on the outward voyage, was greatly impressed with the change in him. It was found that while he could talk intelligently of scenery, or other incidents of his travels, if anything of a religious nature was introduced his mind appeared to be a perfect blank on such subjects. He spent his time in a gloomy state of mind mostly; in suitable weather in walking to and fro in the orchard, where he had beaten a well-defined path. Being under, as they apprehended, some temptation to take his own life, my informant said she was detailed to keep a watch over him. She said that her father, a very clear-sighted elder, brother of that valiant standard-bearer, Ezra Comfort, believed that it had been with — as is recorded of Herod, that after a season of high favor "he had taken the honor to himself." Sometimes, though but seldom, her father could induce him to go with them to meeting, and on one of these occasions was made sensible of a renewed visitation being extended to the poor sufferer, and believed he ought to have spoken some words by way of ministry, had he done which he was of the mind that his restoration might have been effected. This last call, however, appears to have passed away unimproved, and he ended his days in that melancholy dejection.

A friend told me of a relative of hers, at that time a very highly favored minister, having a dream in which she found herself at the foot of a long flight of steps, which it was necessary for her to mount in order to arrive at her Father's house, which appeared on top; that she got up them all very well except the last one, and that she could not surmount. Musing on the dream it came into her mind that this step which she could not take was humility. Her subsequent course gave sorrowful evidence of a lack in this important virtue. Doubtless the dream was beneficently designed to point out to her this need. A worthy Friend residing in Ohio told me of a circumstance as occurring in their meeting, which has always been impressively instructive to me. There was, he said, an honest, well concerned Friend, who yet often gave them much trouble by a zeal not altogether according to true knowledge. On one occasion, he having caused much uneasiness, my friend said the language was presented to his mind: "My servant lacks charity; I will take him to myself." Soon after which he sickened and died.

A descendant of that true seer, A. Howell, gave me this relation, illustrative of his clear-sightedness: "That a Frenchman residing in Philadelphia was in the way of attending Friends' Meetings, in which after a time he

appeared as a minister, and finally made application to be received into membership. So were he and his appearances thought of, that those who spoke to the case, but two appeared to have any doubt of the propriety of receiving him. One of these was A. Howell, who told them that they would find that this man was not what he professed to be. It subsequently came out that he was an emissary sent out by Bonaparte, who, as this Friend said, had agents in all countries to gather up whatever information they thought might be serviceable to their master. That Philadelphia, being at that time in some respects, the most important city in America, he had come hither, when, finding that the Quakers exercised a controlling influence in the community, he must needs ingratiate himself among them. When he had obtained such information as he could, or as he wanted, he suddenly left the country, and, as my informant said before the vessel in which he sailed had gotten as far as the Bay, his Quaker-cut clothes had gone overboard, and he was capering about the deck to the accompaniment of a fiddle. This circumstance I have since heard from an altogether independent source, with such slight variations as makes an additional confirmation of its substantial truth. Apropos of this subject the late J. Edgerton told of a company of men and women Friends being appointed in their meeting to deal with one for some outgoing. The men, it appeared, were quite prepared to make a favorable report, but one of the women could not see it so, and to their remark that the delinquent had shed many tears and made much profession of sorrow, she replied: "Words are but wind, and tears are but water, and unless you get deep enough to know where these come from you cannot be qualified for service in the church. It is this true discernment that is wanting."

I write discursively whatever chances to come to mind, with small regard to connection of matter, and here will relate two incidents showing the importance of prompt obedience to pointings of duty. One is of a ministering Friend hearing, as it were, a voice saying: "Go into thy chamber and pray for thy son, that his life may be preserved." The lad was at that very time walking on the high bank of a stream which, suddenly giving way, he was precipitated headforemost into the water with such force that the crown of his straw hat was cut out as if by a knife. The marvel in the case was, that there were two rocks standing but a few feet apart and he—who can doubt, in answer to his mother's prayer—was providentially guided into the deep water between them and escaped unhurt. The other is of a goodly Methodist preacher, who, while eating his dinner heard an inward voice say to him: "Go into the barn and pray for thy daughter, that her life may be spared till she is prepared for death." His obedience was instant. His daughter was on her way to visit him, and the lines being thrown onto the dash-board, the horse took fright, ran away, and she was injured to such an extent that a few weeks terminated her life.

We may remark that the one prayer was to be for preservation, and the other for lengthened time. Who can say what the result of neglect might have been? The former account I had from a sister of the one saved. She said that such was the sense they had of their mother's constant spiritual oversight that if they were engaged in anything they knew she would not approve of, some one of them would be sure to say: "Now, mother will know about this!" And that whoever stealthily they might try to creep

up to bed, she—an invalid—would be sure to hear them, and say: "Now come right in here and tell me all about this; I am sure there has been something wrong." Who can measure the influence for good exerted by such a parent? Of the grandmother, I may mention that being about to retire one night, she, opening a closet door, saw a colored man secreted within. She closed it without giving him cause to suspect he was seen. She then sat down to consider what was best to do, and felt that she must make no alarm, but again open the door and ask him to come out. This she was *strengthened* to do. Told him to kneel down and she would pray for him. He became much affected; showed her a large knife with which he said he had purposed to take her life; promised reformation; and if I remember correctly, was enabled to live a different life.

The Higher Force.

"God never fails his appointed times."—*Swahili Proverb.*

The worship of the God of forces was the fatal characteristic of the king that "magnified himself," and never has there been a greater disposition than at the present to magnify material force, as though by strength of arms man might prevail. Yet every thoughtful observer acknowledges that there are powers infinitely greater than ironclads and battalions. God will never give his glory to another, and those that walk in the pride of their own strength or their own wisdom He is able to abase. Elation is the peril of prosperous nations, and the spirit of elation precedes a fall. More than two thousand five hundred years ago the greatest monarch of those times had a vision of a great image whose head was gold, but who was to be succeeded by kingdoms of brass and iron, and of iron mixed with miry clay. Parallel with these kingdoms of the Gentiles, kingdoms of force, there was to spring up a kingdom cut out without hands, rising by means of spiritual forces which should break in pieces all kingdoms of material force until they became like the chaff of the summer threshing-floors. The God of Heaven has set up a kingdom which shall never be destroyed. Napoleon Bonaparte recognized this kingdom and its distinction from all other kingdoms when he inquired of one of his suite in St. Helena, "Can you tell me who Jesus Christ was?" And Napoleon himself answered, "Jesus Christ was more than mau. Alexander, Cæsar, Charlemagne, and myself founded great empires; but upon what did the creation of our genius depend? Upon force. Jesus Christ founded his empire upon love, and to this very day millions would die for Him." We have, then, on the one hand, gigantic armies, huge navies, terrific munitions of war; on the other, we have quietly arising among the nations a power the opposite to all this, a kingdom of peace, of love and good will, which shall absolutely prevail over them. The Persian monarchy rose and fell, the Grecian sprang into being and sank, the Roman Empire ruled the nations with a rod of iron and disappeared in the mire of its own corruption; the tough Teutonic power, the Russian power, the Gallic power arose, and were weighed in the balances and found wanting; the Anglo-Saxon power mingled itself with the multitudinous hordes of men, but, like the others, is "partly strong and partly brittle," for it also has depended on the god of forces instead of wholly depending on the Most High. Thus the times of the Gentiles are rapidly running out, and as the kingdom after another has passed before

the eye of the great Judge, man has been ready to exclaim with admiration, as he beheld the comeliness and stature of monarchies and republics, "Surely the Lord's anointed is before Him." But the Lord seeth not as man seeth; man looketh on the outward appearance, the Lord looketh on the heart. And, as one after another has appeared on the arena, the voice has been heard, "Neither hath the Lord chosen this." And when the heart of the Christian today may often be ready to mourn while others are rejoicing, the Voice of eternity is heard speaking a word of unutterable joy: "I have provided me a King." Yes, from among the sons of men there has been raised up for us one, even Jesus, who is indeed a King.

A merciful God has always paused before the fiat went forth against any kingdom, "Cut it down, why cumbereth it the ground?" These pauses in the destiny of nations are superhuman in their character. They mark an unseen Watcher. They breathe the atmosphere of a higher sphere, the breath of love. It would seem as though a Father were saying in the councils of Heaven, "All nations have hitherto failed, must failure be written across this nation also?" Looking attentively, it would almost seem as though every nation, in spite of its failures, had lent its contribution to the common stock, had contributed something to the good of humanity, had not altogether lived in vain. Every nation has had its day of visitation, its golden opportunity. There came a tide in its affairs, which, taken at the flood, would have led it on to true prosperity and greatness. Every nation had its opportunity, its day of grace. God has, in infinite patience, lengthened out the time of visitation to some of the later nations, and given them greater opportunities, greater privileges, greater scope, than He had ever given to any nation before. But thus far every nation has failed. And now what shall be the destiny of this nation of ours? Shall it also fail? Shall it rely on the god of forces, and in its idolatry perish? "When thou wast little in thy own sight, wast thou not made the head of the tribes?" And are we to-day justifying and extolling ourselves and saying, "Yea, I have obeyed the voice of the Lord, and have gone the way which the Lord sent me?" We are in the hands of the Judge of the whole earth, and those that walk in pride He is able to abase. He is giving us space to repent, and if we break off our sins by righteousness, and show mercy to the poor, it shall be a lengthening of our tranquillity. Our alliances may prove our danger and become our entanglement. Shouldst thou help the ungodly, and love them that hate the Lord? Nevertheless there are good things found in thee, and thou hast prepared thy heart to seek God. The Lord loves a joyous people. He accepts our thanksgivings. Our national rejoicing in Him is good. Our pride, our trust in our own strength is evil.

Lastly, let us glance for a moment at the Church of Christ, at his Kingdom that is established among men that overcomes all other kingdoms. As we have stood on the roof-tops of Damascus and studied the Greek inscription over the sealed gate of the great mosque that was formerly used for Christian worship, how incongruous its present Mohammedan surroundings seem as we read there the words: "Thy Kingdom, O Christ, is an everlasting Kingdom, and thy dominion endureth throughout all generations." Century after century has passed since those words of faith were carved in stone in the midst of that most ancient city, and the

crescent seems in Damascus to have triumphed over the cross. Has history falsified the prediction? No. But look again at the multitude of Christian churches, that girdled the north coast of Africa in the times of Tertullian, of Carthage and of Augustine of Tagaste. If Christ's Kingdom endures for ever, wherefore have these African churches been swept into oblivion? Imagine again for a moment that marvellous gathering of ecclesiastics that we call the Council of Nicæa. There is the inland lake, the snow-capped Olympus, the square city. A host of early Christian churches were represented in that Council, and affirmed, "We believe in one God the Father—and in one Lord Jesus Christ, who for our salvation suffered and rose again—and in the Holy Ghost." There were three hundred and eighteen bishops present, besides a host of others, probably amounting to two thousand in all. What has become of this great "Summer School" of A. D. 325? Surely no one will answer for these remarkable disappearances by the suggestion that they were vanquished by the sword of Mohammed. It was the reliance on the secular power that sealed their fate. A church corrupt within that plays the harlot with the world, be it Papal or Protestant, signs her own divorce, but a pure church, like a holy nation is invulnerable. Our attitude towards Christ is the barometer which predicts storm or fine weather. History, as it unrolls, vindicates the accuracy of the judgment of God. Every nation and every individual is weighed in the balance of unerring justice. "Them that honor me I will honor, and they that despise me shall be lightly esteemed." There is plenteous forgiveness for the nation or the church that repents of sin, that is, for the lowly in heart; but judgment commences at the house of God. Where there is the greater privilege, there is the stronger Divine claim. Thus the churches rise and sink as well as nations. The standard of Emanuel seems to fall, but it is caught up again by another; other hands wave it aloft. Amid humiliations, amid strange vicissitudes of treachery and victory, amid heroic resurrections, the rod is lifted, the seas divide, and the cause of Christ goes marching on.—*From the (London) Friend.*

Effect of "X," or Roentgen Rays.

At a meeting of the Engineer's Society, of Western Pennsylvania, held on the eighteenth of Fifth Month, last, a lecture was delivered by Henry W. Fisher on some of the mysteries of electricity, illustrated by numerous experiments. In that part of the lecture which treated of the X Rays, he described the injurious physical effects which were produced on the skin of a person who had been exposed to them. The lecturer said:

"I had occasion to take two X Ray photographs—one of the hand, and the other of the body, of a friend of mine, and the sufferings he subsequently endured from the X Rays were so alarmingly severe that as a warning to those using X Rays I cannot perhaps do better than to describe them here.

Having taken a number of photographs previous to the ones alluded to, and there being no injurious after-effects, I was greatly surprised and mortified when my friend dropped in upon me nineteen days after I had taken the photographs with his hand bandaged and very much inflamed. The time of exposure for the body photograph had been fifty-three minutes, and his hand was subjected to the rays for five or ten minutes. He informed me that twelve days

after the photograph had been taken his chest became very sore, and gradually turned quite dark in color; after which, in the course of a day or two, the outer skin peeled off, leaving the inner skin very sore, as in the case of a burn. Fifteen days after the photograph had been taken, his hand commenced to be affected, and it swelled considerably and became very sore. My friend seemed to think that both his hand and chest would heal rapidly, and so I thought his case would be similar to others reported in the electrical papers. He is a very busy man, and as I was deeply engaged at spare moments in the preparation of this paper, I did not feel uneasy at not hearing from him. Last week I happened to hear that he had suffered extremely, and so I immediately went to see him. I learned from him that the outer skin at the back of his hand came off, and the new skin looked so healthy that the doctor told him his hand would soon be all right. Several days later he noticed a very disagreeable odor which seemed to proceed from his hand. He went to the doctor who immediately laid back the skin, and discovered that blood poisoning had set in. This was scraped off, and the flesh thoroughly cauterized, and his hand was practically well when I saw him. The doctor, however, said had the operation been deferred a day or two, his hand, in all probability, would have had to be amputated. This was over five weeks after his exposure to the X Rays. His chest at that time was very sore indeed, being raw for a space bigger than a man's hand; the new skin had gradually been growing around the edges of this sore place, but from appearances it looked as though several weeks would pass before the skin would grow all over."

The Dunes and Landes of Gascony.

One of the most instructive and successful results of a combination of engineering skill and forest planting for the reclamation of waste land may be seen in the dunes and Landes of Gascony. In the early part of this century the condition of this territory, which is bounded on one side by the rivers Gironde and Garonne, on another side by the river Adour, and on the other by the Bay of Biscay, was in brief as follows: There were miles of marshy, treeless land, covered with a low but dense growth of herbage. It was unhealthy, with but few roads and was very sparsely inhabited. Even to-day, now and then, one of the old-time peculiar and picturesque shepherds may be seen watching his flocks, standing on stilts, wrapped in a woolly sheepskin coat, knitting stockings. It was, in short, a desolate, little known, and unproductive country. The ground being perfectly level, sandy, and underlain with a peculiar hard-pan called *alios*, was poorly drained. There was fever in consequence. *Alios* is a sandstone, the cementing material being organic matter and compounds of iron similar to the ferruginous sandstone of South Jersey. Near the shore there were salt ponds, fresh lakes, and stagnant marshes. Bordering the sea for miles there were huge masses of moving sand called the dunes. These dunes arrayed themselves in lines along the shore, moving constantly inland, covering villages, filling rivers, and clogging the inlets. This aggravated the unwholesome condition of the territory in their lee called the Landes. Early writers state that the sandy dunes and marshy landes were both at one time forested, and that this dangerous condition of affairs was the result of imprudent forest destruction. Imagine the dunes along the Jersey shore clogging up the

inlets, the water from the interior flooding the marshes and lowlands. The bays, which are now salt, would then become fresh in consequence, stagnation and sickness would follow, and you would have an exact repetition of what happened in Gascony, all of which is described in detail in the works of Chambrelent, Bremon-tier, and Grandjean. The first and most important step was to stop the shifting sand. This was in part accomplished by covering the surface with brush and then sowing the seeds of the maritime pine (*Pinus maritima*), and finally in full by the construction of an artificial littoral dune.

When the tide falls the sand of the beach, ground into powder by the waves, dried by the sun and wind, is blown in the direction of the prevailing winds, which is usually toward the shore. The sand moves like drifting snow until it meets an obstruction, and there a dune is formed equal in height to the height of the obstacle. In order to protect the natural dunes which have been sown in pines, an artificial or littoral dune is constructed. This is accomplished in a very simple but ingenious way. A fence of boards or brush is built in a line along the shore a short distance from high-water mark. This stops the sand which is moving inland, so that a drift forms similar to snow along a hedge-row. When the sand forms a drift equal in height to the fence, so that the fence is in fact buried, a new fence is constructed on the crest of the dune which has just been formed. So on fences are buried and constructed until the dune reaches the desired height, and if lacking in breadth or too wide, the fence is moved back or forward a little to suit the desires of the forester or engineer in charge. By the use of palisades or brush an artificial dune can be easily and cheaply constructed. The dune should have a gentle slope toward the ocean. When the dune has reached the proper size and shape it is necessary to plant its windward slope in *goubert* in order to hold the sand in place. The *goubert* or sand sedge (*Calamagrostis arenaria*) is common also on American dunes. This plant has rhizomes many feet in length, by means of which it fixes the sand. This huge bank of sand is constantly watched and kept in shape. Back of the dunes in the Landes, canals and drain-ditches were dug through the impermeable *alios*. Pine seeds were sown, and, through the effort of engineers and foresters, the region changed to such an extent that a new province was really added to France. The Hugue method of turpentine orcharding was adopted, the main principle of which is to prevent excessive bleeding. The cut is never more than the tree can bear, unless it is ready for timber and the turpentine drips into a little vessel similar to a small earthenware flower-pot.

Bled timber is unanimously considered superior to the unbled, and Frenchmen cannot understand why there is a prejudice against it in America. Many rail and wagon roads were constructed, and immense quantities of timber go to England. Rosin and terebenthene are manufactured in large quantities, and fuel is shipped to bakers in Paris.

With the advent of railroads forest fires increased, requiring the construction of fire lanes and the employment of watchful wardens. The soil and people improved, and, thanks to de Villers, Bremon-tier, Chambrelent and others, the Landes is one of the most interesting and prosperous regions of France.

Along the coast of America there are shifting dunes. At Avalon, New Jersey, a huge bank

of sand is slowly but surely destroying a beautiful forest. It could be stopped at slight expense. These dunes are moving inland over the marshes, leaving their natural beds so that the marsh mud is exposed on the ocean side, the beach becoming in consequence unfit for bathing purposes.

Destroy completely the forest which covers the southern portion of the State of New Jersey and it will become a bed of shiftings and unproductive, unsightly, and unfit for habitation although capable of producing an abundance of valuable timber.—*The Forester*.

Hygiene of the Bed.

The bed is the place where we spend about one-third of our lives. A woman who has reached sixty has spent twenty years in bed. Many bad habits and bad positions are formed during sleep. Some girls assume an attitude which cramps the chest so that respiration is not free and complete. This does their health much harm. The shoulders should not be drawn forward then, or the arms folded tightly over the chest. A narrow bed is preferable for girls, they will not have room to sprawl over a large space, nor be able to assume a dozen grotesque shapes. The pillow should be small and hard. A large, soft pillow should not be tolerated by any girl who desires to have her head well set on her shoulders. The bed clothing should be light but warm, and allow the air to pass through it freely. If the air in a bed, which soon becomes saturated with the perspiration from our bodies, does not pass off, it makes us uneasy and restless, and sound sleep is impossible. Some women say they can sleep only on one side. If so, there must be something wrong with them. One side is probably not evenly developed with the other. A healthy woman or girl can sleep on either side. A healthy woman or girl can sleep on either side and then on the other, even changing unconsciously in the night. Some women twist and contort their faces during sleep in bad shapes and thus form wrinkles which continue during their waking hours. The reasons for this are various. Indigestible food on the stomach is one cause. Going to bed in a depressed state of mind causes the corners of the mouth to be drawn down and gives a sad expression. In going to sleep think of pleasant things, of your many blessings, the goodness of the great Spirit, of the joys of life, the blessings of home, friends, parents, or children. Under no circumstances let the sun go down on your wrath, or on any other evil thought. If you have enemies, forgive them—love them. Love is the great beautifier of the faces of women, and hate and evil thoughts act contrariwise.—*Journal of Hygiene*.

Natural History, Science, etc.

One Plant Help.—A thousand acres of land on Cape Cod were once blown away. This wind excavation was ten feet deep. It was not an extraordinary wind, but extraordinary land. It was made of rock, ground up into fine sand by the waves on the shore. In all the deserts of the world the wind blows the itinerant sand on its far journeys. If the wind is moderate it heaps the sand up into little hills, some six hundred feet high, around any obstruction, and then blows the sand up the slanting face of the hill and over the top, where it falls out of the wind on the leeward side. In this way the hills are always travelling. In North Carolina hills start inland, and travel right on, burying a house or farm if it be in the way, but resurrecting it

again on the other side as the hill goes on. Any one may see these hills at the south end of Lake Michigan as he approaches Chicago, west of San Francisco, all along up the Columbia River, the sand having come on the wings of the wind from the coast. But to see the whole visible on a march one needs to go to a real large desert. The Pyramids and the Sphinx have been partly buried and parts of the valley of the Nile threatened by hordes of sand hills marching in from the desert. So cities have been buried and harbors filled up. Many of the harbors of the ancient civilizations are mere miasmatic marshes now. This is partly in consequence of the silt brought in by the rivers, but where rivers do not flow in it is because the sand blows in along the shore. Harbors are especially endangered when their protection from the waves consists of a bank of sand, as on Cape Cod, and the Sandy Hook below the Narrows of the harbor of New York.

How can man combat part of the continent on the move, driven by the ceaseless powers of the air? By a humble plant or two. The movement of the sand hills that threaten to destroy the marvellous beauty of the grounds of the Hotel del Monte Monterey is stopped by planting dwarf pines. The sand dunes that prevent much of Holland from being reconquered by the sea are protected with great care by willows, etc. The tract of a thousand acres on Cape Cod had been protected by humble beach grass. Some careless herder let the cows eat it in places, and away went part of a township. It is now a punishable crime on Cape Cod to destroy beach grass.—*Christian Advocate*.

Death of Matthew Franklin.

SALEM, First Month 15th, 1814.

MY DEAR SALLY:—The following very interesting account was this day put into my hands:—

OBITUARY.

"Smitten friends

Are angels sent on errands full of love;
For us they languish and for us they die."

Young.

Death has impressed another awful lesson upon those who glory in the transitory enjoyments of life. He has deprived this city of a valuable and worthy citizen, and has bereaved the Society of Friends of a member who, though in the prime of life, has long stood forth an able advocate in the cause of universal righteousness, and whose life adorned the doctrines he professed.

Matthew Franklin, a distinguished minister in that Society, expired last evening, about half-past seven. The circumstances of his death are solemn and impressive. In usual health he attended the meeting in Pearl Street, to which he belonged, on the preceding morning, and after an interval of silence he rose and repeated the following emphatic declaration of the Apostle James: "Pure religion, and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction." On this point of the text he enlarged very instructively, illustrating the nature of the duties to which the apostle alludes, and exhorted the audience to the exercise of Christian benevolence with much of that feeling and pathos for which his discourses have latterly been remarkable. But oh! it was enough!

While thus pleading, with a countenance suffused with earnestness and affection, the cause of the indigent and friendless, a mandate from the councils of eternal wisdom arrested him in

the commencement of a sentence, and instantly closed his mental powers in utter oblivion to the woes and sufferings of his fellow-creatures. He suddenly applied his hand to his head, slowly took seat, rose up, and feebly, with the assistance of others, walked out, was conveyed home, and without uttering a sentence fell into a state of apopleptic insensibility, in which he languished until released, without a struggle, from the last tie of his mortal nature.

Numerous are the eyes that will overflow at this event, for he was tenderly beloved by every class of his friends. The poor will lament their loss, for many were they upon whom his private charities, like the refreshing dews of the night upon the parched soil, shed relief and gladness. As an active governor of the New York Hospital; as a trustee of the Free School; as a member of other important associations; as a correct and upright merchant, his loss will be long and deeply regretted. Of his social qualities and his eminent worth as a minister of the Gospel, it becomes us here to be silent; we cannot do justice to a theme so affecting.

"He mourns the dead who lives as they desire."

P. MILLER, JR.

In Cæsar's Household.

The Apostle Paul was a prisoner at Rome when Nero was on the imperial throne—a monster, whose cruelties and infamies were so open and atrocious and shameless that a mere description and illustration of them, if sent through the United States mails, would land the publisher in State prison. Rome reeked with barbarism and blood. Everything that cruelty and baseness and lust could suggest was suited to the taste of the imperial tyrant who sat on the throne of the Cæsars. Not destitute of talent; artistic in his inclinations; skilled in painting and modelling; with a taste for poetry and a talent for music; a builder of magnificent palaces, Nero plunged into all excesses, and illustrated the powerlessness of culture or position to purify or tame the unregenerate heart.

Roman society as a whole was rotten to the core, and yet into this sink of pollution and corruption the apostle went, carrying the Gospel, which is "the power of God unto salvation to every one that believeth." And God had his witnesses even in Rome; and when Paul, the prisoner of Christ, wrote to his Philippian brethren, he said: "All the saints salute you, chiefly them that are of Cæsar's household" (Phil. iv: 22).

To be "of Cæsar's household" was to be under the absolute control of the vilest man in the empire. From his mandate there was no appeal, and his very name was a terror to those who knew him. If one were to empty the prisons of a city or a State, and combine all the crimes and criminals there in one, they would not match the villainy and villainy of Nero. And yet there were saints in "Cæsar's household"—saints who sympathized with Paul in his imprisonment, and sent salutations to their brethren at Philippi.

If a man could serve God in Cæsar's household, where could he not serve Him? We talk of circumstances, of surroundings, of difficulties, of "environment," but the saints in "Cæsar's household" could say much more on these subjects than we can; and yet the Lord kept lights burning in that dark region, and kept his saints by his power, in spite of Cæsar's malice, wrath and lust. Many of them were slaughtered without mercy. In the gardens of Nero, now St. Peter's Square, Christians were crucified; they

were sewn up in skins of wild beasts, and thrown to the dogs; they were enveloped in pitched clothes, raised on poles, and set on fire as torches to light his gardens; they were cast to the beasts of prey; they were doomed to various tortures and shameful abuses and cruelties, and yet, after all, the light of God was kept burning—there were saints in "Cæsar's household."

Nero is dead. The murderer of his mother and of his wives, the author of innumerable crimes, the bloody, beastly persecutor of the church died by his own hand Sixth Month 11th, A. D. 68, and his name is a stench in the nostrils of the ages; but the saints "of Cæsar's household" live in the sacred memories of a suffering church, and their names are in the book of life.

While we thank God that the lines are fallen to us in pleasant places, and that we have immunity from many of the horrible persecutions with which they were afflicted, let us see to it that the saints "of Cæsar's household" do not put us to shame by a fidelity and a zeal which, under the most favorable circumstances, we too often fail to emulate.—*The Christian*.

In an extract from a letter of R. Esterbrook in THE FRIEND of last week are the following words: "But as George Fox said to George Fox the younger, 'It is their portion, and they must bear it.'"

In the life of Thomas Ellwood it is stated that about the year 1660 he was brought under a concern for the priests who made a trade of preaching, yet so taught the people, at last, by their teaching and ministry, they were never able to come to the knowledge of the Truth. This led to the preparation of a broadside, entitled, "An alarm to the priests, etc."

Some time after its publication, being in London, he called on George Fox the younger, who asked him if he was the person that wrote it. T. Ellwood replied that he was. "It is much," said a Friend present, "that they bear it." "It is," replied G. Fox the younger, "their portion, and they must bear it."

We do not remember to have met with the same expression in the writings of George Fox, yet it may have been used by him also, as R. E. states.

REMEMBER that the Sunday newspaper could not live without Christian support. If all who profess Christianity would withdraw their subscriptions and their advertisements from it, it would soon be a thing of the past. In view of its growing evils, it is worth while for its religious supporters to note their responsibility for it and determine to give it no further countenance.—*The Presbyterian*.

SUMMARY OF EVENTS.

UNITED STATES.—On the 3rd inst. a section of the western approach to the Union Pacific bridge at Omaha slid out, leaving two hundred and twenty feet of the east bound track without support. A heavy passenger train had just passed over.

Ottumwa, Iowa, was the scene of a terrible thunder and hail storm on the night of the 3d of Eighth Month. A Rock Island passenger train, Chicago bound, was stopped by the storm. Hailstones of such quantities and size rolled on the track in the cuts that the train was brought to a stop. Every window in the train was broken. Crops were cut to pieces.

A Castle Rock, Colorado, despatch says that not less than one hundred bridges on Plum Creek and its tributaries have been washed away by a cloudburst.

A negro resident in Washington estimates that his people in the District spend over \$12,000,000 there every year, of which \$6,120,000 goes for food and other

living incidentals, \$3,450,000 for clothing, \$1,195,000 for liquors, and \$531,000 for tobacco.

The Surgeon-General of the Marine Hospital Service was informed by wire of the capture on the 5th inst. of three Cuban refugees at Punta Gorda, on the coast of Florida, who were suspected of having yellow fever. They were sent to the quarantine station at Charlotteville Harbor for detention.

A severe thunder storm swept over the eastern part of Pennsylvania on the 4th inst., doing great damage to crops and buildings. The lightning was unusually severe, and many barns were struck and burned. There was also loss of life.

Seven or eight persons were killed and a number injured by an explosion following a fire in the North Western Elevator in Chicago yesterday afternoon. The disaster is attributed to the bursting of a boiler or the explosion of mill dust.

At the meeting of the Iowa miners in Ottumwa on the 9th inst., it was decided not to strike, but to assess all men twenty-five cents per week for the aid of the strikers.

The Michigan Salt Association, commonly known as The Salt Trust, has, it is said, decided to invade the Kansas field, and will construct a manufacturing plant at Hutchinson with a capacity of one thousand barrels daily.

The coal miners' strike continues with little change in the situation.

A woman headed the list of two hundred and twenty-one persons after an examination for Ward and Street Inspectors in Chicago. Her mark was almost perfect, being 98.96 in a possible 100.

With one exception, the Governors of all the States receive a definite salary, without the addition of fees or perquisites. The exception is the Governor of Oregon, who gets \$1500 cash and some extras. His is the smallest salary paid any Governor of an American State, except the Governor of Vermont, who gets \$1500 without any extras.

The Senate of Alabama has passed a bill permitting women to practice law. Alabama has taken the initiative, and is the first Southern State which has opened the door to women.

The peach crop in the Cumberland Valley, Pa., will be enormous this year.

The steam ship *Cleveland* sailed Eighth Mo. 5th, from Seattle, Washington, for St. Michael, with two hundred prospectors, bound for Klondike, and one thousand tons of freight. This is the last steamer this year to connect with the Yukon River boats from St. Michael. Twelve or fifteen more steamers are yet to leave for Alaska this month with prospectors for Yukon, but all will go to Dyea and take the land route over the White Pass, and canoe down the river.

An earthquake was reported at Basalt, Colorado, on the morning of Eighth Month 7th.

The strike of the fourteen hundred white employés at the Filton Bag and Cotton Mills at Atlanta, Ga., against the employment of negroes, was adjusted on Seventh day, the 7th inst. The company agreed to employ no more negroes, but declined to discharge those employed previous to the strike.

The pension roll of the United States has almost reached the 1,000,000 mark. Commissioner Evans has issued a statement showing that, at the beginning of the fiscal year, the pensioners numbered just 933,528, an increase of 12,850 for the past year. During that year 50,101 new pensions were granted, and 3971 persons were restored to the rolls. Old age and disease, however, are working great inroads into the lists, for there were 31,950 deaths during the year. Other sources of loss were 1074 from remarriage of widows; 1845 orphans attained majority; 2683 failures to claim pensions, and 3560 from unrecorded causes.

Deaths in this city last week numbered 412, which is 18 more than the previous week, and 78 less than the corresponding week of 1896. Of the whole number 129 were under one year of age; 210 were males and 202 females; 61 died of cholera infantum; 36 of consumption; 30 of heart disease; 28 of marasmus; 20 of diphtheria; 18 of apoplexy; 15 of inanition; 14 of inflammation of the stomach and bowels; 13 of cancer; 11 of convulsions; 11 of inflammation of the lungs; 10 of inflammation of the brain, and 9 of inflammation of the liver.

Markets, &c.—U. S. 2's, 97½ a 99; 4's, reg., 111½ a 112½; coupon, 112½ a 112½; new 4's, reg., 125½ a 126; new 4's, 125½ a 126; new 5's, reg., 113½ a 114; new 5's, 113½ a 114; currency 6's, 102 a 105.

COTTON was steady on a basis of 8½c. per pound for middling uplands.

FEED.—Winter in bulk, quoted at \$10.25 a \$11.00, and spring in sacks at \$10.25 a \$10.75 per ton.

FLOUR.—Winter super, \$2.85 a \$3.10; do extras, \$3.10 a \$3.35; Pennsylvania roller, clear, \$3.75 a \$4.00; do, do., straight, \$4.10 a 4.25; Western winter, clear, \$3.75 a \$4.00; do, do., straight, \$4.10 a \$4.30; do, do., patent, \$4.30 a \$4.50; spring, clear, \$3.50 a \$3.75; do., straight, \$4.30 a \$4.50; do., patent, \$4.50 a \$4.75; do., favorite brands, higher. City mills, extra, \$3.20 a \$3.50; do., clear, \$4.00 a \$4.15; do., straight, \$4.15 a \$4.35; do., patent, \$4.50 a \$4.85.

RYE FLOUR was quiet and unchanged at \$2.25 a \$2.40 per bbl. as to quality.

GRAIN.—No. 2 red wheat, 86½ a 86½c.

No. 2 mixed corn, 31½ a 31½c.

No. 2 white oats, 23 a 24c.

FOREIGN.—Russia will have a new labor law after the first of next year in consequence of the recent strikes in St. Petersburg and the large manufacturing towns. The working day is fixed at a maximum of eleven and a half working hours; for Seventh-days and the days preceding holidays it is ten hours, and on First days and holidays there is to be no work. Workmen who are not Christians will not be compelled to work on the days held sacred by their sects. For night work eight hours will constitute a day's work.

Christiania, Norway, Eighth Month 3.—The Storting to-day passed a bill placing a duty of 30 ore, about 8 cents, on foreign flour.

A special despatch from Antwerp, dated Eighth Mo. 5th, says that the necessary sum of money to defray the expenses of the South Pole expedition having been assured by the vote of a further credit of 50,000 francs, the steamer *Belgica*, with the South Pole exploring expedition on board, will leave Antwerp on the 15th.

The British Parliament was prorogued on the 6th inst., until Tenth Month 23rd.

An Athens despatch says that the frontier line agreed upon by the Powers places Greece completely at the mercy of Turkey.

A report from the British political officer at Malakand states that practically all the tribes joined in the late attacks on the British in the Chitral district. Twenty-seven hundred of the natives were killed and many were wounded.

The death rate in Bombay last week was 65.61 per thousand, or double the normal rate.

Senor Canovas del Castillo, Prime Minister of Spain, was assassinated at Santa Agueda, on First-day by an Anarchist, who fired three shots at him from a revolver. The wounded man lived for an hour. The assassin was arrested. Senor Cos-Gayon, Minister of the Interior, has been entrusted by the Queen Regent with the Premiership ad interim.

Mitchele Angine Golli, who shot and killed Senor Canovas del Castillo, the Spanish Premier, has confessed that the deed was the outcome of an extensive Anarchist conspiracy, and that he was merely obeying orders received from his superiors. He said he did his duty and was now easy in his mind, as he had avenged his friends and brothers of Barcelona.

RECEIPTS.

Unless otherwise specified, two dollars have been received from each person, paying for vol. 71.

Hannah P. Rudolph, N. J.; Warner W. Cooper, N. J.; Sarah A. Longstreth, Philadelphia; Hannah E. Kaighn, Germantown; Charles Darnell, N. J.; Sarah Huestis, Agent, O., \$24, for Elizabeth Bowman, Lydia J. Bye, Mary L. Crew, Edna Dean, Jason Fawcett, Hannah P. Smith, David Smith, Eliza Smith, Hannah A. Vanlaw, Susan Worrell (2 vols.), and Richard Edgerton; Anna M. Ormsby, Philadelphia; John Tatum, Philadelphia; Anna P. Chambers, Pa.; Priscilla Lippincott, N. J.; Elizabeth Wiggins, Pa., \$6, for Mary Ann Wiggins, Macie W. Michener, and Mary J. White, N. C.; Hannah P. Smedley, Pa.; Henry Trimble, Pa.; Rebecca A. Cox, N. J.; Josiah Wistar, N. J., \$8, for himself, Richard Wistar, Hannah H. Acton, and William C. Reeve; William Balderston, Pa.; William L. Bailey, Pa.; Annie J. Jones, Del.; Margaret Maule, Pa.; Laura A. Osborn, Conn.; Leah J. Paxson, Ia.; Samuel T. Haight, Agent, Canada, \$16, for Anna B. Cornwell, Henry S. Moore, Anna H. Moore, Agnes Henderson, George Pollard, Joseph G. Pollard, Joseph H. Clayton, and Joshua Waring, to No. 23, vol. 72; W. R. Bullock, M. D., Del.; Anna Pancoast, Pa.; Ellen Bromley, Philadelphia; Clinton E. Hampton, Kans.; William Smallwood, Pa.; James S. Newbold, Pa.; Deborah Baldwin, Pa.; Jacob R. Elfreth, Pa.; George Blackburn, Agent, O., \$23, for himself, Edward Bonsall, Anne C. Bonsall, Dr. William J. Blackburn (\$4, 2 vols.), Martha J. Cook, Martha H. French, Clarkson S. French, Barzillai French, Thos.

S. Fawcett, Catharine Fawcett, John M. Stratton, Edward Stratton, and Catharine M. Thomas; Thomas Crawford, Agent, O., \$16, for Hannah Brantingham, David Ellyson, Robert Ellyson, Edwin Fogg, Eliza Ann Fogg, Lydia Warrington, Edgar Warrington, and John Woolman; Edmund Wood and George Wood, J.; Catharine S. Webster, Pa.; William P. Church, Nova Scotia; Joshua Brantingham, Agent, O., \$32, for James E. Bailey, Alfred Brantingham, Cyrus Brantingham, William Brantingham, Alice G. Cope, John Hoyle, Louisiana Harris, Joseph Masters, John Ollivant, Rebecca Price, Charles W. Satterthwait, Isaac Satterthwait, Rachel Stratton, Joseph C. Stratton, Edwin Stratton and Lydia Winder; Charles Roberts, Anne Roberts, Philadelphia; George B. Allen, I. John S. Fowler, Agent, Pa., \$84, for Charles S. Carr, Gilbert Cope, Mary Ann C. Scattergood, Abiah Cope, J. Edwin James, Ruth P. Johnson, Albert L. Enkin, T. C. Eldridge, Isaac Evans, Jr., Hannah F. Felt, Lydia Embree, Sarah C. Glover, Ralston R. Hoos, E. Malin Hoopes, Ruthanna Hoopes, Edward H. Hoopes, Albert P. Hall, Joshua R. Howell, Thomas C. Hoge, Aaron Davis, Jane Gibbons, T. T. Sharpless, D. I. Scott, Mary Scott Kay, Thomas F. Scattergood, Anna M. Woodward, Debbie Sharpless, Mary E. Forsye, Susan F. Sharpless, Thomas Sharpless, William F. Sharpless, M. D., Martha Sankey, Martha C. Roberts, Elizabeth L. Roberts, Phoebe J. Walter, William P. Townsend, Thomas Thorp, Del., Charles L. Warner, William F. Warner, Electa Jane Warner, Mo., Joshua E. Meyers, Iowa, and E. W. Simms, N. J.; Rutha Crandall, R. I.; Samuel H. Headley, Pa.; Samuel L. Whitson, Pa.; David E. Cooper, William B. Cooper, and Samuel R. Cooper, N. J.; Jorgen Enge, Ia.; John Gibbons, Ia.; John S. Pearson, Pa.; Mary Ann Sharpless, Penna., and for Lewis P. Sharpless, Pa.; Richard T. Osborne, N. Y., and for Edmund L. Felt, N. Y.; Caleb Hoopes, Pa., and for Bej. P. Hoopes, Penna.; Nathaniel B. Jones, Joseph Evans, and Amy Middleton, N. J.; J. William Patterson, Cal.; Hannah F. Smedley, Pa.; Anna Spencer, Pa.

Remittances received after Third-day noon will not appear in the Receipts until the following week.

NOTICES.

FRIENDS' LIBRARY will be open on the 30th of Eighth Month, from 3 to 6 o'clock, P. M.

FRIENDS SELECT SCHOOL will re-open Ninth Mo. 20th. For printed circular or other information, address
J. HENRY BARTLETT, Sup.
140 N. Sixteenth St.

WANTED—A graduate of cooking school, or one of like proficiency, to join a Friend in taking a centrally located house, by Ninth Month 1st.

Address "J" Office of THE FRIEND.

WANTED.—A Friend to act as Resident Superintendent of an Hospital near this city. Should be at least fifty years of age, and have knowledge of accounts and business affairs generally—also tact and good judgment. Address "S" Office of THE FRIEND.

WESTTOWN BOARDING SCHOOL.—The next term will commence on Third-day, Ninth Month 7th. Application for admission of pupils should be made to
WILLIAM F. WICKERSHAM, Principal,
Westtown, Chester Co., Ia.

WANTED.—The Committee who have charge of the Boarding School for Indian Children, at Tunas, New York, desire to engage the services of a Friend to assist in the management of the farm, and have care of the boys while engaged at farm work. Application may be made to
AARON P. DEWEES,
1516 Sellers St., Frank.

JOSIAH WISTAR, Salem, N. J.
JOHN G. HAINES, Malvern, Pa.

WESTERN QUARTERLY MEETING OF FRIENDS.—The train leaving Broad Street Station, Philadelphia, at 7.17 A. M., on the 20th instant, will be met at West Grove to convey (free of charge), those desiring to attend the Western Quarterly Meeting of Friends, to be held at London Grove, Chester County, Pa. It would assist the Committee if those intending to come would inform by postal in advance.

TRUEMAN C. MOORE, } Comm.
GEO. R. CHAMBERS, }

WESTTOWN BOARDING SCHOOL.—A Stated Meeting of the Committee on Instruction, will occur on even-numbered days, the 21st of Eighth Month, at 10 A. M.
GEORGE M. COMFORT, Clk.

THE FRIEND.

A Religious and Literary Journal.

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FOR "THE FRIEND."

A Visit to the Nelumbo Pond.

American botanists have long known of the extensive bed of *Nelumbo* (popularly called lotus) which has been established in the waters of Salem Creek, near Sharpstown. The plant is found in but few places in the eastern United States. This, in connection with the size and beauty of its flowers; the large circular leaves, often two feet across; the manner of growth of the subterranean, or rather sub-mud, inhabiting stem, and the traditions and classical associations connected with its popular name, have awakened a peculiar interest in it. The "Natural History Association," principally composed of young women at Woodstown, N. J., arranged for a picnic in a pleasant grove near the home of the *Nelumbo*, on the fifth of Eighth Month, to which many persons interested in plants were invited.

A group of four went from our village of Moorestown. Some others were discouraged by the dampness of the morning, but the pleasure of the party was but slightly interfered with by the state of the weather. Very little rain fell, and in process of time the sun shone out.

On reaching the Woodstown Station, carriages were in readiness to convey the guests to the pond and groves to be visited. The drivers were directed to take us, in the first place, to points whence a general view of the lilies could be obtained. It was an interesting sight. Thousands of the creamy-yellow flowers, from six to nine inches in diameter, were before us, and the water in most parts was hidden by the leaves. On the skirts of this wonderful vegetable growth, the leaves floated on the surface of the pond, their stems being attached to the centre of the under side. But in most parts of the pond they were elevated above the surface.

After admiring the view, we were driven to the grove selected for a lunching-place, and kindly received by the liberal friends who had provided the entertainment. They had expected a larger company than was present, and there was a profusion of materials for satisfying the demand of the appetite.

While dinner was preparing, attention was called to a neighboring hillside, where, under

the shade of the trees, grew an unusual abundance and variety of toad-stools and other fungi. This was due probably to the long continued damp weather, which had favored their growth. So rich a variety in the same space I had never beheld.

At two o'clock in the afternoon, the company gathered at the school-building in Woodstown, and listened to addresses from three of their members. Amos Ebert, who resides near Had-donfield, and has long been interested in the cultivation of water-lilies, had specimens of the foreign species *Nelumbo speciosa*, which, in its general features, resembles the *N. lutea* of America, but its color is a beautiful rose-tint. He also exhibited some other interesting water-plants, and read some observations on them, which I was unable to follow understandingly, from defective hearing.

Benjamin Heritage, of Mickleton, gave an interesting account of his researches into the manner of growth of our plant, in which he had been aided by the late Isaac Burk and by Charles Lippincott, of Swedesboro.

They had taken up one vine, which measured forty-seven feet, besides branches of forty-three in length, all the growth of one season. This vine extended horizontally, and was buried about twelve inches in depth below the surface of the mud, through which it penetrated, sending up leaves and flowers at intervals. Near its extremity, it had developed tubers which contained a considerable quantity of starch, and from which the plants of the next year started. All the other parts of the vine decayed at the end of the season. This explains the difficulty which many have experienced in endeavoring to introduce the plant into other localities. Following down the stem of a leaf, they would remove a portion of the vine, with its roots and the leaf. But in accordance with the habit of the plant, this would inevitably perish at the end of the season, and nothing would be left to begin a growth in the following year. From the crowded manner in which the leaves and flowers covered the surface of the water, it is evident that a perfect network of vines must permeate the mud below, and if these survived from one year to another, there would not be room for the leaves and flowers to develop, and the death of the plant would follow. But the decay of all but the terminal bulbs prevents this catastrophe; and this is one of the numerous arrangements which are marks of the consummate wisdom and foresight which planned the Creation.

Benjamin Heritage spoke of the *Nelumbo* as a migratory plant, for the bulb, in one of the plants he disinterred, was fifty feet distant from the source of the vine.

The third speaker was Adolph Miller, whose remarks were not so strictly botanical as those of the two preceding orators, yet he showed that he was familiar with a wide range of general knowledge. He spoke of the traditions and superstitions associated with the lotus among the ancient Egyptians and the East Indian races, by whom the lotus is still held in reverence, and

traced some of the practices of the Roman Catholic clergy to the ancient Sanscrit people of India, from whom the European nations are supposed to be descended. During this display of learning, my thoughts were much turned to the late Isaac Burk, a well-known botanist of his day, whom I first met at Woodstown, on a similar occasion, eight or ten years ago, and with whom I formed a friendship, which continued unbroken until his decease. He was a man of a kindly disposition, and his superior knowledge of plants did not lead him to despise those less learned than himself.

I remembered also my feelings on the occasion of his funeral. As his lifeless form lay in the coffin, the thought presented that the stores of botanical knowledge which he had accumulated had now ceased to exist, so far as he was concerned, and that his happiness in the state of existence into which he had entered depended on the degree in which he had become united in spirit with his Creator. The belief that our scientific attainments end with the present life, was felt to be a consideration that ought to be present to the minds of those who are ardently interested in such pursuits, so as to prevent them from becoming unduly absorbed in what is really only a secondary concern of man.

There were present in the room a number of persons in whom I had for years felt much interest, and it would have been truly relieving if opportunity had presented for calling their attention to these considerations. But the necessity of meeting the homeward train at the depot seemed to preclude any proper opening, so I introduce the subject here, in the hope that it may reach the eyes of some of these friends of mine.

To return to the characteristics of the *Nelumbo*. The flower is, I believe, the largest of any of the plants native to this section of country, being, when fully expanded, from six to ten inches in diameter. The color is yellowish-white. The stamens are numerous, and closely encircle the conical, flat-topped receptacle in which the seeds are sunk, leaving only their points projecting, which gives a curious resemblance to a flat-topped pepper-box. As the plant matures, these seeds are loose in their respective cavities, and rattle when shaken. They are edible, and have been used for food by the Indians. Hence one of its popular names is "Water Chinquapin." It is rare in the Middle States. It grows in Connecticut, where it is supposed to have been introduced by the Indians, and sixty or more years ago it was quite abundant in one of the creeks that existed in the lowlands south of Philadelphia, lying between the Delaware and Schuylkill Rivers, where I collected specimens, and visited it on several occasions. The progress of the improvements incident to the vicinity of a large and flourishing city, have exterminated it from this locality. It is more plentiful in some of the Western States.

A section of the stem is an interesting object, showing a ring of large air-tubes, symmetrically arranged. These are common to many water-

plants, and probably perform functions essential to their growth and health. These are lined with a very slender spiral thread, which, when the stem is broken apart, may be drawn out for a foot or more before parting. This thread is abundant also in the Asiatic species, and is said to be collected and used for wicks in the lamps burnt in the temples of their imaginary gods.

In looking back at the incidents of the day, we felt that it had been a time of much interest and instruction, and that it had revived and strengthened the feelings of affectionate interest that had before existed. J. W.

Richard Esterbrook.

(Concluded from page 26.)

Richard Esterbrook, under date of Twelfth Month 28th, 1874, writes to a Friend under exercise with a prospect of religious service:—

"I can assure thee that I am greatly concerned for thy help and preservation, and am deeply sensible of my own weakness and of the need of the prayers of all who are rightly qualified, for daily supplies of strength and wisdom.

"These undertakings to go forth to particular and special services are very serious and weighty, and I believe it will be given to those who wait the full time to see, without misgiving, when to divulge it to our friends, and the way will also clearly open in their minds to concur therein with a lively faith and sympathy. The time to leave home will also be clearly shown, and way will be made for the carrying out the concern to our admiration and to the great increase of our faith in Him who, when He putteth forth his own sheep, goeth before them and they follow Him.

"I feel a warm and affectionate desire that thou mayest dwell low and keep low in thy mind before the Lord, and wait for the true opening of his own counsel, and keep thy own for a time, for I have found that much exposure of our feelings tends to weakness and loss of strength. If the Lord help us not, vain is the help of man. And when He ariseth, or cometh, his reward is with Him and his work is before Him."

"FLUSHING, L. I., Sixth Month 9th, 1878.

"MY DEAR FRIEND:—Having thee in remembrance in a feeling of brotherly love, I thought I would make it manifest by saluting with a few lines from our retreat here. My dear wife seemed greatly to need some change, and we concluded to come here among our children and stay awhile. We left Camden on the 25th ult., and arrived here the same day, having previously engaged lodgings, which we find very comfortable. From this refuge from business and its cares for a season, I visit mentally many of those with whom we have been wont to mingle, with some, indeed, in seasons of favor and blessing, we have taken sweet counsel and walked to the house of God in company. I see that wherever we are, whether at home or abroad may be our situation, whether basking in the sunshine of popularity or accounted as a mark for the archers, there is but one who can availingly help us and watch over and preserve us, and feed us with the bread of life, and He makes them to adopt the ancient language: 'The Lord is good to them that wait for Him, to the soul that seeketh Him.' I believe here is our safety and preservation under all circumstances.

Since I have been from Camden I have afresh seen the very great importance of the position of Philadelphia Yearly Meeting, and the great responsibility that rests upon her in the present shaking and tumult in the Society almost every-

where, and I have felt a desire kindled in me for her preservation in the place allotted to her in the pure wisdom of God, her only strength and safety.

"The most doubting disciple could reasonably seek no stronger evidence of the existence of a cause underlying the stand she makes among the Yearly Meetings of the world against the flood of unsound opinions and retrograde steps everywhere discernible to every eye that is truly opened and rightly instructed in the school of Christ as to the nature and terms of the dispensation of Truth our Society was raised up to uphold as an ensign among the nations. May He whose cause it is be pleased to arise and raise up and preserve servants and handmaidens, and pour out of his own spirit upon them, that judges may yet be raised up as at the first, and counsellors as at the beginning, even in our poor Society, and revive the work as in days of old.

"We all of us need, and thy poor friend in an especial manner feels that he needs, to put on the whole armor of God, that we may be enabled to stand in the evil times, and having done all to stand.

"Trials and conflicts abound, but we are encouraged to believe that, as they are rightly abode under and endured to the end, the consolations which are in Christ Jesus our Lord will also abound; such will know a deepening in the root of Divine life, and being united to Him, the true vine, and abiding in Him, will be enabled, from one season to another, to bring forth fruit unto everlasting praise, and to live through good report and evil report as deceivers, and yet true."

"Second Month 12th, 1890.

"Whether Philadelphia Yearly Meeting will be able to stand where it has nobly stood hitherto, I am not able to say very confidently. If it does, its members must stand much closer together than many seem disposed to at the present time or of late. It is a copious subject, upon which there is ample room to enlarge. I could, however, wish to see a sense of its importance more prevalent."

"Twelfth Month 20th, 1890.

"Sympathy is not an abounding grace one for another in these days; what there is finds occupation, to a large extent, in distant objects.

"Some of our cups are trying to nature; but let resignation be our experience; we have certainly many evidences of our weak condition that are very discouraging.

"We must expect to suffer much, which, if we do rightly, we shall reign in the life of one, even Jesus Christ. I was instructed, before I was dressed this morning, with the remembrance of his own language to his disciples: 'Behold the hour cometh when ye shall be scattered every man to his own, and shall leave me alone; and yet I am not alone, because the Father is with me;' and I remembered that the followers of Christ have to drink of the same cup that He drank of, and to be baptized with the same baptism that He was baptized with."

"Ninth Month 1st, 1891.

"There is need of great care on the part of the watchmen. Oh, that there was more of 'seeing eye to eye.' I am often depressed sorrowfully from the sense of the decrease of the blessed unity of the spirit amongst us which produces this fruit; when this is known we can be a help and a strength to each other—without it we cannot be. Some go off on one object, and others in another direction and weakness, and it weakens us as a body; our principles include all that

is good, and they who live in it bring forth the fruits of the Spirit—the fruits of righteousness, which are, by Jesus Christ, to the praise and glory of God.

"If we keep here we can be united; without it we cannot be. There is great cause for easiness in this matter, if I can discern the signs of the times."

During the period of declining health, which terminated in the removal from among us of dear Friend, he did not make much expression of his feelings; but one day, when his faithful companion in life asked how he felt, he replied: "Perfect peace within and without." Another member of his family remarks: "This was emphatically the covering of his spirit throughout the last weeks of his life, combined with a grateful sense of the mercy that had followed him all his life long. In his own family circle it would be impossible to exaggerate the tender affection and sympathy he manifested for all."

Searching Among Old Papers.—No. 3.

COPY OF A LETTER FROM ESTHER TUKE TO MARTHA ROUTH.

YORK, in England, Seventh Month 8th, 1799

My Dearly Beloved Friend:—Thy sisterly communication was refreshing, instructive and edifying. It arrived yesterday morning, just when our valued friends I. and H. Grant, who gladly partook, were taking leave, after spending six days with us, much to mutual comfort. I believe they thought their time well bestowed; though our principal conversation was on common things, yet a savor of life attended which rendered the converse pleasant and instructive, and in some opportunities, and particularly at school meeting, seemed to bear the comparison of the water proceeding from under the threshold, etc., insomuch that I. Grant expressed the satisfaction he had felt whilst here, and particularly in that opportunity, was beyond all conception, and out of the power of words to set forth. His diffidence is so great that he thought he should be ashamed to sit with us, but his heart got so opened as to hand very suitable portions to our girls, and great encouragement to the teachers. I trust it was an opportunity of Divine favor, which will be long remembered, though much of our counsel was cast on floating minds. My mind was very low when they came, not only from my complicated infirmities, but from fears respecting our great undertaking, particularly the new house, but I. G., like R. B., revived me, not doubting it was under Divine direction, which would have a reward far exceeding any little risk of property.

It might seem a little unfeeling to tell thee of so many outward things (but remember we see child it is), who seemed clothed for superior work; but I think little changes are necessary which thou hast experienced, and hope will when thou hast entered the land of promise no view; for it would be very unsafe always to wear the royal robes. Our friendship, thou knowest, is on that rock which cannot be moved, and I hope our feet will abide upon it through all the changes of a weary pilgrimage to the land of rest; and though thyself and that prince, William Rotch with his family have been almost the constant companions of my mind since the Yearly Meeting, yet a sense of my weakness, like that of Jeremiah, when drawn out of the prison by rags, made me conclude silence much better for me, than to expose my situation at a time when blessings are poured upon you by the hills of the tribes and prayers offered up like incense,

in which according to my feeble ability my heart unites, and though thou my beloved friend may have some deep baptisms in a distant land, and perhaps be ready to conclude, as dear William Hunt did, that he had ruu, and was not sent, yet I am persuaded that thou wilt have the cry of Hosannah by that disposition which sought to make the holy pattern a king, under which I trust his hiding in the wilderness will remain with the legible characters, and though thou may be favored to tread upon scorpions, and know evil spirits to become subject, with the unity and language of encouragement from spiritual brethren, yet thou knowest there is no safe cause of rejoicing, but in the renewed evidence of having the new name, no spiritual riches, nor anything to glory in, but the continued knowledge of living under his government, who hath and will continue to exercise judgment, loving kindness and mercy.

This, I pray, may be thy blessed experience, and that thou may if consistent with the Divine will, return again to thy native land in peace, clothed with the beautiful adorning of self-abasement a thankful sense of preservation in being favored with the King's messages and enabled to deliver them in as few words as the commission required; seek for nothing to beautify, but his royal superscription, which hath been, and will be sufficient for the end proposed, though perhaps at times but in few words. It is most probable I may be gathered into one of the lowest mansions in the heavenly house, for I merit no great one, before thou returnest to receive in peaceful quiet the salutations of the spiritual body who will discover thy humble clothing to resemble that query: "Who is this that cometh from Edom with dyed garments from Bozrah travelling in the greatness of his strength."

Marks clearly indicating thy garments have been renewedly dyed, and thy travelling and labor whilst in Edom by and with him who speaketh in righteousness, I anticipate this blessing—may it in an abundant manner be thine—and that unlike to divers who have returned from that large field to their native soil, thou may'st labor with increasing dignity—the root having been strengthened by no luxuriant branches being suffered to grow, hindering the first fruit being fully ripe. Thus, my dearly beloved, as thou hast drunk many bitter cups, those of consolation will be administered, and thy sun will set in brightness, having the same testimony with the apostle—that having fought the good fight and kept the faith, the crown is laid up for thee.

That love in which there is perfect freedom and sisterly affection, drew me to give what occurs, as it is not likely I shall ever again write so largely, though so long as I am clothed with this body my spirit will nearly accompany thee by sea and land, as also the royal band, William Rotch in particular. Thy account of him is pleasant; salute them affectionately for me, and say my belief is unshaken in what I have told him respecting Job, etc., and oh, that he may not retard the happier days, by sitting himself in a seat the Master never made. He has seen miracles, and as great as those wrought for Thomas, and I believe this is the language of truth—"Reach hither thy hand, and be not faithless but believing."

Dear Johu Wigham may go forth weeping, bearing precious seed, but I hope will return with that rejoicing, as the Master he dearly loves sees meet. He hath often been queried of as Peter was, and would make the same ac-

knowledge—indeed I often think he resembles that apostle—our dear love to him, likewise to that good old veteran and valuable apostle, Samuel Emlen, if worthy his acceptance. I wish to retain a place in his remembrance, as he always will in mine, being a great instrument of good to me in my youth, and in days of those of Jacob's troubles, though to him then unknown; few could have rejoiced in his company here more than myself, but I relinquish the gratification with a degree of thankfulness, that such bitter cups in travelling are not now handed, but a peaceful opening to his native land, where I believe he will lay down his head in peace, and his spirit unite with the just of all generations.

I feel a grateful sense of thy dedicating so much time for our information, the labors thou and dear T. Scattergood have been exercised in have felt very reviving and acceptable, believing that such seasons may by thee be profitably recurred to in future days.

The particulars of thy Wicomb excursion were truly comfortable, particularly thy account of that dear young woman of whom I well remember prophesying when a child. I am glad thou mentions our pilgrim daughter with approbation, my heart is often moved in thinking how she seems like one that is to have no certain dwelling place, and many are my fears lest the time for putting off the garment or harness should be missed; but the testimonies I have had from Friends whose judgment I can confide in, particularly that of dear Job Scott's, often settles my mind in reverent trust, that she knows the Shepherd's voice, and is under his care. When thy spirit is refreshed in the company of our beloved R. Jones and S. Smith, salute them affectionately for me, I rejoice they are yet spared for the church's sake. I dictated one letter to R. J., before we could procure S. G's journal, another along with those were sent to her care. I only mention this lest I should appear ungrateful to a beloved, honored sister, in acknowledging her very acceptable communication of Fourth Month, 1793. I was comforted by her remembrance in C. Hustler's letter. I remain a debtor to my beloved brother, Samuel Smith, but hope our Elizabeth in part makes up the deficiency, and his generosity will accept the will. Dear love also to our dear friends, N. Waln, R. Wright and M. Rodman, with our beloved L. and H. Murray's relatives at New York.

And now, my beloved sister—yea, far more than one so by nature, when not so by spiritual relationship, the salutation of that endeared love which hath bound us as one body, flows towards thee with fervent desires that He who led Joseph as a flock may be thy keeper under every dispensation, covering thy head under every engagement, causing thy bow to abide in strength, and thy arrows to hit the mark, and that the blessing of Ashur, in having plenty of bread, and dipping thy foot in oil, etc., may be thine. In humble trust that this will be thy happy experience, I remain in nearest fellowship,

Thy truly affectionate friend,

ESTHER TUKE.

P. S.—My husband, with our band, cordially unite in the above salutation; also to thy beloved sister, whom I am glad thou hast with thee.

PREJUDICE and envy are the parents of a thousand evils; they are continually bringing forth to God's dishonor, the believer's disgrace, and Satan's satisfaction.

FOR "THE FRIEND."

Card-Playing and Cycling.

A well-informed Christian woman, past middle age, a Baptist, writes to me from New England: "I was brought up in a card-playing and dancing community. I praise the Lord that an innate sense of modesty and self respect kept me from the foolishness and frivolity of the dance, but I did play cards, with an inward protest, often, at the time I was wasting. I knew almost every game in Hoyle. Perhaps, since I long since gave up the frivolity, it may be only that I can understand the fascination of the bits of painted cards. . . . There is a great temptation to cheat, more in progressive euchre than in any other game, I think. Ever since I have lived in this place I have [contended against] card-playing, and with entire success in our social circle, until the advent of a New York family three years ago. They had always danced and played cards. They were determined to do so here. I have kept out the dancing, but not the whist playing entirely. It has been an unpleasant experience." Her husband, it appeared, leaned to the side of the card-players.

This method of killing time, and means of fostering the gambling spirit, appears to be steadily on the increase. Even in the summer time, when out-of-door recreations might seem to be sufficiently engrossing, the resort to the card-table is still in order. Some remarks by W. C. Cowperthwait in a recent issue of THE FRIEND upon the judicious, restrained employment of time, even in vacation days, I quite united with. A reference to the bicycle exercise occurred to me as presenting a field for some expression of needed caution, and this supplementary matter was well remarked upon in the contribution a little later by A. T. G.

The language of the speed-contending wheelmen has quickly run into that of the horse race, its heats, handicaps, race to the finish, and so on. The gaming temper is similarly encouraged, and there is manifest the same disposition to take an unfair advantage. Thus the "sporting editor" of the best daily paper hereaway that comes into our families remarks: "A racing man makes all that he can get, and would be considered foolish to object to a good position given him wrongly. Doubtless he has been robbed at some time himself, and he says nothing when a prize is stolen from another and unjustly given to him."*

At meetings of the Methodist, Baptist and Presbyterian ministers of Philadelphia and its vicinity, an address to the wheelmen's clubs "Upon the Growing Evil of Sabbath-day Bicycle-riding," with its mere pleasure-seeking and special "runs," was recently adopted. Similar convictions have also been sent out by local bodies of the Women's Christian Temperance Union, the Philadelphia "Sabbath Association," and other religious and philanthropic organizations. A late complaint, resembling very many that have found publicity, comes from Pitman Grove, in New Jersey, a camp-meeting resort of the Methodists, that "the greatest annoyance to the citizens seems to be from the hordes of bicyclers, who make the grove a stopping-place on Sundays, and roam over the grounds in a boisterous manner, disturbing public worship."

It is to be feared that these appeals to the moral sense, and the bitter feeling, growing out of these rival prize contests, is frequent. "In Boston," says a reporter, "the sectional feeling is strongest, and in California this is the case, city being arrayed against city, until many things that take on a bitter nature are common."

ganized cyclists will largely fall on stony ground. Since those just mentioned were issued, it has been announced that "the Keystoue Wheelmen have concluded all arrangements for their run to Atlantic City and return on Sunday next." The first boat across the river would leave at four o'clock in the morning, and all the participants were expected to be back from their "run" of one hundred and twenty miles by ten o'clock in the evening. These excursions by wheel have become so popular that the Gloucester Ferry Company announce special boats "every Sunday morning at four and five o'clock, to accommodate bicyclers going on runs to the sea-shore." On one occasion there were said to have been "above twelve hundred Philadelphia cyclists" who made the long trip, several young women and girls being of the number, one of them described as "a nine-year-old tot."

The late Mary D. James, a Methodist of the plainer sort, lived, in her younger days, in Trenton, N. J. Her father was in the frequent habit of riding out to a farm that he had, some miles away, on the first day of the week, and desired his little daughter to accompany him. She had done so before she witnessed a change of heart, but afterwards told her father she did not care to continue the rides. He rebuked his child for insinuating that he would do wrong. She did not intend to be disrespectful to her father whom she tenderly loved, and asked his forgiveness, but added, "Please, dear father, don't ask me to do what I think would offend God." He replied, "You are mistaken. It is not wrong for you to ride on Sunday, for your health requires it. It would do you good to inhale the pure country air, and it is right to do all you can for your feeble body, to strengthen and preserve your health." This seemed plausible, but she did not feel easy to yield, and begging her father to excuse her, she was allowed ever after to act according to her convictions of duty.

Alas, the readiness with which so many young people, carefully reared, now give way to the impulse to "take a spin for good health's sake," even to the neglecting of attendance at places of religious worship, seems to look as though they had almost persuaded themselves that indulgence in this particular form of physical exercise was a religious duty. There are those, on the other hand, thoroughly conscientious, who have adopted this means of rapid individual locomotion for purposes of business, the pursuit of science, and for recreative, healthful exercise, and who are by no means indifferent to the fact that indulgence in it must be met by not a few limitations. Such as these doubtless deplore, with myself, the excesses into which so great a number have been led.

Since the principal part of the foregoing was penned, there has begun a gathering, a national "meet" of the members of the "League of American Wheelmen" at Philadelphia. They announce a combination "run" of thousands of their number to Atlantic City on the coming First-day. On every side we hear assent to the sentiment that "the times are hard," yet, with a careless enthusiasm, these young men and maidens, and many that are older, bound away in pursuance of their exhilarating sport. Their "Sunday run" has become the relaxing amusement of their weekly high holiday. The picture is not a pleasing nor a reassuring one to contemplate by those regardless of the welfare either of our religious Society or of society at large. An elderly Friend, a farmer, living on or near a smooth-surfaced highway within twenty miles of the city, having, not long ago, had occasion to

change his abode to a much less travelled locality, expressed the relief it was to be spared the constant stir, and often unpleasant language, of great numbers of cyclists, by reason of whom the restful and religious associations always theretofore connected with the first day of the week, had become so notably disturbed.

Another Friend, a careful user of the wheel, said that a travelling salesman, replying to a friend of his whose young daughter desired to possess a bicycle, advised against it, for he had reason to know of the bad consequences to a good many young girls in being drawn to resorts where a lower element had dragged them down. Indulged in as a sport, the bicycle pastime has its perils of mixed association and hasty acquaintanceships, not dissimilar from those of the dancing floor.

Care is needed by our younger members who make use of the bicycle, in the matter of joining in fellowship with any organization of wheelmen. These associations are said to offer sundry aids and advantages to their members when courting about and travelling, yet if they have no rules advising against "Sunday meets" and "runs, and prize races, they may readily draw one into a morally dangerous alliance. Judiciously used, the cycling exercise may be promotive of good health.

Much was said some time ago about the practice lessening the smoking habit, but the successive annual statistics exhibit no falling off in the consumption of cigarettes. At the present national gathering of the league of wheelmen an "all night smoker" was given, beginning at sundown and not concluding until about day-break of the following day. Thousands were present, and other thousands, the papers stated, were unable to gain admittance. A round of entertainment was provided in the shape of boxing and singing and dancing by girls from an opera troupe. A delegation of the wheelmen from the west had brought with them more than a carload of barrels of beer.

Is there not good reason therefore to beware of association with those who permit of practices so at variance with the Christian profession?

JOSIAH W. LEEDS.

LINCOLN AND HIS CAT.—An intelligent man residing in Washington, D. C., read in *The Christian Advocate* of Fifth Month 27th, the story of "An Accomplished Cat," and was reminded by it of an incident in the life of A. Lincoln and his cat Tab which shows the tenderness of the great President's heart and his ideas about fair play.

William Johnson, a colored servant, who frequently attended the young sons of the President in their journeys about the city, related the following:

"One day A. Lincoln called to his servant, 'William, William!' As William entered the room he saw A. Lincoln seated at his desk, and on the floor the cat with a wounded mouse, which she was tossing about. She would release her grasp upon the prisoner for a moment, and no sooner did the trembling captive begin to run away than she would spring upon it and hold it fast.

"Catch Tab, William," said the President, 'and hold her, and let that little fellow have a chance for his life; then, if he does not get away, it will be his own fault.'"

This incident might have occurred at any time in the history of A. Lincoln, but it did occur at the very time he was considering the Emancipation Proclamation.

THE REST REMAINING.

Some one writes to the New York *Tribune* "Mott Gilbert," as a few of us like to call her, is a sufferer from a complication of paralysis, rheumatism, spirit trouble and several other serious afflictions, but she cheerful, patient, thoughtful of others, and a benediction to all who call upon her. I hope the enclosed poem from her pen will seem to you, as it has seemed to us—a message from above to the weary, worn and sorrowing ones of earth.

"Neither shall the sun light on them nor any herb. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of water, and God shall wipe away all tears from their eyes," Rev. vii.: 16, 17.

Worn and weary with life's journey,
Fainting by the way,
Visions of the rest remaining
Came to me to day.

Unto you, dear friend, I bring them,
For your way and mine
Both alike lie through the shadows—
Only One Divine

Knows how desolate and dreary
All the years must be,
As the days so full of heartache
Come to you and me.

So He bids us look beyond them
To that land so sweet,
Where "one day" our best beloved
We are sure to meet.

In that cool and restful country
Where they safe abide,
On the banks of life's fair river,
Walking side by side,

'Neath the trees whose leaves of healing
For the nations wait,
We may see above us, open
Wide the pearly gate.

And within may catch the glimmer
Of the streets of gold—
Precious stones the wall's foundation—
Glories all untold,

There await us—yet as nothing
Count we all beside,
If to us, so undeserving,
Cometh Him who died.

If within those arms most tender
Folded to his heart,
Looking into eyes so loving,
Of himself a part,

We may rest. What will it matter
Though to us be given
Weary days and nights of heartache,
Since the end is heaven?

—The Episcopal Record

GROWTH IN LOVE.

When passing southward, I may cross the line
Between the Arctic and Atlantic Oceans,
I may not tell by any test of mine,
By any startling signs, or strange commotion
Across my track;

But if the days grow sweeter one by one,
And e'en the icebergs melt their hardened faces,
And sailors basking in the sun,
I know I must have made the change of place
Some distance back.

When, answering timidly the Master's call,
I passed the bound of life in coming to Him
When in my love for Him I gave up all—
The very moment when I thought I knew Him,
I cannot tell;

But as increasingly I feel his love,
As this cold heart is melted to o'erflowing,
And now so dear the light comes from above,
I wonder at the change, and move on, knowing
That all is well.

Exchange

The Caucasus Mountains.

ASCENT OF KASBEK IN THE CAUCASUS.

We camped for the night on a mossy plot in a hollow, at a height of about eleven thousand feet, under the moraine of the Ortsveri Glacier, which sweeps round the southern flanks of Kasbek. Our native porters went off to some shelter, probably an overhanging rock in the neighborhood. We had left our interpreter, sick with fever, at the post-station, and our means of communicating with them were therefore naturally limited.

Next morning the porters were not forthcoming. The firing of a revolver produced no reply, and we started in the dark at 2.45 A. M., leaving our tent and luggage to the care of our missing troop. The sky was clouded; the strange snows and rocky pinnacles that surrounded us soon caught the sunrise flush. Such rapid progress did we make up the frozen slopes that lead towards the base of the gap between the two peaks, that by 6.30 we were already (by aneroid) fourteen thousand eight hundred feet above the sea—or three thousand seven hundred feet above our sleeping place.

From the height already attained, the view was magnificent, and the sky was still perfectly clear; in the west, some fine, snowy peaks, afterwards better known to us as the Adai Khokel group, were conspicuous; to the south, our eyes ranged over the main chain of the Caucasus, and across the valley of the Kur to the Armenian highlands; behind the dark, rugged ridges east of the Terek Valley the peaks of Daghestan raised their snowy heads.

At this point our difficulties began: the crevasses became large, and had to be avoided. Francois Dévouassoud resigned the lead to Tucker for forty minutes, during which the favoring snow-slope was exchanged for blue ice, covered with a treacherous four inches of loose snow. The work of cutting steps became laborious, and Dévouassoud presently again went to the front. An incident soon occurred which might have been serious: A *bergschrand*—a huge icicle-fringed crack in the ice, three to four feet wide, of which the upper lip was about five feet above the under—barred our progress. Dévouassoud was first, I followed, Tucker was behind me, and Moore last. We had all passed the obstacle without serious difficulty, when the rope, which, in the passage, had got somewhat slack, was discovered to have hitched itself round one of the big icicles in the crack. Tucker, having, from the position in which he was standing, in vain tried to release it, began to cut steps downwards to the upper lip of the crevasse. At no time is it an easy thing to cut steps in ice beneath you; try to do it in a hurry, and what happened in this case is almost sure to occur. The step-cutter overbalanced himself, his feet slipped out of the shallow footholds, and he shot at once over the chasm. Of course the rope immediately tightened with a severe jerk on Moore and myself, who, though very insecurely placed, were, fortunately, able to resist the strain. Tucker had fallen spread-eagle fashion, with his head down the slope, and we had to hold for many seconds before he could work himself round and regain his footing.

The escape was a narrow one, and we had reason to be thankful that neither the rope nor our axes had failed us at so critical a moment. So startling an occurrence naturally shook our nerves somewhat, but little was said, and our order having been re-established, we attacked the exceedingly steep ice-slope which separated

us from the gap between the two summits. For the next four hours there was scarcely one easy step. The ice, when not bare, was thinly coated with snow. A long, steep ice-slope is bad enough in the first state, as mountain climbers know; but it is infinitely worse in the second. In bare ice a secure step may be cut; through loose, incoherent snow it cannot. Dévouassoud went through the form of cutting, but it was of little use to the two front men, and none at all to those in the rear. In many places we found the safest plan was to crawl up on our hands and knees, clinging with feet and ice-axes to the slipping staircase. It has always remained a mystery to us how we got from step to step without a slip. The difficulties of the feat were increased by a bitter wind, which swept across the slope in fitful blasts of intense fury, driving the snow in blinding showers into our faces as we crouched down for shelter, and numbing our hands to such a degree that we could scarcely retain hold of our axes.

Time passes rapidly in such circumstances, and it was not until 11 A. M., when Dévouassoud was again exhausted by the labor of leading, that we gained the saddle between the two summits. There was no doubt now that the eastern peak was the highest. At this we were well pleased, as, in such a wind as was raging, the passage of the exceedingly narrow ridge leading to the western summit would have been no pleasant task. After snatching a morsel of food, we left Dévouassoud to recover himself, and started by ourselves, Tucker leading. The final climb was not difficult; a broad bank of hard snow led to some rocks; above lay more snow, succeeded by a second and larger patch of rocks (where Dévouassoud rejoined us), which, in their turn, merged in the final snow-cupola of the mountain. A few steps brought us to the edge of the southern cliffs along which we mounted. The snow ridge ceased to ascend, and then fell away before us. It was just midday when we saw beneath us the valley of the Terek, and knew that the highest point of Kasbek was under our feet. The cold, owing to the high wind, would not allow us to stop on the actual crest, but we sat down half a dozen feet below it, and tried to take in as much as possible of the vast panorama before us.

After a stay of about ten minutes, we quitted the summit. It was impossible to leave any permanent trace of our visit. We could not spare an ice-axe to fix upon the snow-dome, and the rocks were too big to use for building a snow-mau. In a quarter of an hour we regained the gap, and then held a council. From the commencement of our difficulties our minds had been troubled as to how we should get down, though, fortunately for our success, they had been more pressingly occupied with the business of the ascent. Now, however, the question had to be fairly faced—how were we to descend the ice-slope we had climbed with so much difficulty? With a strong party, that is, a party with a due proportion of guides, and where good steps can be cut, there is no more delicate mountain-ascending operation than the descent of a really steep ice-slope. We were not a strong party, and on this particular slope it was practically impossible to cut steps at all. A bad slip must result in a fall or roll of at least two thousand feet, unless, indeed, our progress was cut short by one of the numerous crevasses on the lower part of the mountain. The exact manner of its termination might, however, be a matter of indifference when that termination came.

We were unanimously of opinion that an at-

tempt to return by our morning's route would end in disaster, and that a way must be sought in another direction. This could only be on the northern flank of the mountain, and it was satisfactory to see that for a long distance on that side there was no serious difficulty. A steep slope of firm snow fell away from our feet to a great level *névé*, which we knew must pour down glaciers into the glens which open into the Terek Valley below the Kasbek station. A very few minutes' consideration determined us to follow this line, abandoning, for the time, our camp and the porters on the east side of the mountain. The first hundred feet of descent down the hard snow-bank were steep enough. I was ahead, and neglected to cut good steps—an error which resulted in Moore's aneroid getting a jolt which upset it for several hours. Happily the little thing recovered during the night, and told us our approximate heights for many a day afterwards. Very soon the slope became gentle enough to allow us to dispense with axe-work, and we trudged straight and steadily downwards, until we were almost on the level of the extensive snow-fields upon which we had looked from above. There we again halted to consider our further course. We were on an unknown snow-plain, at a height of fourteen thousand feet above the sea, and it was most undesirable to hazard by any rash or hasty move our chance of reaching *terra cognita* ere nightfall. One plan suggested was to turn to the left and cross a gap west of our mountain, which we had good reason to believe connected the plateau we were on with the *névé* of the glacier by which we had ascended. This course, if successfully carried out, would have brought us back to our tent and baggage, but its probable length was a fatal objection. Eventually we determined to keep nearly due north across the snow-field, towards a ridge which divides the two glaciers flowing respectively into the glens of Devdorak and Chach. We descended for some distance under the rocks along the left bank of the Devdorak Glacier until the ice became so steep and broken that further progress promised to be difficult. We thereupon halted while Dévouassoud climbed up again to the ridge and made a reconnaissance on its northern side.

After some delay a shout from above called on us to follow, and we rejoined our guide, after a sharp scramble, at the base of a very remarkable tower of rocks which crowns the ridge, and is visible even from the Darial road. It will be useful as a finger-post to future climbers. From this point the view of Kasbek is superb; its whole northeastern face is a sheet of snow and ice, broken, by the steepness of the slope, into magnificent towers and seamed by enormous blue chasms.

We were glad to find that there was a reasonable prospect of descending from our eyrie to the lower world without too much difficulty. The crest of the ridge between the two glaciers fell rapidly before us, and offered, for some way, an easy route. We followed it—sometimes crossing a snowy plain, sometimes hurrying down rocky banks, until we saw beneath us, on our left, a series of long snow-slopes leading directly to the foot of the northern glacier. Down these we glissaded merrily, and at 5.30 halted on the rocks below the end of the glacier, which was of considerable size and backed by two lofty summits. The view of the lower part of the glen was shut out by a rocky barrier, and before we reached its brow, mists, which we had previously observed collected in the hollow, swept round us, and for the next two hours we were enveloped in a dense

fog. A long, snow-field gully brought us to the bottom of the gorge, of which we could see but little, owing to the unfortunate state of the atmosphere. It must be of the most savage description. The torrent was buried under the avalanches of many winters; huge walls of crag loomed through the mist, and pressed us so closely on either side that, but for the path afforded by the avalanche snows, we should have been puzzled to find a means of exit. This aid at last failed us; the stream burst free and tumbled into a gorge. After a laborious scramble for some distance over huge boulders we found it impossible to follow the water any farther, and made a sharp but short ascent to the right, where our leader happily hit on a faint track, which led us by steep zig-zags into the same glen again at a lower point. After more than once missing and refinding the path, we rounded an angle of the valley, and the fog having lifted somewhat, saw that we were close to the junction of our torrent with that from the Devdorak Glacier. On the grassy brow between the two streams, cows and goats were grazing, and as it was now 7.45 P. M. we debated on the propriety of stopping for the night. The question was decided by the information we got from the herdsmen, an old man and two boys, who proved to be very decent fellows. All communication, except by pantomime, was, of course, impossible; but necessity sharpens the wits, and we gathered from them, without much difficulty, that the Devdorak torrent was bridgeless and big, and that they had fresh milk and would allow us to share their shelter. It was only a hollow between a low wall and a partially overhanging cliff, which was but a poor protection against the attacks of inquisitive sheep and goats, who invaded us several times during the night, and succeeded in carrying off and eating my gloves and gaiters. Despite these inroads and a Scotch mist, which fell pretty heavily from time to time, we managed, with stones for pillows, and our Mackintoshes spread over us, to snatch a good deal of sleep.

The preparations for our start the next morning did not take long. The chief herdsman accompanied us to the Devdorak torrent, which at this time of day was fordable; and one of the boys volunteered to go with us to the post station. A well marked path led us above the united torrents. On a neighboring brow, we were told, stands a pile of stones resembling an altar in shape, and covered with the horns of chamois and wild goats. This spot is held sacred by the Chetchen inhabitants of the neighboring village, and once a year they repair thither, sing strange chants, and make offerings to the local deities. Ere long the defile of the Darial opened beneath us, and a short descent brought us to the Terek.

BEER AND BRICK.—At one place in England, where a large amount of brick-making is carried on, and where the amount of each man's work, the number of days lost by sickness or otherwise, and the deaths, were made matters of record, the rules of the service allowed to every man a mug of beer at each meal. But there were among the workmen quite a number who wholly abstained from the use of beer and every other intoxicating drink. An examination of the record showed that the average amount of work done per annum by the beer drinkers was a large percentage less than that done by those who wholly abstained, while the number of days lost by sickness was greater.—*British and Foreign Medico-Chirurgical Review.*

FOR "THE FRIEND."

Reminiscences.

In one of the volumes of THE FRIEND there is related a remarkable account of a woman who had been called upon by the Head of the Church to appear as a minister, but who in consequence of her obstinate refusal, passed many years in distress, but finally received a renewed visitation of grace, and ended her life peacefully.

Consonant therewith is an account I have read of one who had been a godly Methodist exhorter, but who had fallen away until he became a hardened hanger on at a public house, ready to use the talents for mimicry he possessed in making sport of the most sacred subjects, when so desired by the profligate company there assembled. On one occasion, being called for to entertain some over their cups, in reply to his question as to what the performance should be, it was answered, "Give us Methodist, old fellow." "Just as you choose," he said, and removing his tattered hat, he began, "Brethren, let us pray"—intending a mock representation, but in this very act of sacrilege he was smitten with a deep sense of the awfulness of his situation, and was led to pray very earnestly for pardon and strength to begin again a new life. It was the turning point of his career, and the self-denying labors of many after years proved the reality of the change thus suddenly wrought.

A Friend who lived in New England I have often heard tell of—one whose gift in the ministry was excellent and attended with baptizing power. At length some clear sighted Friends began to fear he was becoming exalted. One of them, who had been a Hessian soldier, but who was now a valued elder, under this concern arose in the middle of the night, went to his house, knocked at the window of his sleeping-room, and repeated these words: "Abel, Abel, if the light that is in thee be darkened, how great will be that darkness. Abel, Abel, if the light that is in thee be darkened, how great will that darkness be," retiring without another word. The warning was not taken, he gradually lost ground, eventually took a contract for making army shoes for the war of 1812, was disowned from the Society, and became exceedingly vile and profane. In his old age he was affected with something like the shaking palsy, unable to feed himself. His wife would stand by him "like an angel," as I have heard the friend say, wiping away the saliva with one hand, while she fed him with a spoon in the other, he meanwhile using to her the most opprobrious language. At length a renewed visitation of Divine grace being extended to him, he happily closed in with it, became greatly concerned for his soul's welfare, sent for the overseers of the meeting which had disowned him, and desired to become reconciled to his friends. A committee being appointed, and visiting him, made a report favorable to his being reinstated. However one present seemed unable to believe that he could be in a state of mind suitable for again becoming a member, and in deference to his doubt the matter was laid over. Meantime the Friend had paid him a visit, and when the case was again called up, this Friend arose, saying, "If there is any one here who doubts whether Abel—— is prepared rightly to condemn his conduct, let him go and visit him, as I did." He was never able to attend meetings after, but during the two or three years he lived, there was so much conjugal affection manifested, that his patient wife expressed herself as being amply repaid for all she had suffered. Let none presume to set a limit to the mercy of the all compassionate One,

nor on the other hand, presume upon favor to cause another has experienced it.

While the name of the Friend whom I have heard relate the foregoing, is in mind, I will refer to a circumstance in his own experience while a young man. A travelling Friend having a sitting in the family, addressed him particularly, saying, "Thou wilt become a useful member of Society," but here a doubt seemed to come in, and he added, "if thy life is preserved." Passing not long after through a lone wood in a sleigh, a man walking along asked permission to ride. The Friend soon became very uneasy, apprehending the man had a sign upon him. Being thoughtful what to do, presented to him to drop his whip, as if accidentally, and then ask his companion to please get it for him, saying, "My horse is restive." As soon as the man was clear he struck the horse sharply with the reins, upon which he started forward. Another man now sprang from behind a tree, and attempted to seize the horse by the bridle, but it being under good headwork he failed. This, taken in consideration with the ministering Friend's remark, seemed to show a murderous design on the part of the men.

As illustrative of the dangerous consequences sometimes attending encomiums upon those engaged in the ministry, I may mention an incident told me by the same Friend. A minister of their meeting in good standing, said in the course of his communication on First-day morning, "There will something occur to-day, which will cause the death of one now present." Some young men who were at the meeting, walking out that afternoon, one of them trod upon a nail, which entering his foot, lock jaw ensued, resulting in death in a few days. So much was injudiciously made of this circumstance that it proved the entering wedge, as my friend believed, to that exaltation which ended in his downfall.

Spiritual pride is perhaps the most subtle bait wherewith the enemy of all good can tempt a minister, nor is there anything more offensive in the Divine sight. "He will not give his glory to another," nor suffer man to take it.

BUSINESS THAT DOES NOT PAY.—Some people think that roguery and rascality can be made to pay. They have heard of rich scoundrels, and they think that by being scoundrels they may become rich. E. C. Jackson, a newspaper writer for many years, took pains to jot down the names and careers of a few big rascals, public officials, bank presidents and others who had embezzled millions of dollars, and in the *Golden Rule* he sums up the record.

Of twenty-three such men he writes; Eighteen went wrong through gambling;—careless races, or stocks. "Not one commenced with the intention of defrauding any one of a cent. They fully intended to replace the money, but could not do it; took more, and were ruined."

Two of the twenty-three committed suicide and one became insane before trial. Seven compromised by giving up all the property they had or could get of their friends, and commenced life again poor and without a good reputation. Seven fled, wandered, and were captured; and five of them are serving time in prison. Two were pardoned out; but could never regain what they had lost. Six fled to other lands. Two of them returned and gave themselves up, preferring prison at home to the life of a hunted wanderer in distant lands. One keeps a cheating-house in Mexico, making a bare living. Two spent all their ill-gotten gains trying

compromise so they could *come home* once more; and one of them died of a broken heart because he did not succeed. One was a young ex-treasurer of a Western State who, taking from his pocket two small bills, said: "This is every cent I have in the world. Six months ago I was worth easily \$100,000 had first class credit, a good name, and hosts of friends. To-day I am going to surrender myself to the authorities as a defaulter, with the penitentiary before me, and everything I care for in the world gone except my family and a few friends. The way of the transgressor is hard; keep out of it."—*The Christian*.

Christian Telepathy.

During the course of my ministry, and especially of recent years, I have been moved to certain actions for which there seemed no reason, and which I only performed under the influence of a sudden impulse. As often as I yielded to this inward guidance, and before the issue was determined, my mind had a sense of relief and satisfaction; and in all distinct and important cases my course was in the end most fully justified. With the afterlook one is most thankful that on certain occasions he was not disobedient to the touch of the unseen, and only bitterly regrets that on other occasions he was callous and wilful or was overcome by shame and timidity. What seem just and temperate inferences from such experiences will be indicated after they have been described; and it only remains for me to assure my readers that they are selected from carefully treasured memories, and will be given in as full and accurate detail as may be possible in circumstances which involve other people and one's own private life.

It was my privilege, before I came to Sefton Park Church, to serve as colleague with a venerable minister to whom I was sincerely attached and who showed me much kindness. We both felt the separation keenly and kept up a constant correspondence, while this good and affectionate man followed my work with spiritual interest and constant prayer. When news came one day that he was dangerously ill, it was natural that his friend should be gravely concerned, and as the days of anxiety grew, that the matter should take firm hold of the mind. It was a great relief to learn, toward the end of a week, that the sickness had abated; and when, on Sunday morning, a letter came with strong and final assurance of recovery the strain was quite relaxed, and I did my duty at morning service with a light heart. During the afternoon my satisfaction began to fail, and I grew uneasy till, by evening service, the letter of the morning counted for nothing. After returning home my mind was torn with anxiety and became most miserable, fearing that this good man was still in danger and, it might be, near unto death. Gradually the conviction deepened and took hold of me that he was dying, and that I would never see him again; till at last it was laid on me that if I hoped to receive his blessing I must make haste, and by and by that I had better go at once. It did not seem as if I had now any choice, and I certainly had no longer any doubt; so, having written to break two engagements for Monday, I left at midnight for Glasgow. As one whirled through the darkness it certainly did occur to him that he had done an unusual thing; for here was a fairly busy man leaving his work and going on a long night's journey to visit a sick friend, of whose well-being he had been assured on good authority. By every evidence which could tell on

another person he was acting foolishly, and yet he was obeying an almost irresistible impulse. The day broke as we climbed the ascent beyond Moffat, and I was now only concerned lest time should be lost on the way. On arrival I drove rapidly to the well-known house, and was in no way astonished that the servant, who opened the door, should be weeping bitterly; for the fact that word had come from that very house that all was going well did not now weigh one grain against my own inward knowledge.

"He had a relapse yesterday afternoon, and he is—dying now." No one in the room seemed surprised that I should have come, although they had not sent for me; and I held my reverend father's hand till he fell asleep, in about twenty minutes. He was beyond speech when I came, but, as we believed, recognized me, and was content. My night's journey was a pious act, for which I thanked God; and my absolute conviction is that I was guided to its performance by spiritual influence.

Some years ago I was at work one forenoon in my study, and I could not think out my sermon. It was as if a side stream had rushed into a river, confusing and discoloring the water; and at last, when the confusion was over and the water was clear, I was conscious of a new subject. Some short time before, a brother-minister, whom I knew well and greatly respected, had suffered from dissension in his congregation, and had received our sincere sympathy. He had not, however, been in my mind that day, but now I found myself unable to think of anything else. My imagination began to work in the case till I seemed, in the midst of the circumstances, as if I were the sufferer. Very soon a suggestion arose, and grew into a commandment, that I should offer to take a day's duty for my brother. At this point I pulled myself together and resisted what seemed a vagrant notion. "Was such a thing ever heard of—that for no reason save a vague sympathy one should leave his own pulpit and undertake another's work, who had not asked him and might not want him?" So one turned to his manuscript to complete a broken sentence, but could only write, "Dear A. B." Nothing remained but to submit to this mysterious dictation, and compose a letter as best one could, till the question of date arose. There I paused and waited, when an exact day came up before my mind, and so I concluded the letter. It was, however, too absurd to send; and so, having rid myself of this irrelevancy, I threw the letter into the fire and set to work again; but all day I was haunted by the idea that my brother needed my help. In the evening a letter came from him, written that very forenoon, explaining that it would be a great service to him and his people if I could preach some Sunday soon in his church, and that, owing to certain circumstances, the service would be doubled if I could come on such and such a day; and it was my date! My course was perfectly plain, and I at once accepted his invitation under a distinct sense of a special call; and my only regret was that I had not posted my first letter.

One afternoon, to take my third instance, I made up my list of sick visits and started to overtake them. After completing the first, and while going along a main road, I felt a strong impulse to turn down a side street and call on a family living in it. The impulse grew so urgent that it could not be resisted and I rang the bell, considering on the doorstep what reason I should give for an unexpected call. When the door opened it turned out that strangers

now occupied the house, and that my family had gone to another address, which was in the same street but could not be given. This was enough, it might appear, to turn one from aimless visiting; but still the pressure continued as if a hand were drawing one, and I set out to discover their new house, till I had disturbed four families with vain inquiries. Then the remembrance of my unmade and imperative calls came upon me and I abandoned my fruitless quest with some sense of shame. Had a busy clergyman not enough to do without such a wild-goose chase? and one grudged the time he had lost.

Next morning the head of that household I had yesterday sought in vain, came into my study with such evident sorrow on his face that I hastened to meet him with anxious inquiries. "Yes, we are in great trouble; yesterday our little one (a young baby) took very ill and died in the afternoon. My wife was utterly overcome by the shock, and we would have sent for you at the time, but had no messenger. I wish you had been there—if you had only known!"

"And the time?"

"About half-past three."

So I had known, but had been too impatient.

Many other cases have occurred which it has been laid on me to call at a certain house where there seemed so little reason some one especially needing advice or comfort, or I called and had no courage to lead up to the matter, so that the call was of no avail, and afterward some one has asked whether I knew, for she had waited for a word. Nor do I remember any case where, being inwardly moved to go after this fashion, it appeared in the end that I had been befooled.—*The Independent*.

"STEP BACK A STEP."—How often there is but a step between us and death, and yet we may be utterly unconscious of our danger. We walk, not knowing what is before us, above us, or around us; and only the eye of Omniscience can perceive the perils that lurk in our path, and which at any time may destroy us. But there is One that keepeth Israel who never slumbers nor sleeps (Ps. cxxi. 4), and his messengers are ever near to watch our way, and minister to our needs. Sometimes we are prompted to duty, sometimes we are held back from danger, and a wisdom higher than the wisdom of man directs our feet in ways of safety and of peace.

"Many years ago," says Dr. A. J. Randall, "I heard my father relate that as he was chopping in the side of a tree in the forest, something said to him, 'Step Back a Step.' As he did so, a heavy limb which had doubtless been hanging loosely among the higher branches of the tree, came down upon the spot where he had stood, partly burying itself in the earth, and leaving him safe and sound, with one more verification of the psalmist's words, 'The angel of the Lord encampeth round about them that fear him, and delivereth them' (Ps. xxxiv. 7).

"My father was not superstitious—a hardy Canadian woodsman, fearing nothing—but that unseen warning as a voice from God made a lasting impression on his mind. Years after, it was my privilege to stand by his bedside and observe how Christians die, in calm and unwavering assurance that in the morning of the resurrection he would be remembered."—*The Christian*.

WINNING OR DESERVING.—What we are thought of by others is of less importance than what we are. We are not responsible for the

one, but we are responsible for the other. Persons who see us, or who know of our words and our work, may over-estimate us or under-estimate us; but we are what we are, and there is no mistake as to that. Our desire and our struggle should be to be worthy of confidence, whether others see that we are, or do not see it. The motto of an old English family is: "It is enough to have deserved." It might be said, "It is better to have deserved."—*S. S. Times.*

THE FRIEND.

EIGHTH MONTH 21, 1897.

We believe there are many persons who in early life are conscious of the visitations of Divine Grace, urging them to submit to the will of God concerning them, and with faithful hearts to walk in the path He points out. The necessity for abstaining from forbidden pleasures, which this course involves often induces such to journey in the broad way which leads to destruction, and thus they miss that peace of mind and Heavenly comfort which are the portion of those who fully obey the Lord's requirements. Yet the Lord, in the riches of his mercy, at times revisits such wanderers from the fold, and as they are made obedient, makes them partakers of his peace.

There are some who are conscious that they have often failed to live up to the standard set before them, and who yet are sincerely desirous of doing their day's work ere the night of death overtakes them. They long for the experience of those servants of the Lord, who feel that it will be well with them, whatever befalls them of outward trials. They prize their religious meetings, as opportunities for Divine communion, in which a patient waiting on the Lord will be rewarded with a renewal of spiritual strength.

We have received a pamphlet issued by the "Howard Association of London," which urges the importance of an increase in the period of detention of *habitual* criminals. It states, that in many districts a large proportion of those brought before the courts as offenders, belong to a small group who reappear from twenty to fifty or one hundred times in succession, utterly undeterred and unreformed. It favors the suggestion that such prisoners be committed to an adult reformatory or labor settlement for a term of not less than a year. Many of these are not criminals in the ordinary sense of the word, but are poor, weak, pitiable creatures, who need to be protected from themselves.

It has been found by experience that the great majority of the vagrant and habitual offender class, will not work continuously, unless compelled to do so. Hence there must be compulsion, and also detention for a period long enough to alter bad habits and form good ones.

SUMMARY OF EVENTS.

UNITED STATES.—The Secretary of the Interior has issued an official warning to parties who intend going to the Alaska gold fields, telling of the dangers to be encountered and the difficulties involved.

News has reached Victoria, B. C., that the steamer *Mexico* on Eighth Month 5th, while going into Dixon's entrance from Sitka, during a heavy fog, struck West Devil's Rock while going at full speed. In two hours the steamer sank in 500 feet of water. The passengers and crew were saved, with their baggage, and were brought to Victoria by the steamer *Topeka*.

The College of Physicians in Chicago has decided to admit women.

Jacob S. Coxey was nominated for Governor by the Ohio Populist State Convention at Columbus.

According to an official statement made in the Treasury Department, the present population of the United States slightly exceeds 77,000,000. This indicates an annual increase of more than 2,000,000 since the last Federal census was taken in 1890, when the total population of the country was found to be more than 62,000,000.

Two fragments of glass, which had been embedded in the hand of Felix Rodlich, of No. 11 Broadway, New York, for twenty years, were removed on the 11th instant, after they had been located by X-rays.

North Carolina's crops this year are better than any since 1889, which was a record breaker.

The Building Trades Council of Chicago, on Sixth-day, the 13th instant, began a strike on the public school buildings, owing to the refusal of the Board of Education to place a clause in all contracts for school building work, binding the contractor to employ none but union men. Twenty-five hundred men went out. Work on thirty-five buildings is stopped.

The Missouri, Kansas and Texas north-bound passenger train was derailed near Caddo Mills, between forty and fifty miles north of Dallas, Texas, about midnight of the 12th instant. W. H. Rollins, baggage-man, was killed and three negro passengers slightly wounded. The rails of the track were displaced evidently by design.

The monthly comparative statement of the imports and exports of the United States for Seventh Month, issued by the Bureau of Statistics, shows that the exports of domestic merchandise during the month amounted to \$70,232,637, a gain as compared with Seventh Month, 1896, of nearly \$5,000,000. For the seven months the increase, as compared with the same period last year, was over 49,700,000.

Three hundred and ten thousand dollars in gold was received from Havana Second-day by New York bankers.

The hearing in the De Armitt injunction case against the striking miners took place in Pittsburg on Second-day afternoon. The Court announced that a decision would be rendered the next day, and pending this the preliminary injunction would be continued.

Deaths in this city last week numbered 406, which is 6 less than the previous week, and 432 less than the corresponding week of 1896. Of the whole number 113 were under one year of age: 196 were males and 210 females: 46 died of consumption; 36 of cholera infantum; 29 of marasmus; 26 of inflammation of the lungs; 21 of diphtheria; 21 of cancer; 21 of heart disease; 15 of convulsions; 14 of old age; 14 of inflammation of the brain; 11 of whooping cough; 11 of apoplexy; 10 of inanition, and 9 of typhoid fever.

Markets, &c.—U. S. 2's, 97½ a 99; 4's, reg., 111½ a 112½; coupon, 112 a 112½; new 4's, reg., 125½ a 125¾; coupon, 125½ a 125¾; new 5's, reg., 113¾ a 113¾; coupon, 113¾ a 113¾; currency 6's, 102 a 105.

COTTON was steady on a basis of 8½c. per pound for middling uplands.

FEED.—The market ruled steady for spot bran at \$10.25 a \$11.00 per ton for winter in bulk, and \$10.25 a \$10.75 for spring in sacks.

FLOUR.—Winter super, \$3.15 a \$3.40; do extras, \$3.50 a \$3.75; Pennsylvania roller, clear, \$4.15 a \$4.35; do, do., straight, \$4.35 a \$4.50; Western winter, clear, \$4.20 a \$4.35; do, do., straight, \$4.40 a \$4.60; do, do., patent, \$4.75 a \$5.00; spring, clear, \$4.00 a \$4.35; do, straight, \$4.65 a \$5.00; do, patent, \$5.00 a \$5.25; do, favorite brands, higher. City mills, extra, \$3.60 a \$3.85; do, clear, \$4.25 a \$4.40; do, straight, \$4.40 a \$4.70; do, patent, \$5.00 a \$5.25. **RYE FLOUR** was scarce and firm, with sales of 100 barrels of choice Pennsylvania at \$2.60 per bbl.

GRAIN.—No. 2 red wheat, 93½ a 94c.
No. 2 mixed corn, 32½ a 32¾c.
No. 2 white oats, 24 a 25c.

FOREIGN.—An Ottawa despatch says the Government has advised all Canadian Collectors of Customs to give France the benefit of the preferential class of the tariff. This makes three countries—France, Belgium and Germany—who are now enjoying the benefits of the reciprocal arrangement.

Five hundred Coal miners employed by the Alberta Coal Company, at Lethbridge, Canada, are out on strike for an advance of ten per cent. in wages.

A large number of English troops have been ordered to get ready to embark for the East.

Martial law has been proclaimed at Oporto, Portugal. Eighteen army officers have been arrested, charged with being ringleaders of the revolt.

A treaty of arbitration has been concluded between Spain and Peru.

It is reported from Havana that Captain General Weyler has sent his resignation to Madrid.

Michel Angiolillo, the assassin of Premier Canovas del Castillo, who was tried by court-martial, was found guilty and sentenced to death.

The Gerlach Antarctic Expedition sailed from Antwerp on the 16th inst., on board the steamer *Belgica*.

RECEIPTS.

Unless otherwise specified, two dollars have been received from each person, paying for vol. 71.

John Carey, Agent, O., \$3 for William Haworth, Isiah M. Haworth, Jacob Barrett and Ruth B. Matlock Moore, Agent, Pa., \$20 for Sarah L. P. Moore, Sarah M. Walter, Abi M. Whitson, Elizabeth Cooper, Elizabeth W. Moore, Harvey Murray, William Wickersham, J. Adrian Moore, William B. Hary and Thomas L. Passmore; David Comfort, N. J., Joseph Walton; Thomas W. Fisher and for Elizabeth Wolf, Pa.; Arnoldi Haight, Canada, \$10 for him, Lydia Clayton, Thomas Moore, Francis Starr and Mordecai F. Starr; Henry B. Leeds, Agent, N. J., \$5, for Elizabeth T. Engle, Hannah R. Maule, E. R. Maule, John W. Buzby and Margaretta W. Satterthwaite; Hannah Twitchell, O.; Thomas H. Whitson, Pa.; Cooper W. Thompson, N. J.; Hannah E. Sheppard, Phil.; Walter J. Buzby, N. J.; George W. Mott, Agent, \$18, for Sarah Ann Atkinson, Joseph Armstrong, Per N. Dyer, Margaret A. Fritchman, to No. 19, vol. 72. L. McGrew, Nathan Satterthwaite, Wilson T. Sidwell, John Thomas and Thomas Leach; J. Benj. Glanville, Phila.; Susanna T. Clement, N. J.; Benj. C. Reeve, N. J.; Mary J. Foster, R. I.; John Carey, Agent, O., Catharine Ann Stanton; Gulielma Neill and for Isabel Cope, O.; Matilda W. Warner, Pa.; Levi R. Cowperwaite, N. J.; Phoebe A. Elkinton, N. J.; Martha R. Kirk, Phila.; Reece L. Thomas, Pa.; J. Arthur Holloway, Agent, O., \$24 for Asa Branson, Joseph Bait, Thomas Conrow, Edward H. Conrow, Mary J. Freese, Sarah F. Holloway, Edwin F. Holloway, Asa G. Holloway, B. D. Sidwell, Henry Stanton, Maria Water and Talitha Anne Briggs; Henry H. Ellyson, Samuel S. Cowgill, Cal.; David Wallace, O.; James Reid and for Hannah J. Reid, Pa.; Aaron Mekeel, Agent, N. Y.; \$12.75 for Sarah E. Haight, Elizabeth Mekeel, Charles B. Owen, Edward Pyle, Charles W. Martha C. Wood, and 75 cents for extra papers; Parker Hall, Agent, O., \$38 for himself, Mary T. E. Josiah Hall, Lewis Hall, J. C. Hall, Nathan L. E. William Atkinson, Joseph P. Bions, J. Hervey Bins, Jonathan Bins, Richard Ashton, Walter Edger, Hannah M. Matson, John W. Smith, Robert Smith, Nathan R. Smith, Edmund S. Smith, Beulah Thomas and Ellwood D. Whinery; Charles Cooper and Richard Haines, N. J.; A. F. Huston and for Elizabeth B. Alley, Pa.; Wm. Bettle, N. J.; Reuben Satterthwaite, Del.; Benj. F. Starbuck, Agent, O., \$28 for him, Lindley M. Brackin, Edmund Bundy, Asenath Bury, Martha Bins, Lindley Hall, Jacob Maule, Olive S. Negus, Joseph P. Lupton, Israel Sidwell, Elish B. Steer, Israel Steer, Wilson J. Steer and Nathan Steer; Sarah T. House, and for Lena H. Sharpless, Clarkson Moore, Agent, Pa., \$10 for himself, Truman C. Moore, Horatio G. Cooper, Priscilla H. Hughes and S. Morris Jones; Joseph S. Middleton, N. J.; Inj. Vail, Pa.

Remittances received after Third-day noon will not appear in the Receipts until the following week.

NOTICES.

FRIENDS' LIBRARY will be open on the 30th of Eighth Month, from 3 to 6 o'clock, P. M.

FRIENDS SELECT SCHOOL will re-open Ninth Mo. 20th. For printed circular or other information, address J. HENRY BARTLETT, Sup., 140 N. Sixteenth St.

WESTTOWN BOARDING SCHOOL—The next term will commence on Third-day, Ninth Month 7th. Application for admission of pupils should be made to WILLIAM F. WICKERSHAM, Principal, Westtown, Chester Co., 1897.

WANTED.—The Committee who have charge of the Boarding School for Indian Children, at Tunesa, New York, desire to engage the services of a Friend to assist in the management of the farm, and have care of the boys while engaged at farm work. Application may be made to AARON P. DEWEES, 1516 Sellers St., Frankford. JOSIAH WISTAR, Salem, N. J. JOHN G. HAINES, Malvern, Pa.

THE FRIEND.

A Religious and Literary Journal.

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The Indian.

Which now thinkest thou was neighbor unto him that fell among the thieves? And he said, He that showed mercy on him. Then said Jesus unto him. Go and do thou likewise."

"Why can't we Indians, with our quick eyes and skilful hands, be of some value to our country, the same as other citizens?" asked a bright young Indian, a successful machinist. The Indians stand among us to-day actual or potential citizens, and whether or no they will be of value to their country depends largely on the environments we give them. Bernardo says of his London street Arabs that "right surroundings, truth and love enough, will in the most desperate and improbable cases overcome heredity."

Growing out of the old conditions when an Indian in California had no rights that the State Courts recognized or the General Government protected, there has come down to us a debased public sentiment that sees no good in Indians and no hope for their future. Pushed into holes and corners of the earth too undesirable for white occupation, they have been allowed to live on indeed, but amid surroundings the least calculated to produce advancement. With no legal right to their homes, their old occupations of fishing and hunting destroyed, what incentive was there for the development of industry and thrift?

About five thousand of the California Indians are gathered upon reservations; the remaining eleven thousand are the descendants of those who chose independence with poverty, and have wandered about from place to place.

Roused to a sense of its duty, government is now giving each Indian a homestead, and is pushing him out into citizenship as fast as may be. Education, both industrial and intellectual, is provided for two-thirds of the Indian children, and efforts are being made to break up the old tribal relations as rapidly as possible. Surely the time has passed when thinking people who know anything of what the Indians have done since this new policy was inaugurated, need to have the capacity of this people for civilization stated to them. Says a missionary of twenty-one years' experience: "The Indian is far from perfect, but he has the making of a manly man in him." The

name of "Apache" is with many a synonym of hopeless savagery. For years the Apache lived at peace with the first white settlers. Then came an instance of white aggression and injustice, and the first Apache raid was the result. Years of border warfare followed, till the band was captured and sent East. There they were taught to build homes and cultivate the land, the children were placed in schools and the women taught household industries. Brought back to Arizona, they are being given land in severalty, and the testimony of the two army officers who have had charge of them is that they will soon be fit for citizenship. Yet these are the wild Apaches of Geronimo's band, who were the terror of the border.

When questioned as to the Indian's ability to work, a hard-headed, rough-and-ready business man told this story of his own experience: "When I began my lumbering business I employed some of the Indian young men. I paid them seventy-five cents a day, and gave them their rations—the very poorest rations I could find—because I thought that even that was better than they had been accustomed to, and it would do for them. I bought the cheapest clothing, and sold it to them at exorbitant prices. But the Indians shirked their work, and after a few days would go off. I then ceased to employ them. The next year, as I was about to put my crews to work, an old chief came down one day to see me, and said: 'Are you going to employ my young men?' I said, 'No, I have had bad experience with them.' He replied, 'You are a young man, and I am an old man—let me tell you one thing. Treat my young men as though they were men; treat them as well as you treat your white men; give them the same wages and the same kind of food and clothe them with the same quality at the same prices, and you will see how they will compare with the white laborers.' The chief spoke so earnestly that I consented to try them, and to-day I would rather have those Indian young men than the average white man."

One of the traders on a reservation was asked, "What do you think of the honesty of the Indian in settling his accounts at the store?" He said, "Just before the time that the Sioux were to receive the money payment for the ponies which the government had taken away from them, that were shot in the Custer battle, I trusted those Indians to the amount of about thirty thousand dollars, and carried it on my books. After the Indians had received their money I did not lose more than a hundred and fifty dollars on the whole transaction, and that I lost from a half-breed who did not live on the reservation. The Indian is an honest man."

A missionary tells of his experience: "In one of my long journeys with my dog trains we had occasion to make a *cache* in the fork of a tree. When we came back my Indian looked at it and said, 'Some one has cut a piece off.' I did not think so, but did not argue it. About two weeks later an Indian came in with a fine haunch of venison, which he threw down, saying, 'That

is for you. It belongs to you. When I was out hunting, and did not get anything for three days, I was very hungry, and I saw your *cache*, and I knew it was the missionary's, the friend of the Indian. I pulled it down, and cut off a piece of the pemmican, and tied it up and put it back, and now I have brought you this venison.' He had brought it sixty miles on his back."

Willing to work he may be; honest he may be; susceptible of intellectual culture he may be; but is the Indian *capable* of understanding and appropriating religious truth? A missionary rode over the prairie, and was hailed by an Indian. They shook hands, and it was noticed that part of the man's hand was gone—it was shot off, in fighting on the Pagan side, at the battle of Wounded Knee. He lived in his village, seventy-five miles from any Christian mission. He wanted to find something in the Sioux language that told about Jesus, that he might give it to his people. He said, "I have found Jesus, and He is so dear to me that I want to tell the other people in my village about Him."

Bishop Whipple says: "I have seen the most beautiful instances of the power of religion in some of these men whom I first saw with painted faces, and who are to-day living a civilized life, toiling with their hands, and helping to solve the problem that we all desire to solve."

But, although government has done much for the Indians, it cannot reach their greatest need. Government is not a Christianizing agency. Christian civilization requires the vital force that comes from Christ himself and the illustrations of the power of his Holy Spirit in the lives of individual believers. In the case of the North American Indian there are cogent reasons in his nature, in his circumstances and in his mental processes, understood by those who know him, which make it imperative that we should carry the Gospel to him before and along with our other gifts. Axiomatic as these truths are to Christian thinkers, there are but two denominational organizations at the present time working for California Indians—the Moravian in the south and the Methodist in the north. Of the sixteen thousand Indians in California, not more than five or six thousand are receiving Christian teaching. In the burdened state of the church treasuries, no new work is perhaps practicable by them, but if friends of Indians will unite in undenominational effort, this great lack may be supplied. Atonement for the past and duty toward the future both urge this upon us.

Hoop Valley Reservation, in the far north in Humboldt County, California, is a narrow, fertile strip, between high mountain ranges, reached only by wagon road and trail. Here are gathered five or six hundred Indians under the care of an agent. They are fairly prosperous, earning their living as small farmers, working in saw and grist mills, fishing and making baskets. Their houses are small board cottages, varying in size from one to four rooms, and but few Indian cabins remain. The land is being allotted, and soon the agency will be given up, and the Indians thrown entirely upon their own

resources. What kind of citizens they will make depends on the work done now. Although these Indians have been under white control since 1855, no sustained missionary effort has been made in their behalf, and there is but one Christian in the tribe, which is plunged in the most degrading superstition. Recourse is still had to the medicine man.

The funerals are held with heathen rites, the old immoral dances continue, the homes are largely given over to dirt and disorder, and the whole moral tone is very low. But there is hope for the future. The fort, which brought only evil to the Indians, has been replaced by a good government school. If we leave the bright boys and girls who are learning the ways of a new life in the school to return to such wretched homes, will not all they have learned be largely neutralized, and they themselves, in too many cases, lose their hold upon the things that make for righteousness? Believing that this must be the case, a year ago the Northern California Indian Association sent a missionary to this dark corner of our State. In 1895 the government gave us a piece of land, where we now have a building which serves for chapel and dwelling. A missionary writes of their homes: "Few are really neat, and with most there is great room for improvement. All the Indians seem friendly and very much pleased with pictures, cards and illustrated papers. Bible picture rolls are very useful. Some of the old Indians are very destitute. I visited one the other day, where I had to enter the cabin through a round hole so low and small I had to get down on my knees and crawl through. The dirt inside was indescribable. We found two old sick women, with not enough clothing to cover them. Calico dresses for these poor creatures would be very welcome, or if any of the ladies will send unmade calico, I will try to get the Indian women to meet at the house of some one who has a sewing machine, and I will meet with them and help them make garments for the old and sick. I believe it would be the best kind of a sewing society to start among them. Let them learn to do something for the old and sick and poor. They do not respect old age as they should. They are steeped in superstition. Their dances are to come off this fall, one of which is too revolting to describe. Suffice it to say that it degrades every young girl as soon as she reaches womanhood. A great effort must be made to save these girls."

On a tour along the Klamath last summer, our missionary found whole communities of whites and Indians utterly destitute of religious teaching. One white woman asked what a minister was. Another said she had heard but one sermon in thirty-two years.

Do we realize what it means to live year after year ignorant of the great love of the All-Father, of the unwearied search of the Good Shepherd for every lost sheep upon the mountains, and uncheered in sorrow by the recognized whispers of the Spirit of all comfort, when we see loved ones laid in the grave, and have no glad assurance of the joyful awakening beyond the river?

"The King's business requireth haste."

The mission has outgrown the resources at our command, and we ask help. A cottage must be built that the missionary may live in such a way as to show a model home to the Indians; a reading room should be established for the young men and the boys who are now in the school; materials are needed for cooking and sewing classes for the women.

Under right influences, we have learned that "the Indian can be Christianized and civilized,

and that this kind of an Indian is a good man and a good citizen."

"In his weakness and ignorance this man, the original American, stands facing new and strange conditions.

To him it is all unwelcome and a dark mystery. His fate is upon him. Bewildered and helpless, he reaches out appealing hands to his white brother. The wrongs done him appeal to our sense of honor and justice; the wrongs he has done us appeal to our Christian forgiveness. That he is neglected and despised and hated is a Christian reason for friendship. If in the teepee he needs us, in the lonely cabin he needs us still more. Fifty thousand bright Indian children, swarthy, straight-backed, black-eyed, vigorous, make the plea a moving one to every heart. The value of every human being made in God's image and redeemed by the blood of Christ is a mighty motive, and it is all reinforced by every consideration of patriotic prudence."

The Northern California Indian Association is a branch of the Women's National Indian Association, which has its headquarters in Philadelphia, with auxiliaries all over the Union. It is entirely unsectarian, and welcomes as members all friends of Indians, whether men or women. One dollar annually constitutes a membership. Branches may be formed anywhere, and each branch can choose its own work. We constantly hear of open doors, but with our present membership and resources, we are obliged to turn from them.

FOR "THE FRIEND."

Reminiscences.

A very remarkable warning, vouchsafed to one in a dream, was related to me by a female Friend as follows:

A friend of hers dreamed that she was in the city of New York, visiting an acquaintance, and upon the door bell ringing, she remarked, "Oh, I will go to the door." Upon opening it she saw standing in the street an undertaker's wagon. The driver on the step said to her: "Are you ready," with a shudder, she answered, "Oh, no," and immediately closed the door.

This dream made quite a strong impression on her mind. Some time after, being in New York, she had a desire to visit one whose room was on an upper floor of a large hotel, and proceeded to take the elevator to ascend. As its door was opened, there stood the very person she had seen in her dream, and in the same voice and manner he said to her, "Are you ready." The thought of the undertaker's wagon she had seen in her dream now flashed across her mind, and exclaiming, "Oh, no," she sank down upon a chair. The door was immediately closed, the elevator started up, but in a moment it fell, and the operator was instantly killed—deep thankfulness doubtless covering her mind for the merciful Providence which preserved her life.

The late Sarah Hillman related in a company of Friends a dream occurring to her sister Elizabeth, in which warning against endeavoring to find an easier way than that pointed out, was accompanied with encouragement to believe that sustaining help will be afforded to those made willing to pursue the path of duty. The dream was to this import: she thought that in company with her sister they came to a broad and apparently deep river which it was necessary for them to cross, and looking around to her dismay, she saw that there was no other way than to ford it. E's courage was quite unequal to the attempt, but Sarah proposed to pass over before her to show that it could be done. E. stood

upon the shore and watched her sister as she waded in the water, getting deeper and deeper, and hiding progressively more and more of her person, until at length she was entirely lost to sight. E. now ran up the bank to get a better view of the river, but could not for a time see anything of her sister. After awhile, however, her head began to show itself, then her shoulders, and gradually more and more of her form came into view as she steadily pursued her way to the opposite shore, and E. soon had the pleasure to see her safely landed. But she was far from being encouraged by what she had seen, and determined to seek some spot more favorable for crossing. For this purpose she wandered a long way beside the stream, anxiously scrutinizing the waters, but found to her disappointment that the further she went the more difficult and dangerous the passage appeared. She therefore concluded to retrace her steps to the place where she had seen her sister cross safely, resolving to make the attempt there, deep and dangerous as it appeared, and to follow as near as she could in her footsteps. Upon making the attempt, the waters seemed to divide before her, so that she was mercifully enabled to cross the dreaded stream dry-shod.

Perhaps it was on the same occasion that H. told of a ministering Friend of Caroline Meeting in Virginia, who had a very sunny slave-holding neighbor, by whose house she had to pass on her way to and from meetings, and who was in the practice of insulting her on all occasions, and in every way he could, using rough and unsavory expressions very hard to bear, and his conduct was so outrageous that the little colored boy who usually drove her to meeting was afraid to pass by the house.

One day E. said to her husband, who was then invalid, and unable to accompany her, that she believed it would be right for her to make this man a visit, and remonstrate with him on his conduct. This her husband much opposed, being of the opinion that it would only make matters worse, but as E. felt it a duty she went and was received by the wife with perfect politeness. The man being away from home she was invited to await his return. When he came he treated her rather roughly, and when informed of the object of her visit, was much displeased, said he had only served her right, that she ought not to go to meeting, but stay at home, and mind her own business, etc. E. asked him if he had never read in the Bible, "Thou shalt worship the Lord thy God, and Him only shalt thou serve." "No, I do not remember to have ever read such a passage." Elizabeth assured him it was there, with many others, showing the Lord required his people to meet together to worship Him in spirit and in truth, inquiring tenderly if he did not believe in the Scriptures, to which he assented, and then she proceeded, as the Spirit gave her utterance to set forth the duties of love and of religion to one whose ears were evidently opening to hear her message.

E. said his head slowly declined as he listened to her, until it finally rested on his breast, and before she finished the tears were coursing down his cheeks. As she rose to depart, he took her hand, saying, "I solemnly promise you, I, S. Terril, that I will never again offend as I have done, and from this time forward he always appeared anxious to do her every favor in his power.

Another Friend, Rachel Clark, mentioned T. Scattergood being at her father's house at the time of a Quarterly Meeting at Salem. After the meeting was over, T. stayed three days with

them, not being able to see his way further, and fearful of taking a single step in the dark, as he expressed it. On the third morning a domestic in the family coming into the room where they were sitting, T. fixed his eyes upon her and invited her to take a seat, addressing her in a very remarkable manner, and his searching testimony gradually slid into a prophetic strain, in which he clearly pointed out what was to be her future condition and service. This person afterwards joined the Society through conviction, and became a useful member. Next morning, Thomas saw his way clear to move forward.

FOR "THE FRIEND."

Giving all diligence, add to your faith, virtue; and to virtue, knowledge (2 Peter i: 5.)

Who could expect any men, merely by the study of books, to build a locomotive engine, if they had not previously also had some knowledge of the practical work, or for a chemist to successfully analyze compounds whilst unacquainted with the things themselves? Or which of us could with any confidence trust ourselves to a voyage across the ocean with a captain who had never known more of sailing the ship than what he had learned from books? Theory is useful and good in its place, but theory without practice is well nigh useless. And being so in natural things, it is not less so in spiritual. Christianity is designed to radically affect our life and conversation. A "faith without work is dead being alone." He who believes in Jesus, must follow Jesus, and He always leads into the paths of righteousness in the way of the cross, and therein He instructs his people as He did Adam and Eve in the walks of Eden.

Christ said: "If any man will do his [the Father's] will, he shall know of the doctrine, whether it be of God, or whether I speak of myself" (John vii: 17). There is then no true growth in Divine knowledge only to such as are found doing the will of God. Christ came to take away transgression, to make an end of sin, to purge his people from all iniquity, and to bring in everlasting righteousness, so the apostle John says: "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God" (2 John 9). Here doctrine means teaching, for Christ is come to teach his people himself, and "they shall all be taught of God," for "the anointing which ye have received of Him abideth in you, and ye need not that any man teach you; but as the anointing teacheth you of all things, and is truth and is no lie, and even as it hath taught you, ye shall abide in Him" (1 John ii: 27). Now Jesus is called Christ because he was anointed by God of the Holy Spirit. "So I have set my King upon my holy hill of Zion," and we are Christians, in so far as Christ, the Anointed, anoints us with a measure of the same spirit, the promised Comforter, who should "teach (his disciples) all things" and guide them into all truth," and "should continue with them forever." Christians baptized by this one spirit into one body, are members of the church, which is Christ's body, and having the life of Jesus, have of that love of God, and towards man, which He had, and as He wrought for man's salvation, so our faith in Him is one that worketh by love," and these works are fruits of obedience to the dictates of Christ's Spirit within, and being such are accepted of the Father.

Here then is the only true and saving knowledge of God, attainable by all, for the gift is to each and every one, and they who seek do find, for God is true to every one of his promises.

"A manifestation of the spirit is given to every man to profit withal." King David, speaking by inspiration, clearly sets forth this truth, saying, "Whoso offereth praise, glorifieth me, and to him that ordereth his conversation aright, will I show the salvation of God" (Ps. l: 23). To give diligent heed, then, to the Holy Spirit, which convinceth of and reproves sin, leads into Truth, guides into paths of righteousness, takes of the things of Jesus, and manifests the Father; this is to obey the voice, to keep God's statutes, and his law written on the heart. Such as these walk in the light, and have at all times a testimony to the Truth, hidden in the heart, and God's mercy and truth rest upon them. These are both hearers and doers of Christ's word, and are the true Israel of God. These are they who only have a true and saving knowledge of God and of his son Christ Jesus, whom He hath sent, and this is eternal life. This is the saints' most holy faith, Jesus himself being its Spring and Author, a faith, like Abraham's, held in watchful obedience, and in the fear and love of God.

W. W. B.

The Reformed Episcopal Church.

[The *Episcopal Recorder* of Seventh Month 22nd, contains an article pointing out some of the differences between their organization and the Protestant Episcopal church, from which it is an offshoot. A clear understanding of the distinction between the two may be of interest to some of our readers.—ED.]

"Instead of these differences being 'narrower than those which exist between many other Protestant bodies,' there are really no two Protestant bodies more wide apart than these two. This will be readily admitted by well informed persons belonging to both churches. What is more, these differences are in every respect essential and vital, affecting, as they do, the whole method of the soul's salvation.

"First, of baptism, the initial ordinance. In the Protestant Episcopal church the necessity for baptism is regarded as being so great that, as the rubric before private baptism says, 'the people are to be often admonished, that they defer not the baptism of their children longer than the first or second Sunday next after their birth,' and all infants are eligible, no matter who or what they may be.

"The Reformed Episcopal church, on the other hand, in common with the Presbyterian, the Methodist, the Congregationalist, and most other evangelical Protestant churches, baptizes the offspring of believing Christian parents only, unless the person to be baptized is able to make a satisfactory personal profession of faith. Infants are thus 'received into the congregation,' not into the church, mind, for, according to Reformed Episcopal teaching, there is a dividing line between the two too often convertible terms. With them, the congregation, consisting of adherents and nominal members, contains both wheat and tares, good fish and bad (Matt. xiii: 24), etc., while the church is the general assembly and church of the first-born, which are written in heaven (Heb. xii: 23). The Reformed Episcopal church receives believers who have been baptized to full communion and church membership by laying on of hands. But it does not attach any spiritual importance or significance to either baptism with water or laying on of hands, by virtue of the act or thing itself (*ex opere operato*). The sacraments themselves confer no grace, they change no character. As John Frith, the martyr, said (burned July 4th, 1553), 'If thou be baptized a thousand times in

water and have no faith, it availeth thee no more towards God than it doth a goose when she ducketh herself with water.'

"Compare this position with that held by the Protestant Episcopal church. In its 'order for the public baptism of infants,' it first declares, that 'All men are conceived and born in sin, and that none can enter the kingdom of God except he be regenerated and born of water and of the Holy Ghost.' Then it prays that the child may be 'washed and sanctified with the Holy Ghost,' 'delivered from wrath,' 'received into the ark of Christ's church,' 'may receive remission of sin by spiritual regeneration,' be 'released from sin,' 'sanctified with the Holy Ghost,' 'receive the fulness of Thy grace, etc. Then, after the godfathers and godmothers have in the name of the child made a proxy renunciation of the devil and all his works, etc., professed faith, a willingness to be baptized, and promised to obediently keep God's holy will and commandments, all the days of his life, another prayer is offered, that the water may be 'sanctified to the mystical washing away of sin.' After which, the child is baptized and made 'a faithful soldier and servant of Christ,' by having a cross imprinted on its brow, which done, the minister addresses the congregation in these remarkable words: "Seeing now, dearly beloved brethren, that this child is regenerate and grafted into the body of Christ's church," etc. The whole concluding with a thanksgiving to God that it has pleased Him to grant all the things previously prayed for—by and through the operation of baptism, thus: 'We yield thee hearty thanks, most merciful Father, that it hath pleased thee to regenerate this infant with thy Holy Spirit, to receive him for thine own child by adoption, and to incorporate him into thy holy church. . . . he being dead to sin and living unto righteousness, and being buried with Christ in his death . . . as he is made partaker of the death of thy Son,' etc. (Public baptism of infants, Protestant Episcopal prayer book, pp. 244-251). And, to show that faith has nothing to do in any way with this marvellous transformation, in its order for private baptism, the Protestant Episcopal church requires neither godfathers nor godmothers, nor any other fathers or mothers of any kind for that matter, or a profession of faith of any description in order that any poor little waif of a few days old may be thus regenerated, and as the second answer in the catechism says: 'made a member of Christ, a child of God, and an inheritor of the kingdom of heaven.'

"Reformed Episcopalians regard such doctrine as this to be damnable error, a dangerous delusion and a snare to perishing sinners, misleading them into a false security and a foolish dependence on their baptism for salvation, for what more can possibly be necessary for salvation than those things which the Protestant Episcopal church professes to impart to every child it baptizes? But, as the greatest preacher of the century once said, 'Many, many men, and women also, who have been thus made members of Christ and children of God, have perished on the scaffold.'

"In John vi: 53, we read, 'Except ye eat the flesh of the Son of man and drink his blood, ye have no life in you.' The Protestant Episcopal church regards this passage, in fact the whole teaching of the chapter as pointing to the Lord's supper, which was not instituted until a year after these words were spoken.

"In the Reformed Episcopal church a sacrament 'is understood as meaning only a symbol

or sign divinely appointed' (Reformed Episcopal Art. 25).

"But in the Protestant Episcopal church the sacraments are said to be 'necessary to salvation' (see catechism). The Lord's supper is not only a sign, but as Protestant Episcopal Art. 28 says: 'To such as rightly receive the same, the bread which we break is a partaking of the body of Christ; and likewise the cup of blessing is a partaking of the blood of Christ,' and while transubstantiation is disclaimed, the article says further: 'The body of Christ is given, taken and eaten in the supper after a spiritual manner, the means being faith.' According to the old catechism, 'the body and blood of Christ are verily and indeed taken and received in the Lord's supper.'

"The Protestant Episcopal church asserts, therefore, a change in the elements at consecration; they are not afterwards what they were before; after consecration Christ is said, and believed to be really present in the bread and in the wine. Yet, Protestant Episcopal Art. 29 claims that 'the wicked . . . although they do press with their teeth the sacrament, yet in no wise are partakers of Christ, but those who rightly receive the same do indeed eat and drink not only the emblems, but the very body and blood of Christ.'

"Per contra, the Reformed Episcopal church sees in the Lord's supper a memorial feast instituted by Christ, and commanded by Him to be continued until his coming again. By it his death and passion are shown forth as oft as his disciples thus remember Him. There is no real presence in the elements, nor any change whatever affected in them by the prayer of consecration. The bread and wine are thus set apart for a holy use—that is all. There is nothing in the sixth of John that has any reference to the Lord's supper whatever. The Reformed Episcopal church, however, holds to the exact truth of our Lord's words as quoted. No man has any spiritual life—all men are still dead in trespasses and sins until they 'eat of the flesh of the Son of man and drink his blood.' But that this eating Christ's body and blood does not mean to partake of the Lord's supper is manifest, for our Lord spake of it to his hearers as a then present necessity, and doubtless many of them died before the supper was instituted, and then when the supper was instituted only twelve men were invited to it, and not one of those twelve has left any account of another celebration, or, so far as we know, ever urged on any one its 'necessity.' Only one of them has left a word on record about it. Matthew tells of the institution, that is all. John, the beloved disciple, does not mention it.

"The Reformed Episcopal church in its Art. 21, says: "The souls dispersed in all the world, who adhere to Christ by faith, who are partakers of the Holy Ghost, and worship the Father in spirit and in truth, are the body of Christ, the house of God, the flock of the Good Shepherd—the holy universal Christian Church."

"It recognizes Presbyterian and congregation ordinations in other churches as being equally valid with its own or any other Episcopal ordination whatsoever, holding that neither our Lord Jesus Christ nor any of his apostles established any particular order of government in his church, leaving that to be settled and regulated by the exigencies of time, place and circumstances.

"Opposed to this view the Protestant Episcopal church asserts, that 'in Christ's church there always have been bishops, priests and

deacons, and that no man can exercise lawful ministry in the church until he has received Episcopal consecration or ordination.' (Preface to the Protestant Episcopal ordinal.) So, although Methodist Episcopalians are the most numerous body of Christians in this country, they are not, according to the Protestant Episcopal ideas, a church, nor are its ministers valid ministers.

"The Reformed Episcopal Church rejects as erroneous and strange doctrine the assertion that Christian ministers are 'priests' in another sense than that in which all believers are 'a royal priesthood.' But the Protestant Episcopal church sets up an order of priesthood which exercises sacerdotal functions, mediating between God and man, declaring absolutions and remitting sins. If any one doubts this let him read the 'form and manner of ordering priests, commencing at p. 514 in the Protestant Episcopal prayer book. At p. 522 the sacerdotal power and authority is conferred by the bishop, who, with the priests present at an ordination, lays his hands on the head of the candidate, and says these words: 'Receive the Holy Ghost for the office and work of a priest in the church of God now committed unto thee by the imposition of our hands. Whose sins thou dost forgive they are forgiven, and whose sins thou dost retain they are retained, and be thou a faithful dispenser of the Word of God, and of his holy sacraments. In the name of the Father, and of the Son, and of the Holy Ghost. Amen.'"

THE SECRET.

HARRIET BEECHER STOWE.

"Thou shalt keep them in the secret of Thy presence from the strife of tongues."

When winds are raging o'er the upper ocean,
And billows wild contend with angry roar,
'Tis said, far down beneath the wild commotion,
That peaceful stillness reigneth evermore.

Far, far beneath, the noise of tempests dieth,
And silver waves glide ever peacefully,
And no rude storm, how fierce soe'er it flieeth,
Disturbs the Sabbath of that deeper sea.

So to the soul that knows Thy love, O Purest!
There is a temple, sacred evermore!
And all the babble of life's angry voices
Dies in hushed silence at its peaceful door.

Far, far away, the noise of passion dieth,
And loving thoughts rise ever peacefully,
And no rude storm, how fierce soe'er it flieeth,
Disturbs that deeper rest, O Lord, in Thee.

O Rest of rests! O Peace serene, eternal!
Thou ever livest, and Thou changest never;
And in the secret of thy presence dwelleth
Fulness of joy, forever and forever.

STORM STRESSED.

MARGARET LEVICK.

Hard are thy lessons, Lord, to learn;
Heavy our cross, nor are we strong,
And oft with weary hearts we turn,
To Thee and ask, how long, how long?

How long must we, with every day,
Wake to fresh knowledge of our grief,
And from the heart's dumb sorrow pray
To Thee for quick relief.

Deep are the waters, and our barque
Flies rudderless before the gale,
The pilot seems to sleep, and dark
Is the long night and torn the sail.

Oh, Lord, hold out Thy beacon light!
Bid thou the hungry waves be still,
And guide our storm stressed boat aright,
According to Thy will.

For well we know whatever life
May bring before our course is run,
Whether in sorrow, joy or strife,
It is Thy will, not ours, be done.

The Drain of War.

At a time when we have been hearing so much of "war and rumors of war" it may not be unprofitable to consider for a moment the cost of war; not merely the annual cost of military and naval armaments, but the amount of money spent in actual warfare. Indeed, if the enormous cost of war were kept continually in the public mind, it would be one of the very strongest forces making for peace; though, generally speaking, public opinion is nearly always on the side of peace, and most wars of the past have been the work of rulers and statesmen.

The disastrous conflict which has been going on in Cuba for something like two years has already cost Spain about £30,000,000 in military expenditure, while it has ruined the richest of her colonial possessions. A year ago it was calculated that Spain was spending in Cuba at the rate of £35,000 per day, that large sum of money being absorbed in the maintenance of the 100,000 soldiers then in the island, the sixteen cruisers and sloops, and the twenty-six gunboats and steam launches at that time on the coast of Cuba.

Since then large reinforcements have been sent, both military and naval, and the complete destruction of farms and plantations has so increased the cost of provisions in the island, that it is now calculated the expense to Spain is nearer £80,000 than £35,000 per day. Her loss in men is not known, but it has been very heavy, and the great majority of those soldiers who may be spared to survive the war will return to Spain physical wrecks, through the hardships and exposure in the malarious districts of the western island.

So great has been the horror of the Spanish people to their relatives being drafted out as soldiers to Cuba, that the Finance Minister has received as much as £150,000, in one quarter, from parents who have preferred to pay £60 the price of buying off a conscript—rather than let their sons go out to meet their death in the miasmatic swamps of Cuba. If the war continues much longer it will almost certainly bring Spain to bankruptcy.

Even the comparatively small expedition to Dongola last year cost over £1,000,000 sterling, the House of Commons the other week having to assent to a vote of £798,902 as a "grant in aid," and to a vote of £145,000 for the employment of British troops at Suakim, which was also incidental to the expedition; while the Matabele war from first to last must have cost considerably more, and the march to Coomassie, which was only a tropical picnic, in which mere handful of men were employed, used £160,000.

For truly appalling figures we have to refer back to some of the great wars of history. The Crimean war, 1854-5, cost Great Britain close on £70,000,000, and out of 750,000 men who were slaughtered in that mad and unjustifiable conflict, 20,526 were British, 12 per cent, of whom fell in battle, and 88 per cent, died in hospital.

The American civil war, 1861-5, in which a great principle of humanity was at stake, cost the almost incredible sum of 10,000,000,000 dollars, and sacrificed the lives of 803,000 men, the North losing 303,000, and the South 50,000. It has been calculated that the money wasted in this great conflict, to say nothing of the awful sacrifice of life, would have paid the purchase price of all the slaves eventually free.

The Franco-German war, 1871, cost France

alone the enormous sum of £316,000,000, apart from the war indemnity of 5,000,000,000 francs; while the aggregate loss of men was 290,000. At Gravelotte alone France lost 13,328 men, and Germany 4,900.

Nearly two million and a-half lives have been sacrificed in war since 1850. Some of the greatest slaughters have just been mentioned. But one or two others should be noted. The Russo-Turkish war of 1877 claimed 225,000 victims; the Franco-Italian war of 1859, 45,000; in 1866 the Austro-Prussian war was the death of 40,000 men; the Indian mutiny, 1857, and the Chinese war, three years later, took away 52,000 lives; the series of British wars in Afghanistan, 1878-80; Zululand, 1879; Transvaal, 1881; Egypt, 1882; Soudan, 1885; and Burmah, 1885, involved the slaughter of 60,000 men; while the Chino-Japanese war of 1894 had 25,000 victims. The loss of life in the recent French war in Madagascar was very heavy, and the butcher's bill in Cuba will be a terrible one when it comes to be reckoned up.

In addition to the loss of human life in war, there is also a very heavy loss of animal life, hundreds of thousands of horses and camels being slaughtered, almost as a matter of course, so far as war reports are concerned, for one seldom sees any notice taken of this item of the butcher's bill, and statistics are somewhat difficult to find.

But an instance may be given. In the Soudan war of 1885 there was a terrible slaughter of camels. Out of 7,000 camels purchased for the British Army during the campaign, 4,000 perished. A witness writes: "Camels and mules were hamstringed by scores. The poor maimed brutes one sees hobbling on their knees all over the desert. The deaths of non-combatants are also problematic. Dr. Cyrus Hamlin, an American missionary to Turkey, stated that after the war between Russia and Turkey, in 1877, the dead bodies of about a thousand mere children were taken out of a single river in Turkey.

Even the very prospect of war, without its actually happening, may be a disastrous thing. Take the Angola-American crisis of the beginning of 1896, when the Venezuelan question reached an acute stage, and occasioned a war scare in America, though scarcely in Great Britain: the effect of this on New York and American markets generally was such as to involve the loss of several hundred thousand pounds. If the mere thought of a possible war produced such a disastrous, though temporary, effect on trade, what would the dread reality have done?

But the cost of actual war even pales into insignificance when we look at the yearly expenditure on the armies and navies of Europe. The total outlay on armaments by three European powers for the year 1896-7 reached the enormous total of £212,707,639. The greatest spender is Russia, who used £51,635,270 of this sum; Great Britain comes next with £38,334,000, which is to be increased by £5,500,000 for the coming financial year; and France a close third with £37,024,084. Germany's outlay was placed at £26,535,900, Austria's at £17,817,042, and Italy's at £13,169,840, while Serbia spends the least, her figure for 1896-7 being £498,600.

These figures speak for themselves; they need no elaboration to make their lessons more apparent. But it may be added that in 1874 the six Great European Powers spent directly in time of Peace, on warlike material and expeditions, the total of £96,000,000; and ten years later the same six States spent £150,000,000, being a total increase of £54,000,000.

To-day the aggregate expenditure of the six great powers stands at £185,000,000, or a further increase during twelve years of £35,000,000. While this shows a reduction in the rate of increase, the actual increase is still enormous, and the signs of the times do not encourage us to hope for any marked reduction in the rate at which this annual expenditure is growing. But this cannot go on forever. What will be the end?—*Tit-Bits*.

Some interesting particulars have been given in a Spanish paper, which has recently come under our notice, of the loss of blood and treasure caused to Spain through the wars in Cuba and in the Philippine Islands. From the first March, 1895, to the 28th February, 1897, the Spanish government sent to Cuba, 10 generals, 675 superior officers, 6,222 subalterns, and 180,345 of the rank and file. These 187,282 men were in addition to the 12,500 men whom General Calleja had already at his disposal when the insurrection broke out. Out of this total of about 210,000 men, there must be deducted 1,314 dead on the field of battle, 704 who died of wounds, 13,004 dying of yellow fever, and at the very lowest estimate, 10,000 men who died of various diseases. There must again be deducted the wounded and the invalided sent back to Spain, and there are said to be already nearly 22,000 of these. Taking everything into consideration, then, there is a total loss of 46,000 men out of 210,000, and even out of the 164,000 remaining, there were 16,000 men in hospital on the 28th February last. As regards the officers, there have been 6 generals killed, 13 superior officers killed or died of their wounds, 30 of yellow fever, 25 of various diseases; 108 subalterns were killed, 287 died of yellow fever, and 96 of various diseases. To the Philippine Islands, Spain sent in six months, 6 generals, 99 superior officers, 735 subalterns, and 25,784 soldiers. Of these, 26 officers and 234 soldiers are dead, 39 officers and 868 soldiers were wounded before the decisive battles of Cavite. Who will say now that the extension of colonial possessions is not a costly one?—*Family Doctor*.

Prolonged contention with Cuba and the disturbances in Manila have left their mark on the commerce of Spain. In what measure may be judged from the latest Consular report as to the trade of Barcelona. Strife in the two places mentioned has to a great extent paralyzed the commerce of Catalonia, as it is a manufacturing rather than agricultural district, and the largest part of the manufactured goods found a market in the Spanish colonies, now nearly completely closed to them. Everywhere in Catalonia mills have been closed, or are working short time, and with diminished numbers of hands. As an example, take the town of Mataro, one of the principal manufacturing places of the district. Here, out of eight factories making cotton goods, five only are working, and these with only one-third of their complement of workmen, and on an average of only four days in the week, 850 hands are thrown out of employment, and forty other factories, which ordinarily employ about 8,000 hands, are working with half the number. This causes a great deal of misery, which would be more apparent than it is had not such a drain on the population taken place to supply recruits for the armies in the field, the flower of the youth in the manufacturing towns, as well as the surrounding country, having been called on to join the flag. This in some of the country villages is particularly noticeable, where none but old men and women and children are to be seen,

and the latter are employed in tilling the soil and attending to the farms.—*Herald of Peace*.

A Hunt in the Genizah.

["EDITOR'S NOTE.—In the foremost rank of living Hebraists and rabbinical scholars stands Solomon Schechter, M. A., whose official position is that of Reader in Rabbinic at Cambridge University, England. A native of Roumania, he settled in Berlin, and, later, was induced by Claude G. Montefiore to make England the home of his adoption. Among other products of Schechter's masterly pen is his recent volume of *Studies in Judaism*. But his great work, upon which he has been studiously laboring for a number of years past, is his edition of the *Midrash Ha-Gadol*, from manuscripts obtained by travellers in Yemen, South Arabia. Schechter is yet scarcely fifty years of age. Although foreign born, he uses the English tongue with rare felicity. The exactness of science has not dried out the juices of a delightful literary style. Here, indeed, are the marks of that genius which attains not only to accuracy of knowledge, but which finds its root power in quick perceptions and in a profound sympathetic spiritual insight. Yet of such characteristics as these—characteristics which display themselves both in child-like simplicity and in leonine strength—nature and hard labor build the great religious philosopher and interpreter. The following article from Schechter's pen demonstrates how he can address himself both to the scholar and to the people. Since it was received, a few days ago, the author posted this later bit of news, dated July 1st, to the Editor: 'My hopes were, thank God! fulfilled, having found to-day, among the Genizah fragments, fresh fragments of the original Hebrew of *Ecclesiasticus*.' The importance of this single discovery gives assurance of invaluable results to follow the careful examination of the contents of the Genizah."]

The Genizah, which was the object of my late travels in the East, is an old Jewish institution. The word is derived from the new-Hebrew verb *genaz*, and signifies treasure-house or hiding-place, when applied to books, it means much the same thing as burial means with men. When the spirit is gone, we put the corpse out of sight to protect it from abuse. Likewise, when the writing is worn out, we hide the book to preserve it from profanation. The contents of the book go up to heaven like the soul. "I see the parchment burning, and the letters flying up in the air." These were the last words of the martyr, R. Chanina ben Teradyon, when he went to the stake wrapped in the scroll of the Law. The feeling of the similarity of books with men was so strong that sometimes they used the term "hide" also in epitaphs: "Here was hidden (*nignaz*, or *nitman*), this man." When R. Eliezer the Great was buried, they said, "a scroll of the law was hidden, and it is probably this feeling which accounts for the injunction that worn-out copies of the Pentateuch should be hidden in the grave of a scholar. More often, however, as far as I had occasion to observe, they dug for the dead books a grave by themselves in the cemetery, or hid them in some sort of shed adjoining the synagogue.

Happily for us, this process of "hiding" was not confined to the dead or worn-out books. In course of history, the Genizah extended its protection also to what we may call—to carry on the simile—invalid books; that is, books which, by long use or want of care, are now in a defective state, sheets being missing either at the beginning, in the middle, or at the end, and thus disqualified for the common purposes of study. Another sort of works which were ordered to the Genizah were what we may call disgraced books—books which once pretended to the rank of Scriptures, but which were found by the authorities to be wanting in the qualification of being dictated by the Holy Spirit. They were "hidden," hence our term "Apocrypha" for writings excluded from (or never ad-

mitted into) the canon. Of course, these books came into the Genizah in safe and sound volumes, but the times in which synods and councils were able to test the rather indefinable quality of inspiration are so remote that the "external works" met, by long neglect, with the same fate of decomposition which awaited sacred books by reason of long and constant use.

Besides these sacred and semi-sacred books, the Genizah proved a refuge to a class of writings that never aspired to the dignity of real books, but, are, for all that, of the greatest importance for Jewish history. As we know, the use of the sacred language was, among the Jews, not confined to the sacred literature. With them it was a living language. They wrote in it their letters, kept in it their accounts, and composed in it their love and wine songs. All legal documents, as leases, contracts, letters of divorce and marriage settlements, the transactions, as well as the judgments, of the courts of justice, were drawn up in Hebrew, or, at least, written in Hebrew letters. As the Jews, however, attached a certain sacredness to everything resembling the Scriptures, either in matter or in form, they were loath to treat even these secular documents as refuse, and disposed of them, when they were overtaken by old age, by ordering them to the Genizah, in which they found a resting-place for centuries. The Genizah thus represents a combination of sacred lumber-room and record-office of the old community.

It was to such a Genizah that I set out in the middle of last December. My destination was Cairo. The conviction of the importance of its Genizah grew upon me by the various manuscripts which found their way from it into English private and public libraries, most of which I had occasion to examine, which even led to some important discoveries. I therefore determined to make a pilgrimage to the sources whence they came. My plan recommended itself to the authorities of Cambridge University, and found warm supporters in Professor Sidgwick, Dr. Donald MacAlister, and especially Dr. Taylor, the master of St. John's College. To the enlightened generosity of this great student and patron of Hebrew literature it is due that my pilgrimage turned into a regular pleasure trip to Egypt, which was also extended into the Holy Land.

When the sources of the Nile are already visited by bicycles, there is little fresh to be said about Cairo and Alexandria. The latter, in which I landed, is particularly disappointing to the Jewish student. There is nothing in it to remind one of Philo, whose vague speculations were converted into saving dogma, or of the men of the Septuagint, whose very blunders threaten now to become Scripture. Nor is there any trace left of the principal synagogue, in whose magnificent architecture and tasteful arrangements the old rabbis saw an expression "of the glory of Israel." Nor is Cairo more promising at the first glance one gets of it on one's way from the station to the hotel. Everything in it calculated to satisfy the needs of the European tourist is sadly modern, and my heart sank within me when contemplating that this was the place from which I was expected to return laden with spoils, the age of which would command respect even in our ancient seats of learning. However, I felt reassured after a brief interview with the Rev. Aaron Bensimon, the Grand Rabbi of Cairo, from whom I soon learned that it was Old Cairo which would be the field of my activity—a place old enough to enjoy the respect even of a resident of Cambridge.

I must remark here that the Genizah, like all other property of the synagogue in Cairo, is vested in the rabbi and the wardens for the time being. To this reverend gentlemen and to Mr. Youssef M. Cattuni, the president of the Jewish community, my best thanks are due for the liberality with which they put their treasures at my disposal, and the interest they showed and the assistance they gave me in my work.

I drove to this ancient Genizah accompanied by the rabbi. We left our carriage somewhere in the neighborhood of the Babylonian Wall, whence the rabbi directed his steps to the so-called Synagogue of Ezra the Scribe. This synagogue, which bears also in some writings the name of the prophets Elijah and Jeremiah, is well known to old chroniclers and travellers such as Makrese, Sambari, and Benjamin of Tudela. I cannot here attempt to reproduce the legends which have grown up around it in the course of time. Suffice it to say that it has an authentic record extending over more than a thousand years, having served originally as a Coptic Church (St. Michael's), and been thereafter converted into a synagogue soon after the Mohammedan conquest of Egypt; from which time it has remained in the uninterrupted possession of the Jews up to the present day. The Genizah, which probably always formed an integral part of the synagogue, is now situated at the end of the gallery representing a sort of windowless and doorless room of proportionally fair dimensions. The entrance is on the west side, through a big shapeless hole, reached by a ladder. After showing me over the place and the neighboring buildings, or rather ruins, the rabbi introduced me to the beadles of the synagogue, who are at the same time the keepers of the Genizah, and authorized me to take from it what and as much as I liked.

Now, as a matter of fact, I liked all. Still, some discretion was necessary. I have already indicated the mized nature of the Genizah. But one can hardly realize the confusion in such a real old Genizah before one has seen it. It is the battle-field of books; a battle in which the literary productions of many centuries had their share, the *disjecta membra* of which are now strewn over its area. Some of the belligerents have perished, and were literally ground to dust in the terrible struggle for space, whilst others, as if overtaken by a general crush, are squeezed into big, unshapely lumps, which, even with the aid of chemical appliances, can no longer be separated without serious damage to their contents. In their present condition these lumps sometimes afford a curiously suggestive combination; as, for instance, when you find a piece of some rationalistic work, in which the very existence of either angel or devil is denied, clinging for dear life to an amulet in which these very beings (mostly the latter), are bound over to be on their good behavior and not to interfere with Miss Yair's love to somebody. The development of the romance is obscured by the fact of the last lines of the amulet being mounted on some IOU or lease, and this in its turn is squeezed between the sheets of an old moralist, who treats all attention to money affairs with scorn and indignation, whilst all this contradictory matter is tightly cleaving to some sheets from a very old Bible—which, indeed, ought to be the last umpire between these contradictory views, but is hardly legible without peeling off from its surface the contents of some printed work sticking to this old nobility with all the obstinacy and intrusiveness of the parvenu.

The printed matter proved indeed a source of

great trouble. It is true that occasionally supplied loose sheets of editions which have been lost to us, and are thus of considerable interest to the bibliographer; but considering that the Genizah has survived Gutenberg for near five centuries, the great bulk of it is bound to be of comparatively modern times, and as such absolutely useless to the student. I had, therefore, to confine my likings to the manuscript. But the amount of the fragments in print is very large, constituting as they do nearly the contributions to the Genizah of the last four hundred years. Most of my time in Cairo was spent in getting rid of these *parvenus*, which every piece of paper or parchment which has any claim to a respectable age was packed in bags and conveyed to the forwarding agent, to be shipped to England. The task was by no means an easy one, the Genizah being a very dark place, and emitting clouds of dust when its contents are stirred, as if protesting against the disturbance of its inmates. And the protest is too less to be ignored since the dust settles in one's throat, threatening one with suffocation.

I was thus compelled to accept the aid offered to me by the keepers of the place, who had some experience in such work from their connection with former acquisitions (perhaps they were rather depredations), from the Genizah. Of course, they declined to be paid for the service rendered in hard cash of so many piastres *per diem*. This is a vulgar way of doing business, which no self-respecting keeper of a real Genizah could degrade himself, not quite consistent with the dignity of the "Inglese Chachan" who enjoys the immediate protection of Cocozza, from which it follows that he is the master of untold riches. But they insisted the more on *baksheesh*, which, besides being a more dignified way of remuneration, has the advantage also of being expected for services not rendered. In fact, the whole population within the precincts of the Genizah were constantly forthcoming with claims on my liberality; the men as worthy colleagues employed in the same work (of selection), as myself, or, at least, in watching us at our work; the women for greeting me respectfully when I entered the place, or for showing me their deep sympathy in my fits of coughing caused by the dust. If it was a *fête* day, such as the New Moon or the Eve of the Sabbath, the amount expected from me for all these kind attentions was a much larger one, it being only proper that the Western millionaire should contribute from his fortunes to the glory of the next meal.

All this naturally led to a great deal of haggling and bargaining, for which I was sadly unprepared by my former course of life, and which involved a great loss, both of money and time. But what was worse was, as I soon found out, that a certain Greek dealer in antiquities, who shall be nameless here, had some mysterious connections with the Genizah which enabled him to offer me a fair number of fragments for sale. Of course, there was some satisfaction to be a descendant of Antiochus Epiphanes so eagerly active in the diffusion of Hebrew literature, but I could not help wishing that he would carry on his enterprise at some other place, the looting of which would not clash so sadly with the class I had on the Genizah. My complaints to the authorities of the Jewish community brought this plundering to a speedy end, but not before I had parted with some guineas by way of payment to the worthy Hellene for a certain number of selected fragments which were miney right, and on which he put exorbitant prices.

The number of fragments thus procured by me amounts to about forty thousand. Their closer examination has only begun after my return to England, and it will still take a long time before an adequate account of them is possible. Here only a few brief remarks about their general character, which, of course, must be taken with all due reserve.

The study of the Torah, which means the revelation of God to man, and the cultivation of prayer, which means the revelation of man to God, have been the grand passions of old Judaism; hence the fact that Bible (Old Testament) and liturgy occupy the largest part of the Genizah. The former (Bible), though offering no textual variations of consequence is, nevertheless, not devoid of points of interest, for some fragments go back as far as the tenth century, and are thus of great value if only as specimens of writing; others are furnished with marginal glosses, or are interspersed with Chaldaic and Arabic versions, whilst some are provided with quite a new system of punctuation, differing both from the Eastern and the Western. Regarding Apocrypha, I will only point here to the fragment of the original of Ecclesiasticus, which it was my good fortune to discover on the thirteenth of May, 1896, in the Lewis-Gibson collection of fragments. The communications about its size, shape, writing, and arrangement of lines and columns, both in the press and in private letters, led soon to the discovery of further fragments in Oxford. But all these come from a Genizah, and hold out the hope that our recent acquisitions will yield more remains of these semi-sacred volumes. As to liturgy the Genizah offers the remains of the oldest forms of the worship of the synagogue, throwing thus much light on the history of the Jewish prayer-book. I will remark, in passing, that so far I have not found a single prayer for the departed, which favorably contrasts with the liturgical productions of recent times in which death reigns supreme. The number of hymns found in the Genizah is also very great, and they reveal to us a whole series of latter-day psalmists hitherto unknown.

Next to these main branches come the fragments of the two Talmuds (the Talmud of Babylon and the Talmud of Jerusalem) and Midrashim (old rabbinic homilies). They are of the utmost importance to the student of Jewish tradition, giving not only quite a new class of manuscripts unknown to the author of the *Variae Lectiones*, but also restoring to us parts of old rabbinic works long ago given up as lost forever. It is hardly necessary to say that both Bible and Talmud are accompanied by a long train of commentaries and sub-commentaries in Hebrew as well as in Arabic. It is the penalty of greatness to be in need of interpretation, and Jewish authoritative works have not escaped this fate.

The number of autograph documents brought to light from the Genizah is equally large. Some few original specimens will, I have good reason to believe, soon be seen in the library of Judge Sulzberger in Philadelphia. These documents extend over nearly seven hundred years (eighth to fourteenth centuries). What a rich life these long rolls unfold to us! All sorts and conditions of men and situations are represented in them; the happy young married couple by its marriage contract; the marriage that failed by its letter of divorce; the slave by his deed of emancipation; the court of justice by its legal decisions; the heads of the schools by their learned epistles; the newly appointed rabbi by the descrip-

tion of his installation; the rich trader by his correspondence with his agents in Malabar; the gentleman beggar by his letters of recommendation to the great ones in Israel; the fanatics by their thundering excommunications; the gentle one by his mild apologies; the fool by his amulet; the medical man by his prescriptions, and the patient by his will. To these may be added a vast amount of miscellaneous matter, philosophical and mystical, as well as controversial, which is the more difficult to identify, inasmuch as almost every fragment bears witness to the existence of a separate work.

All these treasures are now stored up in the library of the University of Cambridge, where they are undergoing the slow process of a thorough examination, the results of which will prove, I am certain, interesting alike to the theologian and the historian.—*S. Schechter in S. S. Times.*

A FRIEND has sent to us the following incident in her experience:

"Some years ago, while getting ready to go to Arch Street Meeting on Fifth-day, a great trial came upon me, and I thought if I could be spared that, if it would only pass away, then a better feeling came, and I said, if it is for my purification and sanctification, give me strength to bear it.

"Thomas Evans preached an excellent and interesting sermon, was about to take his seat, but turned and said: 'Since I have been standing upon my feet my mind has been drawn into very close and tender sympathy with some one present, whose trial is a peculiar one, that she can not speak of it to others, but know oh, my Friend, it is for thy purification and sanctification, and strength will be given thee to bear it,' and went on with most sweet and comforting encouragement for me."

THE FRIEND.

EIGHTH MONTH 28, 1897.

It is at times a source of interest to notice how similar trains of thought seem to occupy the minds of different persons at or near the same time.

The writer on one occasion attended a religious meeting, where a ministering Friend knelt and offered praise to the Giver of every good and perfect gift for the *common mercies* of life, as well as the spiritual blessings vouchsafed to his children. In the course of his offering, he referred to the multitudes who suffered from hunger, thirst and exposure, while we were bountifully fed and protected. Surely it was well that our attention should thus be called to our dependence on our Father in Heaven, so that we might realize in our own experience the feelings described by Addison in his lines:

When all thy mercies, O my God, my rising soul surveys,
Transported with the view, I'm lost in wonder, love and praise.

The day following, I was at another meeting, many miles distant, where another congregation had assembled, and here one minister dwelt on the same topic in his discourse; and another offered a somewhat similar prayer to that which had found expression the day previous.

Is there not reason to fear that we are not sufficiently conscious of the enjoyment we receive from the "common mercies of God?" When circumstances deprive us of any of these, we are conscious enough of the suffering their loss en-

tails—but while we have them in possession we are too apt to accept them as a matter of course, and fail to recognize the gratitude that is due.

One who enjoys uninterrupted good health can scarcely appreciate the blessing, but if a sharp attack of pain overtakes him, or the languor of disease enfeebles his muscular powers, he is very conscious of the delightful change experienced when the pain abates or vigor is restored to his frame.

The Editor recently received a letter which referred to the evidences existing that some of our members need to be instructed in the principles of their own Society, and to be awakened to a more earnest concern for their maintenance and spread. This defect the writer of the letter believed was partly due to the fact that many of the teachers in our schools are not sufficiently concerned for the salvation of the immortal part of the children committed to their care; that the doctrines and testimonies of our Society are not dear to them, and some of them are not good examples to their pupils; and so the youth too often grow up with but little knowledge of the views of Friends, and of the ground of difference between them and the world around them. The same thing is true of some of the parents of the children.

We quote these sentiments, with the desire that they may have a stimulating effect upon both parents and teachers, and may influence them to the exercise of greater care and faithfulness in training the children in the way they should go.

In the selection of teachers for our schools, it is important that committees should endeavor to procure those who are themselves lovers of religion, for no others can properly influence the minds of the young.

Our friend, George Foster, of Westerly, Rhode Island, informs us that he has an edition in pamphlet form of the memoir of his sister, Dorcas P. Browning, which was inserted in THE FRIEND of Seventh Month 17th, and which he will furnish gratuitously on the receipt of the postage.

SUMMARY OF EVENTS.

UNITED STATES.—Statistics of the imports and exports of the United States for the fiscal year ended Sixth Month 30th last show that the largest trade was done with Great Britain, that country taking \$478,448,592 worth of our exports, or 45.97 per cent. of all our foreign trade. In the same time the United States bought \$167,947,820 worth of goods from Great Britain, or 21.96 per cent. of all our imports.

The exports of lumber during the last fiscal year show an increase of over 100 per cent. as compared with ten years ago.

The State Department has sent to the Japanese Legation its reply to the recent note of the Japanese Government relating to the annexation of Hawaii.

It is thought at Washington that a radical change is likely to occur in the attitude of the Pension Bureau towards claimants who had a Confederate war service. At present such service is a bar to a pension, but Commissioner Evans believes that it should not prejudice a man's claim if he afterwards enlisted in the Union army.

Consul General Joseph G. Dudley, stationed at Nuevo Laredo, in a communication to the Department of State says that as a result of the recent fall in the price of silver there has been a marked rise in the price of all commodities in Mexico. This is true of domestic products. Rents are included in the rise of prices. He says there has been no corresponding advance of wages or salaries. Labor, he states, stays on its silver basis.

Justice Dickey, of the Supreme Court, has granted permission to Receiver Uhlmann, of the Brooklyn Elevated Railroad, to sign the contract for running trains across the East River Bridge, in accordance with the plans recently approved by the bridge trustees. The contracts for the use of the bridge by the Brock-

lyn street railroads, will, it is expected, be signed on Second-day. They have already been approved. It is predicted that the trolley cars will be running across the bridge on or before First Month 1st. Judge Dickey has granted leave to the receiver of the Kings Co. Elevated to sign the contract for crossing the bridge.

The site for Chicago's new \$4,000,000 post office is a bed of mud, and the architects say piles must be sunk 103 feet to insure a stable foundation.

New York's daily milk bill calls for 728,612 quarts, 16,000 quarts of cream and 8,600 quarts of condensed milk. There are 7,000 depots in the city where milk is sold. The number of cows in the city limits giving milk is 3,200, and outside 112,370. According to advance sheets of the current annual report of the Board of Health, there has been a great improvement in the quality of milk over preceding years. The inspection of the supply is rigid, and the penalty for adulteration sure and severe.

A convention of sugar beet growers was held on the 21st inst., at Rome, New York. Many of the 900 farmers of the surrounding counties who are raising beets for the factory at Rome were in attendance.

Many New England cotton and woollen mills, which have been idle for a long time past, have started up, owing to the improved conditions of trade.

D. Coolidge, who has been at the head of a scientific expedition in the mountains and desert regions of Southern California, has returned to Palo Alto. He reports the discovery of a number of new species of mammals.

By the will of Jacob Fretz, of Lumberville, Bucks County, the George School, at Newtown, is made the residuary legatee of an estate estimated to be worth \$75,000.

The conference of operators and miners officials held in Pittsburgh the early part of this week it was expected would reach a settlement in a short time.

Fifteen hundred operators on fine coats went on strike on the 21st instant in New York for an increase of 25 per cent. per garment, weekly payments, recognition of the union, and a nine-hour working day. This strike will close 120 shops.

Our Government and Canada have agreed upon a Postal Service for the Yukon region. The gold hunters must pay duty.

The condition of many of the gold seekers at Dyce is said to be pitiable in the extreme. Some are short of money and provisions, while others are not physically able to withstand the hardships of a long winter.

On the 16th instant, John Conway, of Albany, five years old, was kidnapped from his parents. The first intimation that the boy was missing was contained in a note demanding ransom money for his return, and threatening that he would be killed if the father should appeal to the police. This threat was disregarded. On the 19th the child was recovered, and his uncle Joseph Hardy and H. G. Blake have been arrested for the crime.

Deaths in this city last week numbered 430, which is 24 more than the previous week, and 48 more than the corresponding week of 1896. Of the whole number, 211 were males and 219 females; 131 were under one year of age; 51 died of cholera infantum; 36 of marasmus; 36 of consumption; 29 of heart disease; 22 of diphtheria; 21 of inflammation of the stomach and bowels; 17 of convulsions; 17 of pneumonia; 14 of typhoid fever; 13 of inanition; 13 of cancer; 12 of apoplexy; 11 of inflammation of the brain; 9 of paralysis, and 9 from casualties.

Markets, &c.—U. S. 2's, 97½ a 99; 4's, reg., 111½ a 112½; coupon, 112 a 112½; new 4's, 124½ a 125½; 5's, reg., 113½ a 113¾; currency 6's, 102 a 105.

COTTON was steady with 8½c. per pound being quoted. **FEED**.—Bran was quoted at \$11.00 a \$11.75 per ton for winter in bulk and spring in sacks.

FLOUR.—Winter super, \$3.75 a \$4.00; do extras, \$4.00 a \$4.25; Pennsylvania roller, clear, \$4.75 a \$5.00; do, do., straight, \$5.00 a \$5.25; Western winter, clear, \$4.75 a \$5.00; do., do., straight, \$5.00 a \$5.25; do., do., patent, \$5.30 a \$5.60; spring, clear, \$4.75 a \$5.00; do., straight, \$5.50 a \$5.75; do., patent, \$5.75 a \$6.00; do., favorite brands, higher. City mills, extra, \$4.00 a \$4.25; do., clear, \$4.85 a \$5.10; do., straight, \$5.20 a \$5.40; do., patent, \$5.85 a \$6.10. **RYE FLOUR** was scarce and firm, with sales of 100 barrels of choice Pennsylvania at \$2.75 per bbl.

GRAIN.—No. 2 red wheat, \$1.08 a \$1.08½.

No. 2 mixed corn, 35½ a 35¾c.

No. 2 white oats, 24½ a 25¾c.

BEEF CATTLE.—Extra, 5½ a 5¾c; good, 4½ a 5½c; medium, 4½ a 4¾c; common, 4½ a 4¾c.

SHEEP AND LAMBS.—Extra, 4 a 4¼c; good, 3½ a 3¾c; medium, 3 a 3¼c; common, 2 a 2¼c; lambs, 4 a 6c.

HOGS.—Best Western, 6½ a 6¾c.; other Western, 6 a 6½c.

FOREIGN.—What the Indian Government feared most, a general revolt of the Afridis, appears to have taken place. On the 23rd inst. the Afridis attacked Ali-Musjed and Fort Maude. A large force was also reported to be advancing down the Khyber Pass.

Rain has fallen everywhere throughout India except in the districts of Bombay and Deccan, and the crops promise to be exceptionally large.

General Azcarraga, Spain's Minister of War has been made Premier.

Michele Angiolillo, who shot and killed Senor Canovas del Castillo, the Prime Minister of Spain, was executed on the 20th inst.

Spain, it is stated, intends to press strongly her claim to compensation for filibustering, and these claims, it is said, will overbalance the American claims for damages to the property of citizens of the United States in Cuba.

It is stated that a number of exiled Spanish Anarchists have started for America.

President Faure of France arrived at St. Petersburg and was cordially greeted by the Czar, the court dignitaries and the people. Many men and women wore tri-colored cockades, and thousands of children waved little French and Russian flags.

Great excitement was caused in Constantinople on the 18th inst., by the attempt of an Armenian to ignite a package of explosives in the Imperial Ottoman Bank. Two bombs were thrown at other points.

Owing to the refusal of Lord Salisbury to allow a Turkish occupation of Thessaly, pending a partial payment of the indemnity agreed upon, the peace negotiations are at a complete standstill.

Information received at Christiana confirms the story of the shooting of a carrier pigeon bearing a message from Herr Andree, which read: "Eighty-two degrees passed. Good journey northward." The date of message was illegible.

Dr. Koch's cure for the rinderpest by inoculation is said to have proved a complete failure in South Africa.

The Japanese, who are getting to be great cigarette smokers, now use every month 13,000,000 imported and 52,000,000 native cigarettes.

It is announced officially that a very large crop of grain is anticipated in the Argentine Republic. The wool clip, it is stated, will be very heavy.

The peace negotiations between the Government and the insurgents in Uruguay have failed, and the war will go on.

A despatch from the city of Mexico, dated Eighth Month 19th, says: "Exchange on New York to-day reached 145 premium. In other words, it takes \$2.45 Mexican money to buy an American silver dollar, containing less silver than the Mexican. This enormous depreciation of the Mexican dollar is ruining merchants. They are cancelling all orders for imports, and many will close their stores, as they cannot sell their stocks on hand at a rate high enough to replenish them. They believe that the price is unnaturally depressed, and is due to a conspiracy abroad."

Private advices from a semi-official source in Nicaragua are to the effect that Costa Rica and Guatemala will, in all probability, refuse to proceed further with the scheme for the consolidation of the five republics of Central America into one nation, and that the present Greater Republic, comprising Salvador, Honduras and Nicaragua, will disintegrate at an early date, with the accompaniment of fire and smoke.

RECEIPTS.

Unless otherwise specified, two dollars have been received from each person, paying for vol. 71.

Hamilton Haines, N. J.; C. F. Saunders, Phila.; John P. Sharpless, Pa.; John S. Palmer, \$8 for Benlah Palmer, T. Chalkley Palmer, Pa., and Wm. S. Palmer, G'n (2 vols); Richard W. Hutton, Pa.; Charles P. Hall, Cal.; John Letchworth, Gtn.; Edith Sharpless, Pa.; Jane E. Mason, Gtn., and for Jonas Edge, Kans.; Samuel Mason, Gtn. (2 vols); Sallie A. Arnor, Del.; Frank M. Normart, Phila.; Benj. Coppock, Ia., \$4 (2 vols.); Hannah B. Horne, Ind.; George L. Smedley, Phila.; Philena Y. Smedley, Pa.; Walter L. Moore, N. J.; Jesse Negus, Agent, Ia., \$8 for Wm. D. Branson, Elias Crew, Mary M. Edmondson and Clarkson T. Penrose; George Lippincott, N. J.; Sarah L. North, Phila.; Charles Jones, G'n; Comly B. Shoemaker, Pa.; Josiah W. Cloud; Henry B. Leeds, Agent, N. J., for Amos Ashed; Dulan & Co., England; R. J. Dutton, N. J.; John W. Hilyard, N. J.; Clarkson Hodgkin, Kans.; A. J. Smith, Agent, Kans., \$4 for Sarah Ann Hinshaw and Hannah N. Hinshaw; James W. Oliver, Mass.; Jona-

than E. Rhoads, Del., \$6 for himself, George Rhoads and Elizabeth R. Tatnall, Pa.; Ellis Smedley and for Mary E. Ward, Pa.; William J. Smedley, P. Andrew Roberts, Idaho; David Heston and for Ch. B. Heston, Frankford; Amelia Smith, O.; Mary Branson, Phila.; Elizabeth D. Meredith, Pa.; E. Paddock, Mass.; Wm. Harvey, Agent, Ind., for Ru Ann Stanton; C. I. Hayes and for Albert Hayes, O.; Seth Shaw, Agent, O., \$24 for himself, Hannah Blackburn, Nathan M. Blackburn; Charles Blackburn, J. Blackburn, Job Huestis, W. M. Hall, Jesse Edgerton, J. Howard Elgerton, Phebe Ellyson, Nathan Kirk and Theophilus Morlan; Wm. Stanton, Agent, O., \$14; John Bundy, William Bundy, T. Clarkson Bundy, Wash., Mary P. Dawson, Mary P. Doudna, Samuel Smith and Ann Eliza Wilson; John S. Fowler, Age Pa., \$36 for Deborah G. Brinton, Sybilla Starr Cope, Debbie E. Cope, David Cope, Wilmer Cheyney, Thomas Forsythe, Susan Hibberd, George B. Mellor, G. Rhoads, Deborah C. Smedley, Edward Savery, Th. B. Taylor, Mary Ann Taylor, Deborah J. Windle, Hannah Webb, Mary E. Webb, Paschall Worth and Phena S. Yarnall; Sidney Garrigues, Pa.; Henry Newton, England, 10s.; Robert R. Hulme, Gtn.; Abigail C. Furman, Phila.; B. V. Stanley, Agent, Ia., \$6; Thomas Thomasson, Hannah W. Williams and G. Young; James H. Moon, Pa., \$6 for himself, Ever Moon, Minn., and Dr. W. W. Moon, N. Y.; Milt Mills, Ia.; John S. Fowler, Agent, Pa., for Edw. Brinton; Maria S. Reeve, N. J., and for Richards S. Reeve, Joshua Brantingham, Agent, O., \$8, Charles Gamble, Griffith Dewees, George G. Megr and Martha Harris; George S. Hutton, Phila., \$6, himself, Phebe Hutton and George Pandrich, P. John H. Webster, Jr., Lydia S. Webster, George Webster and Albert Webster, Phila.; John Woolm: Pa.; Barclay R. Leeds, Phila., \$8, for himself, Dan L. Leeds, Tenn., Amelia Leeds, Va., and William Leeds, Oregon; Phebe E. Hall, Agent, O., \$8, Elisha Doudna Jesse D. Hall, Maria Hartley and Hannah A. Webster.

Remittances received after Third-day noon will appear in the Receipts until the following week.

NOTICES.

FRIENDS' LIBRARY will be open on the 30th of Eighth Month, from 3 to 6 o'clock, P. M.

FRIENDS SELECT SCHOOL will re-open Ninth Month 20th. For printed circular or other information, dress J. HENRY BARTLETT, *Sup't*, 140 N. Sixteenth Street.

WANTED, by a young man about eighteen years of age, a graduate of Westtown, a position as a clerk or assistant bookkeeper in a business office. Address Box 245, Haddonfield, N. J.

WESTTOWN BOARDING SCHOOL.—The next term will commence on Third-day, Ninth Month 7th. Application for admission of pupils should be made to WILLIAM F. WICKERSHAM, *Principal*, Westtown, Chester Co., Pa.

WANTED.—The Committee who have charge of the Boarding School for Indian Children, at Tunesa, New York, desire to engage the services of a Friend to assist in the management of the farm, and have care of the boys while engaged at farm work. Application may be made to AARON P. DEWEES, 1516 Sellers St., Frankford.

JOSIAH WISTAR, Salem, N. J.
JOHN G. HAINES, Malvern, Pa.

The same committee also desire to engage a woman Friend to take care of the boys when out of school and not engaged at farm work. A person of middle age preferred. Apply to CAROLINE C. SCATTERGOOD, West Chester, Pa.

SARAH E. SMITH,
1110 Pine St., Philadelphia.

DIED, Eighth Month 2nd, 1897, at the residence of her sister Susan Williams, of Edenderry, JANE MEAD, of Newbridge, County Kildare, Ireland, in the seventh year of her age. An elder.

—, at her home near Harveyville, Kans., Eighth Month 13th, 1897, PHEBE G. PALMER, wife of the late William Palmer, in the seventy-sixth year of her age. This aged Friend who was ever firm in the Truth professed by early Friends, was a beloved member of the elder of Cottonwood Monthly Meeting of Friends, Ia.

THE FRIEND.

A Religious and Literary Journal.

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Searching Among Old Papers.—No. 4.

COPY OF AN ACKNOWLEDGMENT, SEVENTH MO.
27th, 1784.

"To the Monthly Meeting of Friends for the
Northern District:

"*Dear Friends* :—Having had my education among the people called Quakers, but not being convinced of the sufficiency of the Divine Instructor in my own mind, have gone contrary thereto; and through temptation and distress have sought relief by joining another religious society, and consented to the administration of water baptism, which I now believe not essential to salvation, nor the one saving baptism necessary for all to experience, which is spiritual, being convinced that Christ, the end of all types and shadows, is by his inward appearance calling us to the enjoyment of the substance, and not finding that peace of mind which I, at the time, expected therefrom, I am free to acknowledge my error, and hope, through Divine assistance, to be kept so near the Teacher that cannot be removed into a corner, as to merit the approbation of my friends, and experience peace in my own mind.

"From your friend,
"ABIGAIL R.—."

TO THE MEETING FOR SUFFERINGS IN LONDON:

"*Dear Friends* :—Under feelings of renewed concern, that as a religious body, raised up, we firmly believe, to hold to the world an unwavering testimony to the spirituality and purity of the Gospel of Jesus Christ, are we led to salute you, as brethren beloved in the Lord.

We have felt our minds under exercise, that the members of our Society, however widely separated by distance of location, may, through watchfulness unto prayer, witness preservation on that foundation against which the gates of hell shall never prevail. On this blessed and sure foundation we remain settled in the conviction that our primitive Friends were, with an outstretched arm gathered. To them, as to the primitive believers in the Lord Jesus, we believe with pertinency may be applied the apostolic salutation, "Now, ye are therefore no more strangers and foreigners, but fellow citizens with

the saints, and of the household of God, built upon the foundation of the prophets and apostles, Jesus Christ himself, being the chief cornerstone; in whom all the building fitly formed together groweth into an holy temple in the Lord.

We have been led at this time to view the great importance of faithfully maintaining the various testimonies which have been committed to us to bear, both as respects the welfare of our own religious Society, and the advancement of the kingdom of our dear Redeemer in the earth. And much have we desired that in every part of the heritage we may be found holding fast the profession of our faith without wavering; evincing that "One is your Master, even Christ and all ye are brethren," that through us there may continue to be upheld a united and harmonious testimony to the Truth, as it is in Jesus, not only exemplified in the faithful maintenance of the spiritual views of the doctrine of Christ, but recommended in its practical effect on our life and conversation.

It is with regret and sorrow that has often covered our minds, of recent time, in the consideration that writings have been put in circulation, the tendency whereof is to weaken the faith of our members in the soundness of the Christian doctrine and practice into which our dear forefathers by the light of Truth were led.

A pamphlet of this description which has been twice reprinted in this country (once within our own limits), seems to us strikingly calculated to produce this effect, and to which we desire to draw your attention. It is entitled "Brief Remarks on Impartiality in the Interpretation of Holy Scripture," bearing as its author the name of Joseph John Gurney, a member of your Yearly Meeting.

Our profession is weighty, and demands our serious attention, that we may be found answering the end for which we were gathered together in the beginning.

The present is an age of much speculation, and a great propensity prevails to write upon religious subjects, in a way to suit what is called the religious world, better than the plain manner in which our worthy predecessor did, so as to be in great danger of losing a relish for the doctrines themselves. We would therefore in brotherly freedom suggest to you the propriety of a more complete guard being placed around doctrinal works that may be published.

In conclusion, dear Friends, we cannot refrain from expressing the desire that pervades our minds, that, as members of the same household of faith, we may in every department be found so walking by the "same rule and minding the same thing," that we may realize a growing up unto Him in all things who is the Head, even Christ.

With the salutation of love we remain your friends and brethren.

Signed by direction and on behalf of the Meeting for Sufferings of Ohio Yearly Meeting, held at Mount Pleasant, the fifth of Ninth Mo., 1842.
JOSEPH EDGERTON, Clerk.

On the settlement of Pennsylvania, Friends were early impressed with a religious care to walk wisely before the natives of the land, giving them no occasion of offence or cause of reproach, which might bring a blemish on the Truth they professed, and as the supplying those people with spirituous liquors was observed to have a pernicious effect, they not using moderation therein. The following advices of our Yearly Meeting on that subject are extracted in order to set forth the concern of Friends to caution the members against supplying them with such liquors, also against settling on lands which had not been first purchased of them by those properly authorized for that purpose:

1685.—This meeting doth unanimously agree and give as their judgment, that it is not consistent with the honor of Truth for any that makes profession thereof, to sell rum or other strong liquors to the Indians, because they use them not to moderation, but to excess and drunkenness.

1686.—The above advice repeated.

1687.—We give forth this our sense, that the practice of selling rum, or other strong liquors to the Indians, directly or indirectly, or exchanging rum or other strong liquors for any goods or merchandise with them, considering the abuse they make of it, is a thing contrary to the mind of the Lord, and great grief and burden to his people, and a great reflection and dishonor to the Truth, so far as any professing it are concerned.

1719.—Advised, that such be dealt with, as sell, barter, or exchange directly or indirectly to the Indians, rum, brandy or any other strong liquors; it being contrary to the care Friends have always had since the settlement of these countries, that they might not contribute to the abuse and hurt these poor people receive by drinking thereof.

1722.—When way was made for our worthy Friends, the proprietors and owners of lands in these provinces, to make their first settlements, it pleased the Almighty God by his overruling Providence to influence the native Indians, so as to make them very helpful and serviceable to those early settlers, before they could raise stocks and provisions to sustain themselves and families. And it being soon observed that these people, when they get rum or other strong liquors, set no bounds to themselves, but were apt to be abusive, and sometimes destroyed one another; there came a religious care and concern upon Friends, both in their meetings and Legislature, to prevent those abuses; nevertheless, some people preferring filthy lucre before the common good, continued in this evil practice, so that our Yearly Meeting held in Philadelphia in the year 1687 testified "that the practice of selling rum or other strong liquors to the Indians, directly or indirectly, or exchanging the same for any goods or merchandise with them (considering the abuse they make of it), is a thing displeasing to the Lord, a dishonor to Truth, and a grief to all good people." And though this testimony has been since renewed by several

Yearly Meetings, it is yet too notorious that the same hath not been duly observed by some persons; and therefore it is become the weighty concern of this meeting, earnestly to recommend the said testimony to the strict observance of all Friends, and where any under our profession shall act contrary thereunto, let them be speedily dealt with and censured for such their evil practice.

1759.—Near the close of the printed Epistle this year is as follows, viz: "The empires and kingdoms of the earth are subject to his Almighty power; He is the God of the spirits of all flesh, and deals with his people agreeable to that wisdom, the depth whereof is to us unsearchable. We in these provinces may say, He hath, as a gracious and tender parent, dealt bountifully with us, even from the days of our fathers; it was He who strengthened them to labor through the difficulties attending the improvements of a wilderness, and made way for them in the hearts of the natives, so that by them they were comforted in times of want and distress. It was by the gracious influence of his Holy Spirit that they were disposed to work righteousness, and walk uprightly one towards another and towards the natives, and in life and conversation, to manifest the excellency of the principles and doctrines of the Christian religion, and thereby they retained their esteem and friendship. Whilst they were laboring for the necessities of life, many of them were fervently engaged to promote piety and virtue in the earth, and educate their children in the fear of the Lord.

1763.—It is the solid sense and judgment of this meeting, that Friends should not purchase or remove to settle on such lands as have not been fairly and openly first purchased of the Indians, by those persons, who are or may be fully authorized by the Government to make such purchases; and that Monthly Meetings should be careful to excite their members to the strict observance of this advice, and where any remove so contrary to the advice of their brethren, that they should not give certificates to such persons, but use their endeavors to persuade them to avoid the danger to which they expose themselves, and to convince them of the inconsistency of their conduct with our Christian profession.

SERMONS WITHOUT RELIGION.—Many sermons on public occasions in recent times have practically ignored the subject of religion. Recently an address was delivered in Philadelphia by the rector of a church to a number of college students, of which a hearer says that the preacher "is to be congratulated warmly upon the complete success with which, in his discourse, he avoided any reference to religion as a possible factor in the conduct of life. There was, as I recall it, one indirect and not uncomplimentary allusion to God, but this was incidental and quite indefinite, and might have been accepted in a merely figurative sense. It could not rightly have given offense to the most devout heathen in his audience."

This was about the condition of things in the days of Blackstone, the jurist, who, early in the reign of George III. went from church to church and heard all clergymen of note in London. He declared that "he heard not a single discourse which had more Christianity in it than the writings of Cicero;" and that "it would be impossible for him to discover from what he heard whether the preacher was a follower of Confucius, of Mohammed, or of Christ."

TESTIMONY OF DORKING, HORSHAM, AND GUILDFORD MONTHLY MEETING, CONCERNING SARAH C. MUGGERIDGE, A MINISTER, DECEASED.

In commemorating the "work of faith and labor of love," which were instructively exemplified by the life of our dear friend, Sarah C. Muggeridge, our desire is to magnify the power of Divine grace by which she lived her earnest, active Christian life, and by which she was enabled to glorify her Lord and Saviour by the brightness and peace which so eminently marked its course.

She was the daughter of John and Martha Pither, and was born at Arborfield, Berkshire, fourteenth of Third Month, 1829. As a child she was of a serious turn of mind, and was often seen with her Bible in her hand. As she grew in years, the desire for better things continued; yet for a time she failed to find the peace which her soul longed for.

In the year 1855, she was united in marriage with Benjamin Muggeridge, of Warnham, in whom she found a true helper and ready sympathizer in the joys and sorrows of life. For some years they remained members of the Church of England, but after a time, doubts as to the correctness of some of the teaching of that church were aroused in their minds by serious consideration of the rite of infant baptism and the solemn vows made by so-called god-parents.

About this time Sarah Muggeridge was acquainted with a poor woman to whom she had administered relief. The poor woman had been reading the "Journal of George Fox," and she asked Sarah Muggeridge to take charge of it, and return it to the Friend from whom it had been borrowed, saying at the same time, "When I change my religion, I shall be a Quaker," to which Sarah Muggeridge replied, "When you do that, mind, I have done with you." The woman exclaimed, "I am surprised to hear you say that, for you are just like them."

Sarah Muggeridge took the book home, not feeling at all pleased at being told that she resembled the Quakers, of whom she entertained anything but favorable sentiments. But the woman's words were not forgotten, and curiosity to know in what respect she resembled the despised sect, overcame her feeling of repugnance, and she read portions of its contents. What she saw there induced her to read more of it, as opportunity offered, and carefully reading and pondering, she was so much impressed by the views of Christian Truth therein taught, that she was eventually led to acknowledge that the principles held by the Society of Friends were indeed in accordance with the truths of Holy Scripture. When thus convinced, no question of what might be thought of her was allowed to influence S. Muggeridge. This was a marked characteristic of our friend—when once convinced of her duty, no fear of man or dread of being misunderstood kept her from doing it.

She, with her husband, who also had read some of the book with very similar results, sought out the Friends, and began to attend their meetings for worship. The little meeting of Friends at Capel was the one to which they were directed. This was at a distance of six miles from their home, but they felt it right to attend with as much regularity as circumstances permitted. These meetings were at that time frequently held in silence, but were nevertheless often times in which it pleased the Great Head of the Church by his immediate power to comfort and strengthen his seeking disciples.

In 1866, B. and S. Muggeridge made application jointly for membership in the Society Friends. In the letter addressed to the Monthly Meeting conveying this request they say, "The writings of the sorely tried but faithful servants of the Lord, we have been directed by Him whom they found to be their deliverer from the temptations of the world, their light in darkness, their strength in weakness, and the life-bread of their souls, which we had long sought after, but could not find among the forms of national religion." They were received into membership in the autumn of 1866.

It was not long after this that S. Muggeridge felt constrained by the love of Christ to declare to others what the Lord had done for her. Having found the "pearl of great price," she was not content to know the possession of it for herself alone, but it was her delight to encourage others to seek a like blessed experience. Feeling herself called to the work of the ministry, and yielding thereto, her voice was often heard in meetings for worship. Taking her full share in the many duties of a farm-house, and with the pressing cares of a large family, she was nevertheless ever ready at the call of duty, and it was often her privilege and joy to be made an instrument of succor to others. For some years a meeting was held in the farm-kitchen on First-day afternoons, which was attended by a considerable number of the neighbors. To the poor and lonely her sympathies largely flowed, and in her oppressed found a ready helper. Many instances could be given in which she fearlessly defended the weak against the strong—one may be mentioned of a warning given to an oppressor who persisted in cruelly ejecting a widow, a warning which was remarkably fulfilled. At the bedside of the sick and dying, S. Muggeridge was quick to minister, and in this branch of work her labors were often, we believe, greatly blessed. It was her privilege to lead trembling souls to the feet of the Saviour, and to hear expressions of hope and thankfulness from their lips ere they passed away.

In 1879, the Friends of her Monthly Meeting signified their unity with her gift by recording her as a minister of the Gospel amongst the Friends.

In 1881, B. and S. Muggeridge left their farm near Warnham, where twenty-seven years of their married life had been passed. It was a great trial to S. Muggeridge to leave the neighborhood where she had found so large a sphere of usefulness, and the giving up of the little meeting held in the farm-house kitchen on First-day afternoons was a matter of much regret, not only to our friends themselves, but to the considerable number of the neighbors who regularly attended it, and to whom it is believed these meetings were often times of help and blessing. On moving to Pulborough, however, the same earnest spirit accompanied her to her new home, and she was found work ready to her hand.

In 1889, she experienced the great trial of parting with her husband, who was removed by death. His had been a quiet, unobtrusive life, but his consistent Christian course had spoken loudly for his Master, whose he was, and whom he desired to serve.

For four years longer S. Muggeridge was permitted to pursue her active, useful life, though her sphere of service was narrowed by a serious illness, which brought her to the brink of the grave, and from this she only partially recovered. Henceforth her life was that of an invalid. But the energetic spirit still lived, and the invalid's chair was often the busy centre of the home. Although no longer able to go for to

labor in the vineyard, yet to those who visited her in her own home she was often enabled to speak a word for her Lord.

For some months before the close, symptoms of increased feebleness appeared, and in the Tenth Month she was taken seriously ill. Throughout her illness her mind was kept in perfect peace, and to the few who were permitted to visit her during these last days, she would speak of the goodness and mercy of her heavenly Father, seeking to encourage them to put their trust and confidence in Him. Passages of Scripture were often on her lips, and in times of severe pain she was often heard to say, "If ye reign with Me, ye must also suffer with Me."

The last two days of her life she seemed to be living more in heaven than on earth, and she would tell the watchers around her of the bright things she had seen. Shortly before the close she was heard to say, "In thy presence is fullness of joy." She died on the twelfth of Twelfth Month, 1896, aged sixty-seven years.

FOR "THE FRIEND."

"Upper and Nether Springs."

Solomon observes, "All the rivers run into the sea; yet the sea is not full; unto the place from whence the rivers come, thither they return again" (Ec. i: 7), and thus returning with the clouds as chariots, and the wind as steeds, they fall in mist, shower and snow upon the mountain top, and bubble from its side in crystal streams, slaking the thirst of the herds and flocks that peacefully and securely graze upon its sides. The simple child of nature, gazing into the silver bowl, views with innocent delight his reflected form, whilst his little ones gleefully quaff the limpid water, or cleanse their feet in the stream that flows therefrom. Such is truth. "There is no new thing under the sun" (Ec. i: 9). The same Truth springing from the same Fountain, flows forever, from under the altar of God, into the sea of humanity; the same dews and showers, and even snows of God's good spirit rest upon and refresh the heritage of God. Nor does his word return unto Him void, "but it accomplishes that which He pleases, and prospers in the thing whereto He sends it" (Is. lv: 11). From the Fountain from which our fathers drank, we drink. The same beauties of Zion's landscape charm our eyes, and the life which they sought and found, we find. The same song of praise and gladness of heart springs at times from the garden of our hearts, and the Great Husbandman is pleased to accept the same, as the legitimate fruit of his own Spirit. What if, at times it may be, according to our strength, He asks us to follow Him, and suffer with the suffering seed, when we are called to accompany Him, who, when He appeared like one of us was accounted as "a man of sorrows and acquainted with grief," and we are led to 'grieve for the afflictions of Joseph,' even the fruit of this travail of soul is a rejoicing in the Lord. He who so well knew in the hour of his agony, when no hand but that of his Father could alleviate his suffering, that thirst for these living streams of refreshment well knows how to pour out a blessing on the poor and needy who call upon Him.

"O, fear the Lord, ye his saints: for there is to want to them that fear Him" (Ps. xxxiv: 9). Wait patiently and call upon Him, and He will fill the dry trenches with water, and every opposing obstacle shall be overcome. Truth shall triumph, and they who follow the Lamb, He will lead them to victory and to endless glory.

W. W. B.

FOR "THE FRIEND."

Reminiscences.

The following, though perhaps not unfamiliar to many, conveys instruction: A preacher, residing in Philadelphia, had engaged to fill another's place in Camden, both fore and afternoon. Whilst eating his dinner, he informed the man at whose house he was being entertained that he must go back to the city immediately. His host remonstrated, said the notice for the afternoon service had been given out, and it would be a great disappointment, etc. Nothing, however, could induce him to delay. Proceeding towards the river, he felt that he must not take the usual Market Street boat, but go to Cooper's point, and so land at Vine Street—walking up which street and wondering why he was so led, his attention was attracted by seeing a man dragging a small boy along who was crying violently, stopping to ascertain the reason for this. The ruffian let go the child's hand and fled. What was his astonishment to find it was his own little boy, who it appears was being kidnapped. All was now clear, and deep thankfulness filled his heart.

Among the men of mark who were members of the Society on the island of Nantucket was the late David G. Hussey, a man of a remarkably inventive mind. As a dentist, nearly all his tools were home-made, and he used several devices, since patented by others, in his business. One speaking to him of a man who had wrought at perhaps a dozen trades, "I know one," he replied, "who has worked at forty," and as I said, the implements were his own make.

A photographer on the island had exposed for sale his picture. It is as quaint and trim a representation of the ideal Friend as I ever saw, attached is a card on which he has printed the following lines:

"THE QUAKER.

"Just to see him passing by
One would say,
All his thoughts beyond the sky
Dwells to-day.
Ne'er did form more chaste and neat,
Tread the old, familiar street,
With a face as mild and sweet
As the May.

"Be the weather foul or fair,
Warm or cold,
Well kept broad brim doth he wear,
Age untold,
And his suit of sober hue—
Ah! the changes since 'twas new;
See his spotless neckcloth, too,
Neat its fold.

"See his workshop filled with tools
Finely wrought;
His the skill not learned in schools,
Himself taught.
Tireless was that busy brain,
With its shrewd inventive train—
Who shall say its toils were vain,
Yielding naught.

"Ever in his wonted seat
Meeting days.
Silence oft doth seem most meet
For God's praise.
Staunch and zealous for the right,
Still he seeks for clearer sight,
Guided by the inner light
Through life's maze.

"Was this mortal ever thus,
Calm serene.
Did he never crave like us
Life's gay scene.
Was his spirit ne'er possessed
With the demon of unrest,
Would he not when sorely pressed,
Worldward lean.

"Wrapped in many a waking dream,
Oft sits he,
Calmly drifting down life's stream,
Towards the sea.
Wife and babes before him gone,
Yet he seems not all forlorn,
Waiting till the tide at dawn
Sets him free. 1890."

It is generally known that Nantucket was at one time the great mart of the world for the whaling industry, having one hundred sail of ships at sea, mostly those in the North Pacific, but perhaps not so fully that its business was all swept away in a few hours, by a most devastating fire consuming with every store, candle and oil works in the town, all the wharves and ships then in the harbor. Those then at sea, as they came in, were sent to New Bedford to unload, and the whole business was transferred thither. The saving of a part of the town was only effected by blowing up a number of houses.

It is to introduce a remarkable providence interposing for D. G. Hussey's preservation that I have alluded to this. His house was one of those thus destroyed. Before igniting the fuse proclamation would be made that no one might remain in the house, and twice it had unaccountably gone out before reaching the powder, and as they were about trying it the third time, David came down the stairs. Being exceedingly deaf, he had failed to hear the warnings. This time the house was blown up successfully. Who, if in D's place, could but have said, surely the Lord's hand is in this thing.

The following incident is given, not that I approve the act, though as one of our earlier Friends said when asked what he would do in the case of burglary, "It seems likely I should endeavor to preserve my property, and yet be tender of men's lives."

A Nantucket lad was a cabin boy on a merchant or coasting vessel, during the French war, and being overhauled by a privateer, the captain was in his cabin arranging his papers as best he could, when the youth went down and asked if he intended doing anything towards trying to save his vessel. The reply was he did not, as nothing could be done. "Then, sir, will you allow me to try what I can do." Permission being given, he arranged his plan with the sailors. As soon as their enemy came up, they made the vessels fast with grappling irons, when nearly all the crew with their captain at their head, poured aboard, each intent to be the first in securing plunder. As soon as they were busily engaged, the American sprang aboard the French ship, threw off the grappling irons, soon mastered the few that had remained on her. When our cabin boy, seizing the helm, laid her upon her course, and shouted to the Frenchman to follow him or he would blow him out of the water. The young man followed the naval bent of his mind and was very successful as a naval commander.

I was pleased in reading T. Story's Journal something to this effect—have not the book at hand—"Called upon Sir Charles Frazer, rear admirable of the blue. I found him a very worthy, estimable person. We had some interchange of opinions from our differing standpoints, he advocating the use and necessity of armed vessels to clear the seas of pirates, etc." There is still flourishing at Nantucket the "Frazer Free Institute," founded by him as a tribute of remembrance to his birthplace. While upon the subject of it, I will relate what a friend visiting us there told me concerning the manner in which a certain Russel Davis, living at New

Bedford began his ministry. He called upon an elder, T. Rotch, and told him of a concern he had to pay a religious visit to all the families of their Monthly Meetings. T. R. knew not what to do with it, as Russel was not only not a minister but had not even opened his mouth in that way, and so he had put him off, and that from time to time, but R. would still return. At length he said, "And thou wants to visit our members—where didst thou think of beginning?" "I had as lief begin at thy house as anywhere." Thomas could not well help saying that he was free for him to come to his house, which Russel did, and so well was T. R. satisfied with the opportunity that at the close he said, "I am perfectly willing to go with thee to all the families of our meeting." Much interested to know the subsequent history of this man, I found, from a book of memorials, that he had removed to reside within the limits of a small meeting—name I cannot recall—which soon under his ministry grew to be a large and flourishing one, and so continued to his death.

While walking upon the shore with one of our visitors, she gave me a very interesting account of her conviction, as follows: She lived at Providence, R. I., and for a means of living kept boarders. Among these was a member of Society from Philadelphia. He was not plain, nor very consistent, and yet he would read some Friends' books he had with him upon First-days, especially. She said that she often ridiculed him for this, asking what foolishness there was in them, etc., etc., but that one day appearing in a serious mood, he desired her to sit down by him, and wanted to know why she made such sport of the Quaker books. Did she know anything about them? One thing leading on to another, he finally asked, "Well, what are your views in regard to religion," and when she had informed him, he replied, "You need not make such ridicule of Quakers, you are a Quaker yourself; those are Quaker principles you have been advancing," and he ended by telling her that there was a meeting held there, which she ought to attend. This, she said, made quite an impression upon her mind, inasmuch that one day, being near the place, and seeing the Friends going into the meeting-house, she entered also. It proved to be a silent meeting, and she could make nothing of it, it seeming like lost time to her. A second time she tried attending, with a like result. But she wanted to hear their preaching, and so on a third occasion she went, saying to herself, "Well, I will go again to-day, and if they have a silent meeting I will never go near them more."

The first two meetings, as she said, had been nothing to her, but this time, soon after sitting down, a sweet solemnity came over her, under which she was given to see that here was the place in which she should worship her Heavenly Father. She was soon favored to feel a resignation to this, even if it must be in silence. When this resolution was settled in her mind, a woman Friend present arose and had matter very suitable to her state of mind to offer. She had continued to attend, been received into membership, and when at our house was a plain and apparently consistent Friend, even so much so as to draw upon her the animadversions of their members.

Consonant with this is a case mentioned by a concerned Friend in England, from whom I had a letter of a neighbor whose mind was turned towards Friends, and who inquired of one who at least was a nominal member, where their place of meeting was, expressing a desire to attend it.

The Friend told him, but added that their meeting was usually held in silence, which he would probably not like, but that in a few days he would be going to their Monthly Meeting, where there would be "services," and offered to take him along. These proved unsatisfying to the inquirer, who preferred attending at the silent meeting, where my correspondent belonged. In this case also the man became a member, and was so zealous that when the committee on his application visited him, he labored with them on their inconsistent apparel, etc. Thus we see that while the "children of the kingdom" are leaving the principles our forefathers were called upon to uphold, others are and doubtless will be called in for their support.

Before leaving N. E., I may refer to a circumstance told me by a friend there of an acquaintance of his. When the latter was a lad, it occurred that a company of Friends, going to a Quarterly Meeting, and having their dinner with them, asked leave of his mother to come into her house and spread their refreshment upon her table. After doing which they sat for a time in solemn silence before partaking. This it appears was new to the boy and produced a remarkable effect upon him. Ever after he esteemed the Quakers, and had a great desire to be one among them. My friend said the man was then a Methodist preacher, that when in their neighborhood he attended their meeting at Westerly, and at times spoke in them. "If," said he, "I lived where there were Quakers I would surely be one." All this he attributed to that small incident, to the far-reaching effect of which I felt like calling attention. May we let our light shine before others at all times.

Contentment in humble circumstances is well illustrated in the case of a poor Friend living in Wales. He had been on a long visit in England, and entertained at the homes of the rich and great. Some Friends being fearful lest when he got back to his small and comparatively mean cottage, he might feel the change uncomfortably, and requested his companion to notice and inform them of every emotion he might discover. His report was most satisfactory. As soon as the little habitation was caught sight of the old man's countenance brightened up and he exclaimed, "Ah, thou bonny Grey Rigg—I have na seen such a turtle nest sin I left thee."

"To-day be bread and peace my lot,
All else beneath the sun,
Thou knowest if best bestowed or not,
And let thy will be done."

HE LAUGHS BEST WHO LAUGHS LAST.—Not long ago a fire broke out in a Formosan village, and two houses were soon wrapped in flames. One of them was saved, the house of a heathen Chinaman; the owner of the other house is a Christian, who happened to be away from home, and as nobody tried to save his house, it was burned down. There was great laughter among the villagers at the Christian's misfortunes. "That is the worth of your religion," they said to him.

A day or two after, a company of men were seen coming across the fields, and when they got near it was seen that they were laden with tools, wood and articles of furniture. The village was astir. What was it? Who were the men? They were the members of the church to which their Christian neighbor belonged, and had come from their homes, some miles away, to rebuild the house, which they did, while the villagers gaped with wonder. Nothing like it had ever been seen. Such religion could not be laughed at!—*The Little Missionary.*

FOR "THE FRIEND."

HOMeward BOUND.

I'm sailing, sailing, out at sea,
But Father, I will trust in thee;
My bark in safety thou wilt guide,
Across life's stormy, restless tide.

Upon the ocean of this life,
I sail amid its cares and strife;
Oh, keep me safely in thy care,
And hear, oh! hear, my humble prayer.

Dear Father, guide my little bark
In safety o'er the waters dark;
I know not whither thou wilt lead,
But trust, because I love, indeed.

But thou dost know what'er is best,
And in thy wisdom I would rest.
I need thy guidance every day,
Lest I should lose the homeward way.

So let me wait with patience still,
Till thou reveal thy gracious will;
Direct my course by day and night,
And ever guide my soul aright.

Dear Father, bless my voyage through,
For thy sweet will I'll gladly do;
And when life's perils all are past,
Then safely take me home at last.

There in thy heavenly home I'll rest,
With all the saints which thou hast blest,
There with our Saviour to abide,
And drift no more on time's swift tide.

MARTHA SHEPARD LIPPINCOTT
MOORESTOWN, N. J.

Whittier's Barefoot Boy.

"Blessings on thee, little man,
Barefoot boy, with cheek of tan!
With thy turned-up pantaloons
And thy merry, whistled tunes;
With thy red lips, redder still,
Kissed by strawberries on the hill;
With the sunshine on thy face,
Through thy torn brim's jaunty grace."

Everyone is acquainted with Whittier's charming little "barefoot boy," but who knows the original? For there was an original one. He is still living in a part of our country, wild, beautiful and historic, where he was discovered by the poet. On the Western side of Lake George, about twelve miles from the ruins of Fort Ticonderoga, lies the little town of Haverhill stretched along the shore. During the cold winter months the inhabitants pass a quiet, restful time. Their only excitement is attending meeting, going up to the village of Ti for supplies, and hunting down the wild animals. This latter would be excitement enough for a city man, but the Haguaites are used to it and consider it one of their duties, taking turns to kill off the dangerous animals, and trying to destroy the millions of rattlesnakes which infest the mountains. The spring and summer months find these people awakening to a state of semi-excitement as they prepare for their summer boarders; for many people, tired of the city's heat and hurry, have fallen in love with this primitive little town and its magnificent scenery.

In this town and amid these surroundings grew the "barefoot boy," called by his comrades "Cub" Miller. Why he is called thus remains a mystery, but all boys must have some nickname, and "Cub" seems to suit him, as he was stout, strong, and stubby. Cubs were so common up there that the name had no special aversion for him. As for his Christian name it is not known. The appearance and contented life of the "barefoot boy" is accurately described in the poem, but one thing was omitted, and that omission pertains to an accident which happened in his childhood. Whittier's "barefoot boy" is stone deaf. The waters of Lake George

are wonderfully clear in all parts. Logs, stones and weeds can be plainly seen at a depth of thirty feet, and fishes are watched approaching the line before their nibbles are felt. It was the favorite sport among the youngsters to dive for nickels thrown into the water by the passengers on the steamboats as they touched at the wharves. Doubtless this is where Whittier saw the boy as he stood barefoot, carelessly watching the arrival of the steamboat. This amusement was more lucrative than safe to the small boy, but, alas! he dived too often. The shock of the water affected his eardrums, and in a short while the whole mechanism of his ears was destroyed. Since boyhood he has been perfectly deaf, understanding only by the expression on a person's face and the motion of the lips. He used to say that the size of the lips made a great difference, and thick ones were too much for him.

He is at present about thirty-five years old, and in spite of the affliction he appears to have borrowed a little immortality from the everlasting hills. He seems, in many respects, a "barefoot boy" still, as he trudges whistling along the road, hands in his pockets, and hat, if any, on the back of his head. He likes to keep his shoes under the stern of his fishing boat, in case of extreme need, thus keeping to the traditions of his childhood. To see him and to know he is so deaf, one is surprised to learn that he is sole owner of a neat, profitable farm, horse and wagon, wife, and little barefoot boys of his own.

"For, eschewing books and tasks,
Nature answers all he asks;
Hand in hand with her he walks,
Face to face with her he talks."

He knows the haunt of every wild animal in his section, the habits of every bird, the nature of every plant, the momentary swimming spot of every fish, and the approach of every storm. Where could a better guide be found than the "barefoot boy?" He is a good comrade on a fishing party, but the only way to attract his attention, when he is intently watching a fish, is to bang with an oar on the gunwale of the boat; this he feels and looks around to read the meaning on your face.

Whittier's poem, expressing boyish happiness, must have cast its spell over the "barefoot boy," for he still wears his "turned-up pantaloons," still can be heard his "merry, whistled tunes," and still wins all by "the sunshine on his face." May we join our poet in saying,

"From my heart I give thee joy;
Blessings on thee, barefoot boy."

—E. H. P. in *Christian Advocate*.

FOR "THE FRIEND."

The Grace of God, the Key of Knowledge.

"Man's life is a vapor that appeareth for a little while, and then vanisheth away" (James iv: 14). Man himself is but a portion of animated dust, whose days are brief, when "the dust returns to the dust as it was, and the spirit to God who gave it." As an infant he knows but little, and all he ever knows he acquires by learning. Why then should this child of dust be proud, for he that is proud in heart is an abomination to the Lord" (Prov. xvi: 5). That which man learns is he taught, and this he calls knowledge. Man obtains a knowledge of natural things around him, one of mental operations, and one concerning his duty to God and to his fellow-man, together with hopes of eternity. Now as regards this latter knowledge, one which concerns his soul, man could not learn without a revelation from God, accordingly, when man was first created, God was his teacher,

instructing him as they walked together in the garden, where man was placed. But the spirit of evil came and tempted our first parents, who listening to his voice, hearkened thereto, and through disobedience fell from that purity and knowledge of the Holy One. This malignant spirit sought to mar God's work by the ruin of man, for he was the wily enemy of God and man. Man, forewarned, fell, and falling would have been, but for the grace of God, lost forever. For, being joined to sin, the wages of sin, death, was his due. Since man fell, man, by his own wisdom, neither knows God nor the things of God. But He whom God gave to man to be a Redeemer and a Saviour, the same became a teacher. "He of God is made unto us wisdom, righteousness, sanctification and redemption."

Man's capacity for knowledge, like his dwelling-place the earth, is limited. He cannot even search as he would into the heavens which surround him, how much less can he behold Him who framed and governs all to the utmost bound of the universe. It is then only as God is pleased to reveal himself to man, that man obtains a true knowledge of God. Man sinning, died, but God gave his Son to be a new life unto man, as the apostle says of the Word, which was in the beginning with God, and who was God, by whom were made all things that are made, in heaven or in earth; and this word was made flesh, and dwelt among men. Of this Word the apostle says, "In Him was life, and the life was the light of men."

Now to know Him, and through Him to know God the Father, who gave to man his Son, is life eternal. This knowledge is holy, saving, and to be desired above all things. But since to man's wisdom, that of this world, such knowledge is unattainable, we must needs "wait for the revelation of God's Son from heaven," and those who follow the Psalmist's advice, to "Be silent to the Lord, and wait patiently for him" (Ps. cxvii: 7) shall not be disappointed; for the meek will He guide in judgment, the meek will He teach his way."

It becomes men then, "as little children to desire the sincere milk of the word, that they may grow thereby." For this Divine teaching will ever lead into the paths of humility. But to strive unlawfully, and in place of coming to God to be taught of Him, to use men's wisdom to obtain a knowledge of the things of God, is to be taught of men. Such knowledge, being unaccompanied by the work of God on the heart, in place of teaching to be humble, exalteth the creature and not the Creator. "It puffeth up," and its fruits are those of the flesh, as strife, variance, envyings, jealousies and the like.

Jesus, the Great Teacher, sent from God, said, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven" (Luke xviii: 3, 4). Agreeably to this, king David says, "Lord, my heart is not haughty, nor mine eyes lofty; neither do I exercise myself in great matters, or in things too high for me. Surely I have behaved and quieted myself, as a child that is weaned of his mother; my soul is even as a weaned child" (Ps. cxxxi: 1, 2).

Jesus said, "No man can come to me, except it were given unto him of my Father" (John vi: 65); again, "Except the Father which hath sent me draw him, and I will raise him up at the last day" (v. 44). Now God leads men to his Son through repentance for sin, which is not only a godly sorrow for the same, but an earnest,

yea, a vehement desire, on man's part, to be delivered from its power. In his own time, he reveals to man his Son, who teaches and shows plainly of the Father, and interprets truly of the Father's will. Thus said Jesus, "No man knoweth the Son but the Father, neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him" (Matt. xv: 27). Now these revelations which God has made of himself to man, have always been, in and through the spirit, and even Jesus himself, whilst on earth, was only truly known as the Son of God, through the revelation of God's spirit. It is left on record that Christ's forerunner, John the Baptist, only knew Jesus in this manner, and Jesus told Peter, that only so did his apostles truly know him, as being what He truly was, the "Son of God, the King of Israel."

And is not this a merciful provision of our Heavenly Father, so that as regards the knowledge of Him, all men are placed on an equality, learned and unlearned, noble or plebeian, rich or poor, young or old, for God is no respecter of persons, and in every nation, tongue or creed, whoever fears Him and works righteousness is acceptable to Him. His promise to all is, "Seek and ye shall find, knock and it shall be opened unto you," "Draw nigh unto God, and He will draw nigh unto you."

If then, we would come to Him, it must be as little children, willing to be taught by God's grace. This grace ever points to Jesus as the Way, the Truth, the Life. It unfolds to us the truths in Holy Scripture, which were taught by the same grace to holy men of God, for our instruction. It leads us through faith in God and in his Son Jesus Christ, to believe the whole truth of God, and strengthens and establishes us in true wisdom and knowledge. It helps our infirmities, pities our weaknesses, and unites us in tender love one to another. It kindles devotion on the altar of hearts sanctified by grace, and admits the worshipper into the presence of Him, who seeks those who worship Him in spirit and in Truth. As faithfully abode in, such grow up to the stature of men, strong men in Christ, able to overcome the motions of sin.

The grace of God is the key of knowledge, the key to the treasure-house of God. It is in the hand of Him, the King of Israel who sitteth upon the throne of David, who openeth and no man shutteth, and shutteth and no man openeth" (Is. xxii: 22).

W. W. B.

A WELL-KEPT DIARY.—Not long ago, in Europe, a man died at the age of seventy-three, who began at the age of eighteen to keep a diary, which he continued to keep for fifty-two years. It is now published and is a most striking commentary on the life of a mere worldling. His life was not consecrated to a high ideal. In the book he left he states that in fifty-two years he had smoked 628,715 cigars, of which he had received 43,692 as presents, while for the remaining 585,023 he had paid about \$10,433. In fifty-two years, according to his book-keeping, he had drank 28,786 glasses of beer, and 26,085 glasses of spirits, for which he spent \$5350.

The diary closes with these words: "I have tried all things; I have seen many; I have accomplished nothing." A stronger sermon could not be preached than to put this testimony against that of the missionary apostle Paul: "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day" (2 Tim. iv, 7, 8).—*Selected*.

How Insect Pests Annoy Missionaries in Africa.

The Chigger.—The chigger is an African insect to be feared and carefully avoided. It is quite tiny, about the size of a pin-point, therefore requiring sharp eyes to discover it. The chigger's seat of action is under the toe-nail. They get under the skin, lay eggs, and, if you do not detect them before the eggs hatch, you are likely to lose a toe by the secret operation of this troublesome little insect.

There are many natives with missing toes on account of this troublesome creature, and my friend — Smith mentions an African of the Temne country who comes to the mission home for treatment, who has lost his great toe nail and all the flesh back to the first joint.

The Bug-a-Bug.—The bug-a-bug is a troublesome insect of that hot climate. It is especially annoying because it cannot be exterminated. Nothing seems to daunt it. Bug-a-Bug is a small, almost invisible, white insect, a great lover of most kinds of wood, and eats greedily doors, door-facings, window-frames, boxes and in short, everything it can reach. Otherwise it is harmless.

The Driver-Ant.—But among a seemingly endless variety of bugs, flies, and ants, many of them gorgeously arrayed in rainbow tints, the driver-ant is more to be dreaded than any of the others.

The driver-ant inhabits the entire Temne country (which is in ten degrees north latitude, and extends some hundred and fifty miles east from the west coast). This insect, when full grown, is from three-fourths of an inch to an inch long. His body is long and slim. He is largest at the head, "with a pair of needle-like ice-hooks protruding from either side of his head." When he closes them up and clinches them together, he cuts a small gash about a sixteenth of an inch long. If the flesh he gets hold on does not come out at first, he gives a little dig, then closes up with all his might, exerting himself so much, in his energy, that his back parts fly upward, and he stands on his head.

The driver's legs are brown, their back-head and body jet black. When moving in droves they spread out from one to twelve inches wide, and resemble a piece of moving, living beaded lace,—the legs making the network of lace, the heads and bodies the beads. When on the march they seldom spread out more than two inches wide. When one watches them closely he finds them to be thoroughly organized. The larger ones usually act as the generals, captains, and lieutenants. When any disturbance takes place in their ranks, these intrepid leaders are very prompt to act. Take a stick and break their line of march, and immediately the officer that happens to be on the spot runs back over the top of the drove, until he reaches the next officer. This lieutenant then turns and goes back along the line, and very soon the band of soldiers are following their leaders, looking like two small dark streams, one retreating, the other advancing, until they seem to flow together. Then they roll into a ball, after which they break into an insect waterfall, rolling over and over. Sometimes they pile up three and four inches high, and then fall and break. Now the generals go back over the route, inspecting it carefully, inch by inch. If they find nothing to arouse alarm they return, and give orders to move forward, and in a short space of time the entire body of drivers is moving on smoothly again. If, however, the way is still obstructed or molested by some enemy, they search out

a new route, usually making a curve around the place where they have been disturbed.

Very different is their mode of attack. They are very stealthy in their approach, and before native or missionary may be aware, his yard may literally swarm with the advancing lines of this insect foe.

—Smith says: "I have seen them advance in many lines, each one from four to twelve inches broad, and covering a space from six to twelve feet wide. In some places these were not solid. Between the lines there would be three or four inches of space, where there would be only a few stragglers, that had failed to fall into line.

The driver does not travel much in the rain or in the sun. Nearly all his attacks are made at night or on cloudy mornings. They propagate their young while on the march, making underground tunnels to protect them from the sun. Here they deposit their eggs, and leave them to hatch while they move on.

The drivers have attacked our missionary friends several times, but fire, water, and prayers, as weapons against their insect foes, have always placed victory in their hands.

—Smith tells of the drivers, one time, coming on the verandah of the mission-house, where he was keeping a hen with some ten days' old ducklings. The ants attacked them, and came near killing them before Smith was aware of their attack. When found the hen and ducklings were literally covered with drivers. It took lively work to rescue the little ducks, while the hen was entrusted to a native boy, who was told to douse her in a big bucket of water standing near the door. The missionary went on removing the ants from his ducklings, and forgot all about the hen. Two hours later he found her, almost dead, in the bucket of water, where the Temne boy had left her. The hen recovered, and, needless to say, the drivers were dead, although still holding on to their victim with a death-grip.

The driver is said by the natives to fear no foe. The boa and the elephant are alike subject to its cruel attack. These huge animals, caught napping, sometimes suffer death at the hands of this insect army.

Even a person is not safe if a band of drivers enters a room where he is asleep or unable to defend himself. Sometimes they make raids on the natives. At such times the people move out, taking their live stock away with them. They wait until the drivers get ready to come out. Then the natives can move back with the assurance that every living creature in their houses and yards,—snakes, rats, cockroaches, crickets, bugs of all kinds,—has been exterminated during their absence. After all, they are good for something.—*S. S. Times.*

NATURAL AFFECTION BETWEEN METAL AND LIQUID.—A little boy had a silver mug that he prized very highly, as it was the gift of his grandfather. The boy was not born with a silver spoon in his mouth, but, what was much better, he had a mug often filled with what he needed.

One day he dipped it into a glass jar of what seemed to him water, and letting go of it saw it go to the bottom. He went to find his father to fish it out for him. When he came back his heavy, solid mug looked as if were made of the skeleton leaves of the forest, when the green chlorophyll has decayed away in the winter and left only the gauzy veins and veinlets through which the leaves were made. Soon even this slight fretwork was gone, and there was no sign

of it to be seen. The liquid had eaten or drawn the solid metal up particle by particle. The liquid was nitric acid.

The poor little boy had often seen salt and especially sugar absorbed in water, but never his precious solid silver mug, and the bright tears rolled down his cheeks freely.

But his father thought of two things: First, that the blue tint told him that the jeweler had sold to the grandfather a mug that was pure copper for silver; and secondly, that he would put some common salt into the nitric acid, which it liked so much better than silver that it dropped the silver, just as a boy might drop bread which he sought to fill his hands with cake.

So the father recovered the invisible silver and made it into a precious mug again.—*Christian Advocate.*

George M. Eddy, Sr.

The following interesting and instructive notice is recalled by the letter of Richard Estbrook, on page 25 of THE FRIEND for Eighth Month 14th.

From the obituary column of THE FRIEND of Twelfth Month 26th, 1873:

"DIED, at North Dartmouth, Mass., on the thirtieth of Tenth Month last, GEORGE M. EDDY, a beloved member of Dartmouth Monthly Meeting, in the sixty-third year of his age."

This dear Friend was distinguished for a quiet and forbearing disposition, and few were more watchful lest the cause of Truth should suffer from his example or precept, and he thereby become a stumbling-block to others. He was a tender and affectionate husband, a kind and gentle father, ever feeling a deep concern that his children might be brought up in the nurture and admonition of the Lord. He was careful never to allow his business, though often of a pressing nature, to prevent his attending meetings, as they came in course, taking his family with him as much as practicable. He met with many close trials and provings during the late civil war, feeling constrained to bear his testimony to the peaceable principles of Friends in an open manner. More than once the infuriated populace threatened to destroy his place of business, by fire or otherwise, if he did not comply with certain requirements which his peaceable principles would not permit. At one time, having been absent from the city, he was met, on his return, by a delegation of men appointed for the purpose, who said to him, that if he did not close his store during a war meeting to be held that afternoon, it would be destroyed before morning. He was favored with ability, calmness and quietly, but unflinchingly, to remonstrate with them against their proceedings, and to inform them that he could not conscientiously comply with their demands. He who had ever proved a present Helper in every needful time, did not fail him in this time of trial, for he was preserved unharmed, in person and property to the end of the conflict.

Having endeavored to be faithful in his early days, as he advanced in life he evinced an increasing concern to live up to the principles and testimonies of the religious Society of which he was a member, and promulgated by George Fox and his co-laborers at its rise, and for which he felt concerned faithfully to stand through all report and good report, and to strengthen and uphold the hands of those who were brought under suffering for their faithful testimony and allegiance to them, and in the unshaken faith of which he lived and died.

When he had been confined to his bed two

three days, he said to his wife that he believed it to be his last sickness, and he did know that he could be taken at a better time. He had endeavored to live in a state of preparation, and now, through the mercy of God in Christ Jesus our Lord, everything looked peaceful and sweet, and he believed there was a mansion prepared for him. He observed, "There is nothing worth living for, compared with the joys of heaven," evincing that he had been made willing to give up his family, which had caused him a great struggle. He then supplicated most fervently, and after a little pause, said, "A new day begins to dawn; it is already light." Afterward he spoke of his approaching dissolution, and gave some directions in regard to his burial, and said he felt that his work was done. At intervals his voice was several times heard in supplication; in which state he continued until his purified spirit took its flight, we doubt not to the mansion of which he spake as being prepared for him.

FOR "THE FRIEND."

Oak Knoll.

Situated about eight miles south of Medford, in the midst of the desolate waste of swamp and clearing, that once was covered with pines and verdant cedars, is "Oak Knoll."

The fine white and rock oaks that crown this little sand mountain, and the narrow fringe of cedars that skirts the swamp stream flowing by the western edge, are the only trees now standing. Forest fires and charcoal-burners have destroyed, and are destroying, everything else for miles on either side. From a tree-top one seems to be on a little oasis of green in a forlorn desert, the great Atco Swamp on one side, the Atsion meadows on the other.

In the meadows and extending, in one place, clear across them, are curious islands and ridges of firm, dry ground, plainly marked by the growth of trees upon them. These, tradition says, are the remains of ancient beaver-dams. It seems that the work of these persistent little creatures may have made the meadows what they are now, by the periodical flooding, having gradually killed off all the trees, and established the conditions so favorable to the growth of cranberries, which, for many years past, have grown and flourished there, unattended in any way—a natural bog.

And so are all the meadows and swamps, a natural garden, abounding in beautiful and interesting plants and animals. It has been my good fortune lately to spend a week in the neighborhood of "Oak Knoll," and although not on a botanizing expedition, I saw many new plants. The two little droseras, pitcher-plants, habernaras, three polygalas, the common bachelors' buttons and a smaller pink and a white one, scores of little floating and submerged plants and mosses and nymphæ, which, by a little wading, one can gather by the arm-load—all these are easily seen by the unpractised eye. I have no doubt that, if hunting specimens, one could find enough to keep him busy collecting for a week.

Snakes are very scarce, very seldom being seen at all, and then only of such kinds as water and pine-snakes and some of the little adders.

The climate and the water are the greatest attractions, and quite outweigh all the disadvantages of mosquitoes, to which, as to any sort of evil, one soon becomes sort of accustomed. One can bathe or wade about in the swamps, after huckleberries or pussy-paws, for hours at a time, and never think of changing wet clothes

after coming out—cedar water seems, like the ocean water, incapable of causing bad colds.

"THE humble, meek, merciful, just, pious and devout souls," says William Penn, are everywhere of one religion, and when death has taken off the mask they will know one another, though the diverse liveries they wear here make them strangers." Such purified souls (of whom some are to be found in every church organization), are members of a church which knows no sectarian limit—the church universal. Though gathered in different outward folds, their love is to all men, and the Shepherd whom they own is One. They build indeed upon the one eternal foundation of the Lord—upon Jesus Christ, other foundation than whom no man can lay; though their building may be in divers fashions, with much mixture of that which is earthly and symbolical. Yet, so they see (dimly though it may be) beyond the symbol to the eternal substance for which the outward and visible sign stands, they are measurably partakers in that inward and Divine grace which hath appeared to all men and bringeth salvation, and which is their stay amid every tribulation and trial. So, even though the gold, silver and precious stones of a man's building be mixed with some wood, hay or stubble, yet being planted upon the foundation of God, which standeth sure, though the work fail to endure the test of fires and he suffer the loss of his toil, "he himself," says the apostle, "shall be saved; yet so as by fire" (1 Cor. iii. 12-15.)

THE FRIEND.

NINTH MONTH 4, 1897.

The article on "The Indian," published on the first page of our last number is a partial reprint of a tract issued by a California Association. We were pleased with the spirit of kindness and justice which it breathes, and so gave it a place in our columns. Yet we were not unconscious that if it had been written by a *Friend* it would have brought to view more distinctly than it does the one great source of all spiritual growth—i. e., the immediate work of Divine grace on the heart of man.

DISCONTINUANCE OF "THE UNITED FRIEND."

The last number of *The United Friend* contains the following notice of its discontinuance.

With the present issue the third volume of *The United Friend* is completed, and the publication of it will not be resumed for the ensuing year. This decision is not due to any lack of interest in the cause which we have sought to advocate; but because it has seemed that we are free from the requirement which was laid upon us to publish in this manner some of the writings of the early Friends, and other articles in accord with the spiritual principles which they professed, and of which they were faithful exponents. We should gladly continue the prosecution of the work, did we feel that He who directed to the undertaking required further labor of this kind through the medium of *The United Friend*. In the absence of a sense of such requirement, we dare not assume the responsibility of proceeding.

While the number of contributors to our columns has been fewer than we had at first hoped would be the case, yet we have had acceptable matter for publication from members of most, if not all, of the different branches of Friends; and we trust that our periodical has in some measure been an avenue for these to become more closely drawn together in the bonds of that love "which hath no fellow," and in the unity of the faith that

we have sought firmly to uphold—even the leadership of the Lord Jesus Christ in his church; and feelings of gratitude arise that in the conduct of the work help has been extended that man in his own strength could not bestow.

On account of the many who have earnestly expressed a desire that the publication might not yet be brought to a close, it is with genuine regret that we make the present announcement of discontinuance. Nevertheless, we stop under no feeling of discouragement, but on the contrary with renewed trust in the loving providence of God towards his children, and faith in the gospel of our Lord and Saviour Jesus Christ, "which is the power of God unto salvation," and which "shall be to all people." In the Lord's hands is the presentation of his truth, and He will send by whom He will.

This periodical has represented the views and feelings of a portion of the Society which separated from our body in 1827, especially of those whose doctrinal sentiments are in accord with our own, and with those of the Society in its early days. It has been a comfort to us to meet with the evidences which *The United Friend* has furnished that there still is preserved among that people a body of persons who adhere to sound doctrine, and with whom we can feel true unity. The publication of this periodical we believe has had a decided tendency to draw together in the bonds of Christian fellowship those whom circumstances beyond their own control had separated from each other; and to strengthen the feeling that a unity in doctrine, and in submission to the Spirit of Christ in our daily lives is the most effective means of reuniting the scattered fragments of our Society.

It is with regret that we part with this Friendly journal. Perhaps the duty of continuing it in substance may be laid upon some other than its recent editor.

SUMMARY OF EVENTS.

UNITED STATES.—The Agricultural Department at Washington is preparing to make an experiment with a new forage plant which is thought to be adapted to the semi-arid regions of the West. It is the *Bromus Inermis*, a grass which is indigenous to the Russian steppes. An order for two tons of the seed of the plant has been wired to Moscow, in response to a telegram from Professor Hanson, the Department's agent, that he could secure this quantity by taking it immediately. The grass is said to thrive in lands which are too dry for the ordinary forage plants. It is a tall, nutritious plant, and it is hoped will prove to be adapted to the plains region along the bases of the Rocky Mountains.

The Agricultural Department estimates that the increased prices for farm products this year will give the farmers over \$400,000,000 more than they received last year.

The State Capitol of Texas is said to be the largest State building in the United States, and the seventh in size among the buildings of the world. It is a vast Greek cross of red Texas granite, with a central rotunda, covered by a dome 311 feet high. It was begun in 1881, and finished in 1888, having cost about \$3,500,000. It was paid for with 3,000,000 acres of public land, deeded to the capitalists who executed the work.

C. H. Bookout, a full-blooded Indian, has been appointed a station agent at Wilmore, Kan. He once worked as a section hand, but learned telegraphy and educated himself in English.

Judge Acheson of the U. S. Circuit court at Pittsburgh, has declared the Alien Tax law of Pennsylvania unconstitutional. That it is against the fourteenth amendment; opposed to decisions of the U. S. Supreme Court; is an arbitrary measure, and therefore in conflict with the Federal Constitution and laws.

The officers of the Merchants' Association, of New York, estimate that the benefit by the visit of buyers from all parts of the country this fall to New York will approximate \$50,000,000, and say that the benefits to be derived in the future by the extension of the trade are incalculable. The second series of excursions from the territory of the Joint Traffic Association is now well under way.

On the 24th ultimo the value of the silver in the standard silver dollars was 39.66 cents.

The joint conference of coal operators and miners broke up on the 24th ult., without reaching an agreement. The miners' officials refused to recede from their position and demanded 69 cents per ton, pending a settlement by arbitration, while the operators would not concede more than 61½ cents. Later in the day the operators decided to open their mines at once.

Only 1,000 cloakmakers remain on strike in New York, the others having gained the advance of 25 per cent.

A *Ledger* editorial says: "Late reports from Alaska say that the transportation companies have carried to the Klondike diggings hundreds of barrels of whisky, while unable to carry enough provisions to feed the people there through the long Arctic winter. While the reports do not say so directly, they are all worded in such a manner as to justify the inference that the transportation companies are also supply companies, and take their own goods to the Klondike. If so, they will be directly responsible for the suffering and death that may ensue in that region this winter both from a deficiency of food and from a superabundance of intoxicants."

The Government reindeer farm near Fort Clarence, Alaska, in the vicinity of the lower Yukon, now has more than 1,000 animals, and they are multiplying rapidly. The herd was started five years ago. None of the animals have been utilized as yet for any purpose, although it is said that some of them may be put to service in transporting the mails. The *Boston Traveler* now suggests that a certain number of the deer be sold to the seekers after wealth in the Klondike. The revenue derived from their sale, it is argued, would reduce the heavy expenses attending the maintenance of the rest of the herd, and they would be the greatest possible aid to the miners.

The N. Y. correspondent of the *Public Ledger* says: "Astonishing figures are given in the details of the sales of California fruit in this market. It practically all comes over the Erie Railroad from the Pacific coast, and is sold at auction in a room built for that purpose by the railroad on the pier at the foot of Chambers Street. The sales last week amounted to 121 cars, or 3,000,000 pounds in five days. The receipts since May 15th this year have been 851 cars, or 20,424,000 pounds of fruit, an increase of 5,832,000 pounds over 1896, and of 7,800,000 pounds over 1895. Oregon and Washington have commenced to send fruit that will soon be a rival to California. It costs \$360 freight to send a carload of fruit from Sacramento to New York. The season will last until about the beginning of December, and will be succeeded by the orange season. Cherries come first, then apricots, peaches, plums, Bartlett pears, grapes and winter pears. Grapes have only begun to arrive. Regular shipments of California fruit are made by all the American Line steamers that leave this port. The average shipment is about five cars, chiefly Bartlett pears. Prices in England for this fruit have thus far been satisfactory."

A terrific rainstorm early on the morning of the 24th ult., did great damage in the northeastern part of this State.

A forest fire near Anaconda, Montana, has destroyed over 10,000 acres of timber, and is spreading towards the town. Another great fire has broken out in the woods near Georgetown.

A number of the smaller streets of Philadelphia have just had their names changed for the sake of more uniformity and to omit duplicates. Orange Street is now Manning Street, which will interest Friends, whose southern meeting-house is located on it.

Deaths in this city last week numbered 387, which is 47 less than the previous week, and 31 more than the corresponding week of 1896. Of the whole number, 199 were males and 188 females; 91 were under one year of age; 39 died of cholera infantum; 31 of heart disease; 31 of consumption; 23 of diphtheria; 21 of marasmus; 15 of pneumonia; 13 of apoplexy; 13 of inflammation of the stomach and bowels; 11 of cancer; 9 of convulsions, and 8 of Bright's disease.

Markets, &c.—U. S. 2's, 97½ a 99; 4's, reg., 112 a 112½; coupon, 112½ a 113; new 4's, 125½ a 126; 5's, 113½ a 114; currency 6's, 102 a 105.

COTTON was steady with 8½¢ per pound being quoted for middling uplands.

FEED.—Bran was quoted at \$12.00 a \$12.50 per ton for winter in bulk and spring in sacks.

FLOUR.—Winter super, \$3.50 a \$3.75; do extras, \$3.75 a \$4.00; Pennsylvania roller, clear, \$4.60 a \$4.80; do., do., straight, \$4.85 a \$5.10; Western winter, clear, \$4.60 a \$4.80; do., do., straight, \$4.85 a \$5.10; do.,

do., patent, \$5.15 a \$5.35; spring, clear, \$4.50 a \$4.75; do., straight, \$5.25 a \$5.50; do., patent, \$5.50 a \$5.85; do., favorite brands, higher. City mills, extra, \$3.75 a \$4.00; do., clear, \$4.75 a \$5.00; do., straight, \$5.00 a \$5.25; do., patent, \$5.75 a \$6.70. RYE FLOUR.—\$3.00 per bbl. for choice Pennsylvania.

GRAIN.—No. 2 red wheat, 98½ a 99c.
No. 2 mixed corn, 34½ a 35c.
No. 2 white oats, 25 a 26c.

BEEF CATTLE.—Extra, 5½ a 5½c.; good, 4½ a 5½c.; medium, 4½ a 4½c.; common, 4½ a 4½c.

SHEEP AND LAMBS.—Extra, 4 a 4½c.; good, 3½ a 3½c.; medium, 3 a 3½c.; common, 2 a 2½c.; lambs, 4 a 5½c.

HOGS were strong and higher at 6½ a 6½c. for best Western, and 6½ a 6½c. for other grades; State hogs sold for 6 a 6½c.

FOREIGN.—On the 24th ult. Forts Maude and Dundi-Katal were captured by the Afridis. The entire Khyber Pass, leading from Afghanistan into India, is now in the hands of the insurgent tribesmen. Nearly all the garrison of Fort Ali-Musjid has reached Jamrud. It was reported that they had been massacred.

It is reported that the capture of Fort Dundi-Katal was accomplished through the treachery of the Khyber Rifles.

It is asserted that the Ameer of Afghanistan has ordered the faithful to hold themselves in readiness for a holy war.

A column of native troops was sent from Peshawar on the 30th ult. to Kohat. They have orders to force the Kohat Pass if necessary. The Kohat Pass at its entrance is commanded by Fort Mackeson. It runs through the Afridi territory to the British post at Kohat, about forty miles from Peshawar.

Lord Salisbury having suggested that Great Britain, France and Russia jointly guarantee the Greek indemnity loan and control the revenues set apart to meet this obligation, the measure failed through the opposition of Russia and Germany.

Premier Meline, of France, says the agitation for a reduction of the duties on cereals is a political and electoral manoeuvre, which, he added, would aggravate instead of alleviating the situation.

The French Cabinet has decided not to make a change in the grain duty at present.

An Amsterdam correspondent writes that temperance clubs have within the last few years been established by the students of all the high schools of Holland.

The best commentary on the carefulness with which Holland's railroads are managed is the fact that accidental deaths due to the railroads average only one a year.

It is announced that the Spanish Government has full confidence in General Weyler's political and military conduct of affairs in Cuba. Premier Azarraga says the insurrection in Cuba is approaching an end, and if the United States makes any demonstration, Spain will do her duty.

Russia is said to own 30,000,000 horses, or nearly one-half of the whole number in existence. Most of them belong to the peasants of that vast empire.

A despatch from Vladivostok dated Eighth Month 30th states that the first sod in the work of construction of the Chinese Eastern Railroad was cut in Chinese territory near Stanitzapoltavskaya to-day. A number of Chinese authorities were present.

There were 1133 deaths from snake bites and 291 people killed by tigers and other wild animals in India during 1896.

According to foreign papers the success of the proposed University for women in Tokio is now assured. The principal officials and nobles of the empire are greatly interested in the project, and the Emperor and Empress have not only used their influence in its favor, but have contributed a considerable sum of money toward its endowment. About 300,000 yen (\$175,000) will be needed to start the Institution.

Persia exports every year about 6000 boxes of opium, each containing 130 pounds. About the same amount is consumed at home.

At a meeting of the Volksraad of the South African Republic on the 25th ult., President Krueger made a speech in which he declared they could not recognize the suzerainty of Great Britain because it was entirely opposed to the Convention of 1884, by which the relations between the two countries are regulated.

President J. Idiarte Borda, Uruguay, was shot and killed by an assassin Eighth Month 25th during a fête held in Montevideo in celebration of the independence of Uruguay, achieved on Eighth Month 25, 1825.

The owner of Popocatepetl, General Gaspar Sanchez Ochoa, expects within three or four months' time to complete a cable line to the crater. The line will be

used for the transportation of the sulphur to be prepared for the market. It will be made strong enough however, to carry a limited number of passengers.

Salvador, owing to the drop in the price of silver has decided to adopt a gold standard. It is stated that Peru and Mexico are looking to the same change.

According to a St. John's N. B. despatch of Eighth Month 30th, there is a great boom in that color owing to the recent discoveries of coal on the west coast. The deposits are very extensive, and the seam vary in width from 6 to 13 feet.

The quality of the product is believed to be equal to the best Welsh steam coal. Experts pronounce the prospects excellent. Sixty thousand tons are already visible, and it is expected that coal mining will become one of the most promising resources of the island.

RECEIPTS.

Unless otherwise specified, two dollars have been received from each person, paying for vol. 71.

Lloyd Balderston and Geo. Balderston, Md.; Elizabeth Hunt and Priscilla Hunt, O.; Samuel L. Fox, P. Nathan Cope, Fla., \$4, (2 vols.); Edward G. Smedley, Pa.; Thomas E. Smith, Agent, Ia., for John Hoge; L. Roberts, N. J.; Lydia S. Thomas, Pa.; Walter Vail, N. J.; Hugh D. Vail, Cal.; Joseph T. Whitcomb, Del.; John M. Sager, Pa.; William C. Allen, N. Edward Maris, M. D., Phila., \$6 for himself, Alfred Maris and Robert W. Maris; Parker Hall, Agent, C. \$4 for Gilbert McGrew and Oliver W. Binns; Sam W. Bacon, N. J.; Ezra Engle, N. J., \$6 for himself, Josiah P. Engle and Stacy Stiles; C. H. Ogden, P. E. H. Richie, N. J.; Ole T. Sawyer, Ia., \$12 for himself, John Knudson, Iver Olson, Malinda Thompson, Anna T. Tostenson and Sighjorn T. Rosdale; Archibald Crosbie, Agent, Ia., \$22 for Lorenzo Rockwell, Hubert Rockwell, Lewis L. Rockwell, Franklin Rockwell, Daniel J. Peckham, Ole P. Tjossem, Sever T. Christian Thomson, Archibald Henderson, Joseph Henderson and Hugh L. Knowles, N. Y.; Thomas Newby and for Joseph Little, Ind.; George J. Foster, Ill.; Margaret Kite, O.; Mark H. Buzby, N. J.; Her B. Leeds, Agent, for Isaac Powell Leeds, N. J.; J. Bishop, N. J.; Charles Ballinger and Mark B. Wilson, N. J.; Richard H. Reeve, N. J., per Jos. W. Lippincott, Anna Horst, Pa.; Frances Garrett, Gtn.; Thomas Rorke and for George Rorke, Canada; Charles Grishaw, Pa.; James Davis, Pa.

Remittances received after Third-day noon will appear in the Receipts until the following week.

NOTICES.

FRIENDS' LIBRARY will now be open every week day from 3 to 6 o'clock, P. M.

WANTED, by a young man about eighteen years of age, a graduate of Westtown, a position as a clerk or assistant bookkeeper in a business office.

Address Box 245, Haddonfield, N. J.

A YOUNG Friend wishes a position as companion or housekeeper in a Friend's family. Address "Y," Office of THE FRIEND.

WESTTOWN BOARDING SCHOOL.—The next term will commence on Third-day, Ninth Month 7th. Application for admission of pupils should be made to

WILLIAM F. WICKERSHAM, Principal,
Westtown, Chester Co., P.

FRIENDS SELECT SCHOOL will re-open Ninth Month 20th. The Superintendent will be at his office during the two weeks preceding the opening from ten until one o'clock, to receive applications or to give information.

J. HENRY BARTLETT, Sup.
140 N. Sixteenth St.

WANTED.—The Committee who have charge of the Boarding School for Indian Children, at Tunes, New York, desire to engage the services of a Friend to assist in the management of the farm, and have the boys while engaged at farm work. Application may be made to

AARON P. DEWEES,
1516 Sellers St., Frank d.
JOSIAH WISTAR, Salem, N.
JOHN G. HAINES, Malvern, N.

The same committee also desire to engage a woman Friend to take care of the boys when out of school and not engaged at farm work. A person of middle age preferred. Apply to CAROLINE C. SCATTERGOOD, West Chester, Pa.

SARAH E. SMITH,
1110 Pine St., Ph.

THE FRIEND.

A Religious and Literary Journal.

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Searching Among Old Papers.—No. 5.

EXTRACTS FROM THE LATEST MEMORANDA
MADE BY MY BELOVED SISTER, SARAH
WISTAR, WHO DEPARTED THIS LIFE THE
TWENTY-FIRST OF THE THIRD MONTH, 1806.

In the circumstances of my dear mother's life and death I have been favored to feel the fulfillment of a Divine promise made to the righteous: "I will redeem them from the power of the grave." "Oh, grave, I will be thy destruction." And could say with one formerly, "Oh, death, where is thy sting. Oh, grave, where is thy victory." Our holy Lord, by the ministration of His spirit, takes the sting from death, and victory from the grave, so that they have no power over His obedient followers, "and now, Lord, what wait I for; my hope is in thee." This day four weeks was the day of my truly dear and excellent mother's sufferings (as to the body), and the evening of the separation of her purified spirit from its beautiful earthly house, the preparation which Infinite Wisdom had allotted before it could be admitted into the glorious mansions of peace and rest—thither may my soul constantly and unweariedly desire to go—when the earthly house of my tabernacle shall in the appointment of Divine wisdom be dissolved. In the meantime, whatever portion of time, health or riches may be assigned me, may each and all be devoted to the glory of God, the gracious, merciful Giver of all temporal and spiritual good. This sacrifice was accepted by the glorious Author of the saints' faith, and on the afternoon of the day in which this solemn dedication was made, it was the will of our Heavenly Father to visit my beloved sister with a severe attack of the pleurisy. Wisdom which is Infinite smiled from her eyes and mine the issue of this painful disorder, in its first stage; but as she continued ill for several days, her mind was drawn to the God of her life, and she entertained doubts of her recovery; yet as she was in the Divine hand, she expressed no anxiety, and she felt no fear. Every day she requested some portion of Scripture to be read to her, some chapter which it was her daily practice to read after she had breakfasted, believing that they who sit upon the Lord shall renew their strength.

On First-day she desired to have read Psalms cxxv: 1, 2—"They that trust in the Lord shall be as Mount Zion, which cannot be removed, but abideth for ever; as the mountains are round about Jerusalem, so the Lord is round about his people from henceforth even for ever."

Her tender feeling heart was deeply exercised for the true interest of her brothers that this recent separation from the best of earthly parents might have an influence in uniting them more closely to their Father in Heaven. She enjoined brother Charles to see her daily; remarked to him that sickness was not the time in which the work of salvation was to be done, adding, "If mine had been left till now, I should not have been able to do it." Her bodily sufferings were borne without murmuring. Often when I inquired if she sighed from pain she said "No, it is a relief to my feelings, my dear sister." Requested I would not trust in the medical aid which had been administered, as she trusted in the power of God, which was alone able to restore her.

On Second-day her weakness increased, but her faith faded not. In this afflicting dispensation, my soul was bowed before the Lord, and my spirit broken before God my Saviour, and though I saw not with my finite comprehension the issue of this trying event, yet it pleased Divine mercy to stay my soul upon Him, under the certain evidence that our way was not hidden from the Lord.

With thee, O Lord, my covenants were made,
And all my troubled soul on thee was stayed;
My sister's life was in thy holy hand,
And all its issues were at thy command.

Thy powerful arms sustained her drooping head,
And round her pillow was thy glory shed.
Thou saidst afflictions spring not from the dust—
Thy word is truth, and on that Word I trust.

If boundless mercy pours the balm of peace,
The sea subsides, and all its billows cease.
To power supreme for comfort I apply,
And on our Saviour's mercy I rely.

On Third-day my beloved sister was obviously sinking under bodily indisposition. Brightly her lamp burned, and by the light of Divine wisdom it was trimmed and supplied with oil. During the day she frequently interceded for her brothers, that they might use the sword not to slay men's lives, but the sword of the Spirit, that they might be enabled to make war in righteousness against sin in the peaceable principle. In the evening she was favored with a longer interval of ease than at any time during her illness, and as we were tenderly administering as far as Divine wisdom permitted to her relief, she exerted her voice in fervent melody in the following hymn:

How are thy servants blest, O Lord,
How sure are their defence,
Eternal Wisdom is their guide,
The help Omnipotence.

In foreign realms and lands remote,
Supported by thy care,
Thro' burning climes they pass unhurt,
And breathe the tainted air.

Our lives (if thou preserv'st our lives),
Thy sacrifice shall be;
And death (if death should be our doom),
Shall join our souls to thee.

After pausing a few minutes, she added with increased fervor, "Glory be to God, and to Jesus Christ, our Lord, and whatever we have to do, whether in things great or in things minute, let it be all done to the honor and glory of God. Amen." When she had made this humble and sweet acknowledgment of Divine goodness, she desired me to kiss her, and tenderly pressing my hand, requested her love to father, to her brothers and sisters, by name, and to her niece, Lowry Price, enjoining her and all the children of our family to be good. In this instructing and solemn moment her care was extended to the school for the free instruction of female children, having felt in her life, and being confirmed in her last hours, that they were blest who considered the poor. When our father came into the chamber his grief excited my tender feelings, for my dear Sarah's heart was full of sensibility and the ties of natural affection were still unbroken, but under all her trials the Arm of mercy was still extended. She tenderly enjoined her dear father so to live that he, with all the children of the family might be united to our blessed mother, where time should have no end, and after recommending her sisters to keep their minds still, expressing with cheerfulness, "I have nothing to do, and it is well that I have not, for this is not the time to work," adding that neither sickness nor sorrow awaited her in Heaven, whither she was hastening. During this trying night, when it pleases infinite Wisdom to prove me in the furnace of affliction, the fervent supplication of my soul ascended for daily bread, that I might not endeavor to subsist on the manna of yesterday, but daily obtain—through the grace of God—the aid of the Spirit, that the light of the Lord might shine through the dispensation of clouds and darkness with which I was encircled.

On Sixth-day morning my sister expressed with earnestness her fears that we were not willing to resign her, knowing full well how tenderly our hearts were bound together; and how keenly we showed a dissolution of these strong bonds. In a little time she was strengthened in the Lord and acknowledged with gratitude that it was not from any works that she has done, but through Divine goodness she has been thus supported; and calling me to the bedside, tenderly inquired if I could give her up. The power of the Most High was so clearly manifested at this awful moment that my heart was humbled, strengthened and resigned; and I told my beloved sister that I resigned mine to the will of the Lord, as she had resigned her will, so did I mine.

Then my dear Betsey said, "Keep thy mind centred, keep still—this is all I have to say to thee."

Her work was now nearly finished, and her spirit was ready to join the evangelic host, of whom she made frequent mention, and expressed

while she was sick that it was grateful to her to serve the ministers of the Lord when she was able, but now the work must be done between God and her own soul. This morning, for the first time during her illness, she requested that it might please Divine mercy to release her from this life, and to receive her soul into eternal rest.

No articulate sound was heard after this aspiration ascended, and she calmly resigned her life into the hands of her Lord and Saviour, rendering to Him the glory, and sealing the testimony of inspired writers that in the sight of the Lord, the death of his saints is precious. They rest from their labors and their works follow them.

My beloved sister, Sarah Wistar, was endowed by the Giver of all good gifts with a clear and comprehensive understanding, which was cultivated with care, and enriched with treasures of wisdom. The light and use she very early relinquished, and dedicated her time and talents to Him from whom they were derived; her naturally quick temper was subdued by Divine grace, rendering her meek, humble and patient under the varied dispensations of Providence. She was bound to her family in a tender, strong bond, and her filial love could only be exceeded by the love which she bore to her heavenly Father. She was qualified to shine in society, but was constrained to place a guard upon her lips, having obtained the blessing on those who order their conversation aright. She possessed a very cheerful disposition, but all her natural inclinations were chastened by supreme wisdom. Her piety was animated, and her heart enlarged in Christian charity, evincing that love which is the badge of discipleship, and exciting her to honor the Lord with her substance, and with the first fruits of her increase. In her attendance of public worship, she followed the footsteps of our excellent mother. They took sweet counsel together, and walked up to the house of God in company. To me she was an affectionate sister, a tender friend, a useful companion and a bright example, and as it hath been the will of my heavenly Father to resume those blessings which his goodness lent, but humbly do I crave Divine aid to submit to the dispensations of unerring wisdom, that the trials I have sustained in this life may give me an increased portion of faith, that I may be enabled to follow my beloved mother and sister, as they followed Christ, and through each allotment of Providence, whether in life or death, sickness or health, riches or poverty, that Divine grace may be dispensed, and the glory given to God and to Jesus Christ our Lord.

E. W.

SELECTED.

Effect of Imagination.

Not long ago the following story was told me by one of our leading farmers, of another farmer whom he had known intimately, and who lived in the next village.

A gypsy woman begged of him on one of the village club days, and he gave her a piece of tin which had been taken from the top of a soda-water bottle. She, at first believing it to be a sixpence, thanked him most profusely; but afterwards, discovering she had been tricked, turned round and cursed him, telling him that he would die before the year was out.

He was a man of a peculiarly robust constitution; a man who, as my informant described it, had never known a day's illness in his life. He, however, took it so much to heart, that he became positively ill, and as the time for the

completion of the year drew nigh, he became so terrified, and, in consequence, so ill, that he really did die, and on the very last day of the twelve months, although there was absolutely nothing the matter with him but what had arisen from the nervous state into which he had thrown himself.

The Life Story of One Indian.

"I am a real American," declares Dr. Carlos Montezuma, proudly, wishing to thereby declare his origin clearly and unmistakably. As a matter of fact, he is a full-blooded Apache Indian, and an instructor in the Chicago Medical Post-graduate School as well. And the way in which he has attained to his present position reads like a fairy tale.

Twenty-five years ago, when Dr. Montezuma was an Arizona baby of five, and immediately before his tribe, always the fiercest and least manageable of the Indian peoples, capitulated to the government, they knew nothing of white men or reservations. Their initial experience in this line came simultaneously with the Indian physician's first distinct memory of anything. A band of friendly Indians, visiting the camp in which the Apaches were sojourning while gathering the annual crop of wild sunflower seed, which served them largely for winter food, showed to the wilder braves the wonderful articles given them by the officers at the nearest fort, and promised them a similar bounty if they would make a treaty of peace with the government. A tribal consultation followed, and at its close the Apache braves departed for the fort, promising to return in ten days, and leaving the women, the children, and the aged in camp. Several nights later a band of Pimo or Pama Indians swept down upon them, leaving devastation and death in their wake, and when they went away, after burning up the grass huts and killing many of the inmates, they carried all the Apache children with them, to sell as slaves.

Dr. Montezuma, or, to give him his original name, "Wassajah," was among those captured, and he well remembers even now the terror inspired within him by these strange people, looking like his own tribe, but speaking in a different language, as well as his first experience with a horse, a mirror, and a white man. His two sisters were taken into captivity with him, but he lost sight of them after the first day's journey, and never saw any member of his family again.

Wassajah was finally sold for the sum of thirty dollars to Carlos Gentile, a photographer traveling in Mexico, who soon afterward came to Chicago, bringing the little Indian with him, and who was for many years before his death a member of the Chicago Press club. C. Gentile cared tenderly for the child, naming him Carlos Montezuma, after himself and an old Aztec fort near which he purchased the boy. Young Carlos, who entered the boundaries of civilization in 1872, entered the public schools of Chicago, attending the Tilden, Oakland, and several other schools of the city, and was afterward sent, at the age of eleven, to Boston, to receive the balance of the education planned by his foster father.

Soon after this time C. Gentile failed in business and became no longer able to care for his Indian charge. From that time the boy looked after himself, with occasional assistance from kindly disposed friends. Assistance of this nature sent him back on his way to Chicago, but he got no further than Urbana, the seat of the State University of Illinois. Here, by the kindness of W. H. Steadman and others, he remained

until he had worked his way through the public school and a four year's course at the university. Finishing this course, which gave him the degree of Bachelor of Science, he returned to Chicago bringing with him letters of introduction to prominent men, and these letters, together with the friendly interest of William Fuller, John Hollister, and others who had known him during his childhood in Chicago, procured for him a scholarship in the Chicago Medical College.

Here, working and studying upon alternate half days, he completed the required course in five years and became a properly qualified physician in 1889, and immediately took up his practice in this city.

Up to this time, he proudly states, he had had no assistance from or dealings with the government. Shortly after his graduation, however, he was offered the appointment of physician and surgeon to the Carlisle Indian Industrial School, and served the government in this and other capacities for five years. Disapproving of the reservation idea, and thinking to do more for his people by living like a white man, he returned to Chicago at the end of this period, and has since devoted himself exclusively to his practice, which is large and absorbing, and lies entirely among white people. The main distress of his life at the present time is the frequency with which he is mistaken for a Chinaman. In all other respects he has found the life of a Chicago physician exceedingly pleasant.

In person Dr. Montezuma is attractive and handsome, with fine, although rather heavy features of the purely Indian type, a short but well made figure, and wonderfully fine dark eyes. He is an entertaining conversationist, and numbers his friends by the score, although he makes no efforts to push himself into the society of white people.

"It is my belief that it is better to stay in the place which one has found," he says, quaintly, when speaking on the subject, "and if one is needed out of it he will be sought for. My interest in life, outside of my profession, is in the welfare of my people, and I shall do what I can for them."

In pursuance of this idea Dr. Montezuma writes much and often, and always upon the Indian question. His views in regard to the future of his people are strong and unique.

"I would abolish the reservation schools," he says, earnestly, his dark eyes glowing and lighting with his interest in the subject, "and I would replace them with the ordinary public schools. As long as the Indians are shut upon the reservations they will grow up children, remain children, die children, and worse yet—thieves, paupers, and gamblers. Let them associate with white people while still young, precisely as do the children of foreign immigrants, and they will learn to be civilized and self-supporting. Under present conditions they will make very little progress, and will be children forever."—*The Christian Advocate*.

"PUNDITA RAMABAI, well known in this country, is an angel of mercy in the famine districts of India. She has made two tours into the region where the famine prevails most sadly, and has brought out a large number of girls for whom no one cared. It was a serious risk to run, and many of Pundita's friends in Poona were very indignant at what they thought was her rashness and folly. In the midst of the reproaches of friends and the revilings of enemies she held her way, rejoicing to be able through much suffering and self denial to save some.—*Ex.*

For "THE FRIEND."

North Carolina Yearly Meeting—1897.

The Representative Meeting met at High Point at eleven A. M., Eighth Month 3rd, 1897. The same Clerks as last year. Minutes were read of the meetings held since last Yearly Meeting; nothing unusual to note. A Friend proposed to change the name to "Executive," so as not to clash with Friends appointed as representatives to the Yearly Meeting. The disposal of funds from the Tripp Estate, Boston, caused considerable discussion; this money was left by will to North Carolina Yearly Meeting for educational purposes. It was agreed for this year to have the trustees of the Yearly Meeting apportion what was now on hand pro rata between the Quarterly Meetings, with liberty for each to make such use of their share, either by sending a child to Guilford College, or in helping to pay for one or more as they saw best, or in using it if they had Quarterly Meeting schools at home.

At three P. M. the Meeting for Ministry and Oversight assembled with a few ministers from other Yearly Meetings present. A travail of soul was felt and expressed that we might be of those who feed the flock of God, that is amongst us willingly, not for filthy lucre, but of a ready mind, neither as being lords over God's heritage, but being examples to the flock, and when the Chief Shepherd shall appear ye shall receive a crown of glory that fadeth not away.

James R. Jones handed in minutes from his Monthly and Quarterly Meetings, liberating him to attend London and Dublin Yearly Meetings, and for other service, with which unity was expressed by several. One Friend objected, as he believed there were Friends present who had heard J. R. Jones not long ago discard the doctrine of the inward light as taught in the Bible and professed by Friends, and that he could not see how any one denying this true Source and Spring of all Divine illumination could truly minister of Divine things, that we did not believe in any natural light, for if Adam and Eve, with innocence and purity, full grown and fresh from their Maker's hands failed in the Garden of Eden to resist temptation, with all their advantages and fell, how could they transmit to us their descendants power to overcome sin, which is the sole prerogative of Christ, the second Adam, the Lord from heaven, who came to put an end to sin, destroy the works of the devil, and bring in everlasting righteousness.

However, the Meeting of Ministry and Oversight endorsed J. R. J.'s minutes and the Yearly Meeting at large did also. One Friend stated that if J. R. J. denied Friends' doctrine of the inward light of Christ, he would sooner give approval to a Hicksite, and another Friend said that his natural disposition would lead him to acquiesce, but no light spiritually shone on his concern. There was considerable expression from time to time about hiring ministry, one Friend stated that he heard J. B. B——, of London, say there was no such thing in this country as a hiring ministry, to which strong objection was taken, and it was explained that an agreement to preach for pay or support was contrary to our view of the freeness of Gospel ministry. Two members so circumstanced explained how they had contracted for small pay and support.

The Yearly Meeting proper assembled in joint session at eleven A. M., on the 4th, with the Clerks for last year at the table. Quite a number of Friends in the station of ministers and a

few elders were present from other Yearly Meetings, whose certificates were read. Among them were two women. They were all welcomed.

The London general Epistle was read, and one from Philadelphia, breathing a spirit of love and a faithful inculcation of the principles of Truth professed by us agreeably to true and vital Christianity. A Friend said that he had previously read it carefully and was prepared to endorse it in every particular. Several others expressed their satisfaction and unity with its contents, and it was directed to be minuted and the Clerk to acknowledge its receipt.

A Meeting for Worship was held at two P. M. Fifth-day, again met, and the representatives reported the names of L. L. Hobbs for Clerk, with Josiah Nicholson and Walter White, for the men, and P. B. Hackney for Clerk, with Mary E. Cartland and Elizabeth Nicholson for the women, who being approved of, went to the table. Epistles were read from Ohio and other Yearly Meetings to men and women Friends.

A request received from Tennessee Friends, (Friendsville Quarterly Meeting) to join Wilmington Yearly Meeting was referred to a committee for consideration, and at a subsequent sitting they brought in a minute recommending its being complied with, thus transferring about five hundred members to that Yearly Meeting, who with the previous losses by disownment, take away from North Carolina Yearly Meeting such a number as a few years ago asked to be constituted into another Yearly Meeting. The cause assigned for thus leaving us was our inability to possess the land. It was stated that south of them there was a territory from which one thousand members might be added, as well as other fields that Wilmington Yearly Meeting could enter, and which North Carolina Friends were not in a position to attend to. They were let go with expressions of sincere desire for their welfare and regret at their departure.

Sixth-day at ten A. M. Epistles were read from meetings of men Friends, answers to the Queries were read. The large number of Friends cultivating and using tobacco, as reported in the statistical account, elicited painful comment.

In the afternoon the committee who were appointed to consider the minutes from Eastern Quarter requesting to be released from contributing to the evangelistic appropriations on the ground of its tending towards a hiring ministry, reported adversely, and denied the charge, which led to considerable expression, one Friend stating that when in Eastern Quarter he heard of some Friends being willing to pay, but that the conscience of the Quarterly Meeting was educated so that the whole Meeting claimed the deduction. It was proposed that any Friends who felt objection should pay the money for some other purpose to which they felt no objection.

The report of the Blue Ridge Mission asked for an appropriation of one hundred and fifty dollars. Several Friends proposed one hundred dollars, but the former sum passed. It was earnestly pressed on us by an Indiana minister who works with his hands, that all ministers should do the same to obtain things honest in the sight of men for their support.

Seventh-day, the Orphanage report was read and the children placed in the gallery stood up when directed by the matron, and recited or sung as desired. The farm is doing well. One hundred and fifty dollars was appropriated and about two hundred and seventy dollars raised in open meeting.

The report of the year's doing at Guilford

College showed a falling off in pupils and income, though the farm has done very well. There were sixty-five members this year, as compared with sixty-two for last—a very poor showing for our Yearly Meeting.

Remarks were made as to the labor and care of Friends long since passed away to provide for the religious and civil education of the children of Friends, and particularly for the poor; now much of the advantages are not applied to the need of education of poor Friends. It was mentioned how in England and Ireland a very low rate was given for children of the poor, and those admitted who were not in membership paid a higher rate to cover expenses. The accounts furnished do not make it easy to find out the actual cost. It was stated by a former student that there were two Quarterly Meetings that seemed to have their share of the advantages, being near, but more distant Quarterly Meetings derived slight advantages.

M. M. Hobbs gave a touching and interesting report of the girls helped by the Girls' Aid fund, and a collection was taken up in the open meeting for the ensuing year. Mention was also made of a new book entitled: "The Life and travels of Addison Coffin," cost, one dollar and a quarter, recommended to be bought to help the girls. Regret was expressed at the acceptance of the gift of ten thousand dollars from Duke Brothers, tobaccoists, of Durham, former pupils at New Garden. Our advice reminds us that we must account for the mode of acquiring our possessions, and these men having acquired wealth by pushing the sale of cigars and cigarettes, with indecent pictures to aid the sale, many must necessarily have been ruined, and many stimulated in the downward course, and one soul being of more value than the whole world it was felt to be a serious thing, with our strong testimony against the use of tobacco in all its forms, to touch the money so acquired, and it was pointed out that true science exposed the injury to the human frame, besides the loss of spiritual vigor and clearness.

On First-day large crowds attended meetings at nine, then at eleven A. M. Two in meeting-house, one in the grove, and one under the tent, where a loud call was extended to sinners to flee from the wrath to come. At three P. M. a large gathering in the house as well as meetings out of doors. The people conducted well.

Second-day, eleven A. M., commenced to get through with unfinished business. A member from Indiana when recommending vocal prayer said that much harm had been done by Montgomery's well known hymn on prayer as the soul's sincere desire uttered or *unexpressed*, dwelling on the latter word. When he sat down a Friend rose and said, "God alone can teach his people by his Spirit how to pray, knows our wants, and gives the knowledge when to speak and what to say."

Many of the representatives had left, when a Friend brought up the minute of last year appointing eleven Friends to attend a conference at Indianapolis, but not to pay expenses. The meeting was not in a fit state to consider a proposal to pay towards it, and much discussion was elicited, some Friends proposing to have five, some four, some three to go, and to contribute one hundred and fifty dollars towards expenses. It was explained that the year before, when Friends attended, the Meeting had to borrow seven hundred and forty dollars, and part of it still remained unpaid, although we had paid off four hundred dollars during the past year. There were no funds available. We

would lose one hundred and forty dollars by leaving Tennessee Friends go, as their assessment for this year, and J. R. Jones' expenses would be extra. One Friend spoke very strongly against going in debt, knowing there were no funds to pay, but it was carried.

The representatives found when auditing the accounts that two of the Quarters had not paid up for last year, and were heavy in debt, and a clause was inserted in the report to compel them to pay up, and this appropriation will make it harder. If there was money to spare in the treasury, a much better use can be found in helping poor families in the Quarters who need food and clothing, and help to educate their children, and if the principle of paying the expenses of representatives is admitted, those from our Monthly and Quarterly Meetings are far more important.

When the returning minutes for Friends from other Yearly Meetings came before the Meeting, it was remarked that there was an improvement this year, and less disturbance in our religious meetings, still there was lacking that quiet gathering to draw near to God, waiting in spirit and in truth for ability to worship, and giving time for God to speak; this was more or less frustrated when, even before the meeting was fully gathered, a member would rise in the gallery with hymn book in hand, give out and commence to sing a hymn, and call upon the meeting to join in words which they were not truly prepared to utter. The meeting concluded under favor.

A. FISHER.

MEGESSA, N. C., Eighth Month 22nd, 1897.

When Men's Hearts are Hardened.

["We can confidently affirm . . . that God, who out of his infinite love sent his Son, the Lord Jesus Christ, into the world, who tasted death for every man, hath given to every man—whether Jew or Gentile, Turk or Scythian, Indian or Barbarian, of whatsoever nation, country or place—a certain day or time of visitation; during which day or time it is possible for them to be saved and to partake of the fruit of Christ's death."—*Barclay's Apology.*]

So it is, after real offers of mercy and salvation have been rejected, that men's hearts are hardened, and not before. Thus that saying is verified, "To him that hath, shall be given; and from him that hath not, shall be taken away even that which he hath." This may seem a riddle, yet it is according to this doctrine easily solved. He hath not, because he hath lost the season of using it, and so to him it is now as nothing; for Christ uses this expression, (Matt. xxv: 26,) upon the occasion of the taking of the one talent from the slothful servant, and giving it to him that was diligent; which talent was no ways insufficient for itself, but of the same nature with those given to the others. Therefore the Lord had reason to exact the profit of it proportionably, as well as from the rest. So I say, it is after the rejecting of the day of visitation, that the judgment of obduration is inflicted upon men and women, as Christ pronounceth upon the Jews out of Isa. vi: 9, which all four evangelists make mention of—Matt. xiii: 14; Luke viii: 10; John xiii: 40; and last of all the apostle Paul, after he had made offer of the Gospel of salvation to the Jews at Rome, pronounceth the same (Acts xxviii: 26), after that some believed not: "Well spake the Holy Ghost, by Isaiah the prophet, unto our fathers, saying, Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see and not perceive. For the heart of this people is waxed gross, and

their ears are dull of hearing, and their eyes have they closed; lest they should see with their eyes, and hear with their ears, and understand with their hearts, and should be converted, and I should heal them." So it appears, that God would have them to see, but they closed their eyes, and therefore they are justly hardened.—*Robert Barclay.*

[The following poem was recited with much feeling before a literary society by our young friend, Isaac Masters, before his life was suddenly ended by drowning:]

THE GUIDING HAND.

HELEN CHAUNCEY.

When thou seest not the path that lies before thee,
When thou knowest not which way is best to turn,
When the future is with mystery enshrouded,
When the beacon-lights of hope but dimly burn,
When thou waitest for Jehovah's voice to tell thee
What to do, as thou dost tarry day by day,
In thy tent door standing, watch the cloudy Pillar,
Till it move before thee, pointing out the way.

If it rest in glory on the tabernacle,
Thou must keep his charge in faith and patience still—
God is guiding thee, and his eternal purpose
May involve the losing of thy selfish will;
For his love for thee is greater than thou deemest,
And his faithfulness for thee can never fail;
In thy tent door standing, watch the cloudy Pillar;
Let no doubts of Him thy steadfastness assail.

Since thou hast the Lord Jehovah for thy leader,
Thou canst surely leave to Him thy destined way;
He will soon fulfill the pleasure of his purpose
If thy heart and will are ready to obey.
Let no time seem long to thee. He keeps thee waiting
Out of his Almighty love, and soon or late,
In thy tent door standing, thou shalt see the Pillar
Moving on, when thou, at last, has learned to wait.

AN EVERY-DAY HOMILY.

BY M. A. MAITLAND.

If we are in doubt about it,
If it is not clear to view
That the thing we think of doing
Is the thing that we should do;
Be it what our hand intendeth,
Be it what our lips would say,
With a brave and honest effort
Let us put the thing away;

If we heed the urgent pleading
Of that inward undertone,
We may find its voice the sweetest,
Yea, the dearest we have known;
But if all our plans pursuing
E'en as though that voice were dumb,
Some wrong word or deed may follow
That will mar the years to come.

Strength is ever born of action,
Strength of arm, and strength of will,
Strength to forge the links that fetter,
Strength to break the bonds of ill!
Strong temptations oft resisted
By-and-by will lose their power;
Yielding, we our peace may barter
For the pleasure of an hour!

If we are in doubt about it,
If it is not clear to view
That the thing we think of doing
Is the thing that we should do;
Seeking not our friends' approval,
Fearing not what some may say,
Let us without hesitation
Put the doubtful thing away.

—The Mennonite.

IS THE SECRET DISCOVERABLE?—It is to be found not in the natural man, but in the spiritual. They are men and women of heart-power; they have souls full of Christ; they are vessels whom He has filled; their sufficiency is not in themselves, but Him. Abiding with Him is the prime and controlling source of their success.

FOR "THE FRIEND."

A Letter from Indian Women.

In a late number of THE FRIEND a letter was published addressed by women Friends to the Indian women of the Seneca Nation, who reside in Western New York. The following written by Indian women to Friends, about a century ago, it is thought will be interesting as showing the impressions made on their mind by the influences of Divine grace, and the kind feelings which the labors of Friends at that time had produced.

NEW YORK, STOCK BRIDGE,
Sixth Month 23rd, 1797.

DEAR SISTERS:—We take this opportunity to inform you, that we have been very happy to see our worthy Friends, Thomas Eddy, Thomas Titus and Gideon Seaman, who have given us council, which do much good on our minds; we thankfully accept of their good words, for we believe they are children of light, and the words they spoke flow from love.

Sisters, we will also inform you, that we, and a number of our sisters of this nation have these several years past been endeavoring to follow the good path which leads to everlasting happiness, and that we have experienced in degree, the love of Jesus Christ, who died for such sinners as we are.

Sisters, as we find that these Friends who gave us good council, are true men, so we believe that you also are true sisters in the Lord. Therefore you would be willing to hear from us, though we are poor people, commonly called by the white people, squaws. We are rejoiced to find that the Friends have such love which maketh no distinction.

Sisters, we have religious meetings twice every week to seek after the way of the good Spirit, and have at times been comforted by Him who searcheth all the hearts. Although we have never seen any of you, yet let us join hand in hand to serve the Lord Almighty, who is able to put such weapons in our hands, on our minds, to withstand all the temptations of the evil one, and that we may be able to hold on to the end, when we shall join to praise our Saviour to all eternity.

Farewell,

CATHARINE QUANQUACHMEE,
ESTER LITTLETON,
MARY JAUKNOMIER,
ELIZABETH JOSEY,
LYDIA HENDRICK,
CATHARINE QUINNEY,
MARY HOLMES,
MARGARET QUINNEY, and others.

To Hannah Eddy, Martha Titus, Elizabeth Seaman, and our other sisters, people called Quakers, of the State of New York and elsewhere.

These Stockbridge Indians were of the Houtonick or Mohegan race, and had formerly lived near Stockbridge, in Berkshire Co., Mass. The tract which had been granted them there, had been divided in 1750, and afterwards held by them in severalty, and they made citizens. It was in the course of about thirty years much of their land had become the property of their white neighbors, and they were induced to move and accept an invitation of the Oneida to live with them upon their reservation in New York, where they were also associated with the Brothertown Indians, the remnants of various New England tribes.

Friends of New York Yearly Meeting

came interested in the welfare of these Indians, and in the summer of 1797, Thomas Eddy, of New York City, accompanied by Gideon Seaman and Thomas Titus, paid them a visit. In a letter which Thomas Eddy addressed to the Committee of Philadelphia Yearly Meeting, then under appointment to assist the Indians, shortly after his return, he mentioned several interesting particulars respecting these Indians, among which are the following:

"Many of the men are sober and well disposed, and among the women are some remarkable religious characters, with whom we enjoyed very great satisfaction. Our Committee often expressed their surprise at finding such women among Indians. We had an opportunity with several of the women by themselves, and they mentioned to us with much diffidence, a great desire they had to see some of our women, but as that might not be soon, they said they wished to write to them, provided we thought it would be well received. We told them we had no doubt it would, and encouraged them to write freely what they had to communicate. We then left them by themselves, and next morning they brought us an epistle." This epistle is that above given.

The Stockbridge and Brothertown Indians, had good lands and fine farms in New York State, but in 1824 removed further west, and a portion of them finally found a home near Green Bay, Wisconsin, where it is believed some are now living.

G. J. S.

FOR "THE FRIEND."

History of the Inquisition.

Henry Charles Lea, who for many years has pursued investigations into the history of the church in the middle ages, a few years ago published in three octavo volumes the result of the investigations into the origin and development of the Inquisition.

In ancient times the bishops were in large measure independent of each other, but gradually the Roman See obtained supremacy over the others, and held an almost undisputed authority. The foundation of this was the common belief that the intervention of the priest was essential to man's salvation, and that it was in his power to exclude from heaven those who were not his obedient followers. This false doctrine was prolific in fatal consequences, and led to the undue veneration which many still feel towards the ministers of religion, and to the placing of a dependence upon their ministrations, which ought to be given to the Lord alone. For He is the sole Author of our salvation, and when He speaks peace none can make afraid.

The belief that they possessed powers which are really Divine attributes, tended to puff up the minds of the clergy, and give them a sense of superiority over others which tended to destroy that humility which is the proper clothing of the mind of a Christian.

H. C. Lea says:—"Not only did the humblest priest wield a supernatural power which marked him as one elevated above the common level of humanity, but his person and possessions were alike inviolable. No matter what crimes he might commit, secular justice could not take cognizance of them, and secular officials could not arrest him. The same privilege protected ecclesiastical property, conferred on the church by the piety of successive generations, and covering no small portion of the most fertile lands of Europe. Moreover the seignorial rights attaching to those lands, often carried extensive

temporal jurisdiction, which gave to their ghostly possessors the power over life and limb enjoyed by feudal lords."

"Practically the whole body of Christians no longer constituted the church; that body was divided into two essentially distinct classes, the shepherds and the sheep; and the lambs were often apt to think (not unreasonably), that they were tended only to be shorn. The worldly prizes offered to ambition by an ecclesiastical career drew into the ranks of the church able men, it is true, but men whose object was worldly ambition, rather than spiritual development."

The methods by which clerical preferment and promotion were secured were such as to favor the unscrupulous rather than the deserving. Simony was almost universal.

Many of the bishops were engaged in wars. The bishop of Beauvais, when captured by an opponent, complained to the Pope Celestine III. of his imprisonment as a violation of ecclesiastical privileges. When Celestine interceded for his release, king Richard sent to the Pope the coat of mail in which the prelate had been captured, with the inquiry made to Jacob by his sons, "Know whether it be thy son's coat?" to which the good pontiff responded by abandoning the appeal.

It is not surprising that amid these influences many of the clergy became immoral men, licentious, greedy, and oppressors of the people. No one was authorized to preach except the bishops, and they were in general too much engrossed in worldly cares to bestow a thought upon a matter for which they were totally unfit.

It followed as a matter of course that such corrupt and covetous officials lost much of that respect which may at one time have attached to their offices. The popular feeling is well illustrated by the story of an ecclesiastic, who having by an unlucky run of the dice lost all his money but five sols, exclaimed in blasphemous madness that he would give them to any one who would teach him how most greatly to offend God, and a bystander was adjudged to have won the money when he said, "If you wish to offend God beyond all other sinners, become an episcopal official or collector."

Of the state of the church in that dark period, H. C. Lea says: "The Eucharist, the relics, the holy water, the chrism, the exorcism, the prayer, became in some sort fetishes which had a power of their own entirely irrespective of the moral or spiritual condition of him who employed them or of him for whom they were employed; and in the popular view, the rites of religion could hardly be more than magic formulas, which in some mysterious way worked to the advantage of those for whom they were performed."

In the twelfth and thirteenth centuries there was a gradual awakening in Europe from the mental darkness which had overspread the land. Men who exercised their mental powers could scarcely fail to see the absurdity of the supernatural claims of the priesthood. Of the sectaries, one class held fast to all the essentials of Christianity, with antisacerdotalism as their mainspring. Their leading arguments, as one of the Inquisitors states, were drawn from the pride, the avarice and the unclean lives of clerks and prelates. They taught that if the priest was impure, the sacraments administered by him were polluted also.

One of the most prominent of these reformers was Peter Waldo, of Lyons, in the second half of the twelfth century. Diligently studying the Scriptures, he arrived at the conviction that nowhere was the apostolic life observed as com-

manded by Christ. He and his followers entered houses, announcing the Gospel to the inmates; they preached in the church buildings, and everywhere they found eager listeners, for the negligence and ignorance of the clergy had rendered the function of preaching almost a forgotten duty. In their communications they did not spare the vices of the clergy, who soon appealed to the ecclesiastical authorities to protect them from the exposure. About 1190 a disputation was held at Narbonne, in which they refused obedience to the authority of pope and prelate; maintained that all, even laymen could preach, that women may preach; that masses and prayers for the dead are of no avail, and that prayer in bed or in chamber is as efficacious as in a church building. All this was rebellion against sacerdotalism rather than actual heresy.

The doctrine that to good prelates alone was granted the power to bind and loose, was a mortal blow to the whole organization of the church. Their principles were a simple-hearted endeavor to make the Gospel an actual standard for the conduct of daily life; but if universally adopted, they would have reduced the church to a condition of apostolic poverty, and have swept away much of the distinction between priest and layman.

Catharism was a survival of the ancient Manichæism, which taught that all matter and outward things were under the dominion of satan. This led to great asceticism. Its followers cast aside all the machinery of the church. The Roman church indeed was the synagogue of satan, in which salvation was impossible. Consequently the sacraments, the sacrifices of the altar, the interposition of the Virgin and saints, purgatory, relics, images, crosses, holy water, indulgences, and the other devices of the priest for securing salvation were rejected. When an applicant was received into membership he was asked, "Dost thou promise that in future thou wilt eat no meat, nor eggs, nor cheese; that thou wilt not lie nor swear, or do any lust with thy body, or go alone when thou canst have a comrade, or abandon the faith for fear of water or fire or any other form of death?"

Their enemies speak well of their morals—"As for the morals of the heretic, he cheats no one, he oppresses no one, he strikes no one; his cheeks are pale with fasting, he eats not the bread of idleness, his hands labor for his livelihood." No labor was too severe, no risks too great to deter them from spreading the faith which they deemed essential to salvation. They encountered martyrdom with unshrinking zeal. In the Albigenian crusade, at the capture of the castle of Minerve, the crusaders offered their prisoners the alternative of recantation or the stake, and one hundred and eighty preferred the stake.

It was the ignorance, laziness and profligacy of the clergy that opened the way for the rapid spread of doctrines which were regarded as heretical. There even seemed a danger that this revolt would go so far as to endanger the existence of the establishment. In the conflict with heresy there were two courses open. One was to produce such a reformation in the clergy as to remove the principal source of the success of its opponents. But this was an almost impossible task, and it was decided to be more feasible to exterminate by force those who refused submission to the pope and his officers.

The advocates of what were called heretical doctrines were most numerous in Southern France, and Raymond, king of Toulouse, was command-

ed by the pope to drive them from his dominion. Although he does not appear to have favored their sentiments, he was naturally unwilling to exterminate a large part of his subjects and thus weaken himself. To compel his submission, a crusade was preached against him, and many indulgences and favors promised to those who should take part in it. This drew together an overwhelming multitude of people.

It would be an unpleasant task to follow the course of this contest, marked with cruelty, treachery and bloodshed, in which the church leaders acted as veritable emissaries of satan. In the end, the battle of toleration against persecution was lost.

(To be continued.)

For "THE FRIEND."

Reminiscences.

A very remarkable woman in her day was Priscilla Cadwalader, afterwards Hunt. It is said that she had an appointed meeting on or near the site of the battle of Bull Run, and that, in the course of her communication, she brought into view the scene which took place there thirty odd years later. Speaking of the hostile armies, she said: "They would spring upon one another like tigers." And I understand that there were opposing companies, Massachusetts and Louisiana Tigers, so called, engaged in that dreadful conflict. Having an appointed meeting in Indiana, when on a religious visit in that State, she arose with "I am sixty years old to-day, and I will go to the Quaker meeting." He who had that morning uttered those words was, at that time, an infidel, and yet, through the Divine blessing on the preaching of the word, he became an humble believer, the "secrets of his heart being made manifest." In due time he became a member of the Society of Friends, while she, the then favored instrument, fell away from her "steadfastness." "Let him who thinketh he standeth," etc.

I have frequently heard my mother speak of a circumstance, occurring perhaps in her younger days: At the close of a little country meeting, the Friend who sat at the head thereof rose, saying: "There will be an appointed meeting held here at three o'clock this afternoon." This announcement so startled his wife that, unmindful of its impropriety, she could not forbear exclaiming, "Is thec sure, John?" After a pause, John said, "I believe I am sure." Agreeably to John's prospect, the Friends assembled at the hour named, but there was no sign of any one to hold the meeting. However, John, not discouraged, went in and took his seat, the rest following suit. However strong his faith, I suppose the fifteen minutes that ensued must have been exercising, to say the least, to our friend, and doubtless his relief great when the ministering Friend, who had sent forward the notice—which had failed to come to hand—walked in. Being detained unexpectedly, he was late.

Our late worthy friend, Thomas B. Gould, speaking of a meeting he had appointed, said: "I had at last to stand up with these singular expressions, 'Who art thou who quierest, What good can be expected by coming here and sitting down with a small, despised company, who are no better than I am? Indeed, I did not expect to gain anything by coming. I am a moral man, and quite as good as my neighbors who profess a more orthodox faith—but it is a rainy day, and I have nothing else to do?' Having said this much, I saw a smile play over the features of a hard-looking old man, and felt inwardly persuaded he was the man the thoughts of whose heart had been made manifest." It ap-

pears that, upon being informed of the meeting, this man had said, he did not know whether he would come or not; that he was willing to be preached to, but did not like to be preached at. Let us hope that he allowed some softening influence to work permanent good upon his heart.

I was credibly informed by a worthy minister residing in New England, that an elderly woman Friend, living, fifty years ago, on the island of Conanicut, near Newport, was at times prevented from attending the Monthly Meeting by reason of rough weather making the passage dangerous or impracticable, and that on these occasions she would retire to her room, and there sitting in silence, would have a clear sense of what transpired at the meeting.

Like George Dillwyn,

'Round whom oft was thrown,
When gathered to his Master's feet alone,
A secret feeling, felt, but yet unseen,
Where earth-born thoughts dared never intervene.

Under which hidden things are at times made manifest, very many of which the records of our early Friends set forth, only one of which I will here allude to, as related by Sewell:

That Barbara Blaugdon, having a concern towards Henry Cromwell, when Lord Lieutenant of Ireland, and being admitted into the palace, was told that he would come to her. When waiting a while, a company came in, one, finely dressed, taking a seat, and the rest standing, bare-headed, around him. She remaining silent, one asked why she did not do her message to their lord. "When I see your lord, I shall do my message to him." Now, this was a priest, by whom they expected to deceive the Quaker. Presently Henry slipped in, and took an obscure seat, upon which Barbara commenced addressing him.

When an inward intimation is given and disregarded, we are usually left to our own judgment, which is often erroneous. An instance comes to mind of a valued minister, who, at the close of a meeting, was invited by one making a very consistent appearance, to dine with him. Said the Friend, "I felt a secret repugnance to going with the man," but being over-persuaded, he went, and as the minister's wife told me her husband said, "I found him to be a man after my own heart." This person had a very taking appearance and way of conversing, and yet was not long after disowned for immorality, of which he was doubtless at that time guilty. How important for ministers, for all of us, to mind the gentle, and as they may seem, slight, intimations we are favored with.

A Friend, whom I knew well and who lived for a time near where that seer in Israel, Joseph Hoag, spent the last year of his life, said that he had an idea that New Orleans would be a good place for his business. Keeping this in the background, he asked Joseph's advice as to removing there, giving as one reason that he thought it would be well for some Friends to reside there, it might be a means of spreading the Truth, or to this import. Joseph listened a while, and at length said, "Dollars and cents are at the bottom of that. I will have nothing to do with it." And so the project was quashed.

A pleasing incident just comes to mind of two old friends, one of whom called on the other early one morning. They exchanged salutations, "How is thee, John?" "How is thee, Thomas?" Finally the visitor said, "But how is thee getting along, anyway?" To tell thee the truth," said John, "very poorly, indeed. I am sorely tried and very low." "Then," said his friend, with animation, "I thought the devil

was a liar. He has been telling me all night that my friend John don't get discouraged, as I do. So I concluded I would come out and see how it was. I thought the devil was a liar."

They used to tell a story on Nantucket of an old Friend residing there, who was often despondent, probably taciturn at best, but at such times remarkably so. One of his friends going of an evening to visit him at such a time, found him sitting gloomily in his chimney corner when, without going through the ceremony of shaking hands, he pointed to a chair in the opposite corner, as an intimation that he might seat himself in it. After a while he went down the cellar, and returning with a mug of cider and some apples, placed them on the hearth, before, pointing at them with his finger. His visitor helped himself, and after a while, the seal of silence not having been broken, quietly withdrew. Laughing about it afterwards, he said, "I went to see —, had a good visit, was treated to refreshments, and neither of us said a word to any one's disadvantage."

(To be continued.)

For "THE FRIEND."

Important Amendments to the Constitution of New Jersey.

On the twenty-eighth of this (Ninth) month the people of New Jersey will have the opportunity of voting on the following alterations and additions to their State constitution, viz:

Proposed amendment to the constitution relating to lotteries and gambling.

Amend paragraph 2 section VII of article 2, so as to read as follows:

2. No lottery shall be authorized by the legislature or otherwise in this State: and no ticket in any lottery shall be bought or sold within this State, nor shall pool-selling, book-making or gambling of any kind be authorized or allowed within this State, nor shall any gambling device, practice or game of chance now prohibited by law be legalized, or the remedy, penalty or punishment now provided therefor be in any way diminished.

To those Christian citizens of New Jersey who remember the wide-spread evils resulting from the race-track, "book-making" and gambling in Camden and other counties of the State a few years ago, and to all who lament the temptations to vice which the youth are exposed to by pool-selling at liquor saloons, the opportunity to prohibit them by the supreme provision of the Constitution will be hailed with much satisfaction, and it is to be hoped that no voter will permit anything but physical inability to prevent him from attending at the election on the day named and casting his ballot for the above clause.

There is also another Section to be submitted at the same time, authorizing women to "vote" at any school meeting held in any school district of this State in which she may reside or members of boards of education, and all other school officers that now are or hereafter may be elected at such meeting." Women were not eligible for the office of trustee in school boards by a former law of New Jersey, but that law did not give them the right to vote for such officers, and yet in many places it was supposed that both privileges were conferred together, and women have frequently voted at school elections, until a late decision of the courts of the State declared it illegal without a qualifying clause was added to the Constitution. The present one is intended to supply this power.

The right of women to suffrage cannot be denied on any ground that will not apply also

men under a republican form of government, which is founded on the assumption that all citizens have equal claims to be represented in the bodies which govern them. The good policy or public advantage arising from the exercise of the franchise by women, is of course open to question under some aspects of social life, but it seems rather anomalous that the men of this republic should deny to their intelligent and educated wives, daughters and sisters a voice in the enactment of laws that affect them equally with the male sex, and in the choice of their rulers, when they insisted at the close of the late war on conferring the right of suffrage on ignorant men who had just emerged from a condition of slavery.

Many States of this Union have of late years granted to women the right to vote at school elections and to fill the office of trustee or director of public schools. Others extend this right to all elections for municipal or township boards or officers; and even the conservative Parliament of Great Britain has within a short time enacted such a law. Several of the Western States have given women full rights of suffrage, so that public sentiment is gradually tending towards the recognition of equality before the law for all citizens who have not disfranchised themselves by crime. * Can it be doubted that woman's influence if clothed with the right to the ballot would add greatly to the present moral and religious power of the virtuous part of the community in the enactment of righteous laws and the elevation of good men to office, as well as the enforcement of law?

CHARLES RHOADS.
HADDONFIELD, Ninth Month 4th, 1897.

Natural History, Science, etc.

Military Tactics of Animals.—Regular sentries duly relieved at intervals, are employed by so many of the gregarious quadrupeds and larger birds, that their use seems to be rather the rule than the exception. Chamois, wild sheep, ibex, and other mountain antelopes, as well as the guanacos of South America, always post a sentinel. So do seals, when sleeping on the rocks, and the peccaries, the small wild pigs of South America, which are fond of lying in the hollow trunks of fallen trees, are said to leave a guard at the entrance, whose place, if he be shot, is occupied almost mechanically by the next in order within the trunk. This instinct survives even with animals in captivity. When the prairie dogs at the Zoo occupied a small paddock, instead of the cages which are now their home, they always kept a sentinel on duty, though he seldom uttered his warning whistle, having learnt, probably, that the visitors would not come inside the railings. The prairie dogs at the Jardin d'Acclimatation, at Paris, observe the same precaution. Wild geese and wild swans take turns at "sentry go," the former when feeding on land, the latter on the water. Of the former birds, St. John says: They seem to act in so organized and cautious a manner when feeding or roosting, as to defy all danger. When a flock of wild geese has fixed on a field of newly-sown grain to feed in, before alighting they make numerous circling flights, and the least suspicious object prevents them from pitching. Supposing that all is right and they do alight, the whole flock for the space of a minute or two remains motionless, with erect head and neck, reconnoitering the country around.

They now appear to have made up their minds that all is safe, and are contented to leave one sentry, who either stands on some

elevated part of the field, or walks slowly with the rest, never, however, venturing to pick up a single grain of corn, his whole energies being employed in watching.

SUMMARY OF EVENTS.

UNITED STATES.—George M. Coffin, Assistant Comptroller of the Currency, who keeps in close touch with the financial condition of the country from a close examination of the official reports from the national banks, expresses confidence in the immediate future of the general advancement of the business conditions of the country. Notwithstanding the difficulties of the past year, there have been large accumulations of capital by the banks and trust companies. One result will be lower rates of interest for the future. G. M. Coffin believes the United States will soon be independent of Great Britain for her investments.

All the big mills in the City of Manchester, N. H., are now running. The Falls Company, of Norwich, Conn., manufacturers of cotton goods, started up on full time on the 6th instant, giving employment to 500 hands. The woollen Mill of Sampson & Williams, at Fairfield, Me., is to be run on double time, beginning this week.

During the Eighth Month the government receipts were \$19,023,614 and its expenditures \$33,588,047, leaving a deficit for the month of \$14,564,393. The receipts included \$6,987,702 from customs and \$11,193,194 from internal revenue. The heaviest expenditures were on account of pensions, \$28,750,760; civil and miscellaneous, \$21,574,758, and war, \$16,359,611.

The award of the contract for furnishing postal cards to the government during the four years beginning Twelfth Month 1st, is still pending. An estimated aggregate of 2,300,000,000 cards are involved in the contract.

On the 1st instant, the price of silver bullion of the value of the silver in the standard dollar was 39.62 cents.

The 180,000 immigrants who arrived in New York last year brought with them an average of less than four dollars each in money.

Over fifteen hundred union cloak-makers in New York have returned to work, and eight hundred went on strike. The vest-makers expected to be at work by the 9th, at increased wages.

The Chicago Tribune says that Prof. J. H. Trumbull, of Hartford, whose death has just been announced, was said to be the only person who could read Elliott's Indian Bible, which now becomes a dead book in the complete sense of the word.

Judge Ellsworth, at Oakland, Cal., has ruled that a bicycle is personal property and exempt from execution if used by the owner in his daily business.

The official count of the South Carolina primaries for United States Senator shows that McLaurin received 29,250 votes; Evans, 10,690, and Irby, 6,149.

A dispatch of the 6th instant, from Phoenix, Ariz., says that it is expected that work will be resumed in sixty days on the great Rio Verde irrigation enterprise, which is to redeem 200,000 acres of the finest land in the Salt River Valley of Arizona.

Recent investigations by Dr. Linden-Kohl have shown that the principal source of the Gulf Stream is not the Florida Channel, but the region between and beside the islands of the West Indies. At Binioni the volume of this warm water is sixty times as great as the combined volume of all the rivers in the world at their mouths.

Ten saloons in Kansas City were raided by the police on the night of the 30th ult., and \$3,000 worth of liquor was poured into the gutters. Furniture and fixtures were taken to police headquarters to be burned. Seventy other saloons are to be raided.

A dispatch of the 4th instant, from Seattle, Wash., says: "All efforts to break the blockade at Skaguay have failed utterly. Advice received by the steamer Rosalie, which left Skaguay Monday last and arrived here to day, state that when the trail was opened Monday morning, 2,000 men and horses were striving to get over. Soon the path was in as bad a condition as it was before being repaired. When the road had been corduroyed over the miry places the logs slipped out and horses went floundering in the mire, many of them never to emerge."

The Alabama, Mississippi and Louisiana Boards of Health have declared the disease prevailing at Ocean Springs, Mississippi, to be yellow fever. A quarantine against Ocean Springs has been established by other cities. On the 6th instant there was one death from yellow fever in New Orleans.

Deaths in this city last week numbered 399, which

is 12 more than the previous week, and 37 more than the corresponding week of 1896. Of the whole number, 209 were males and 190 females: 100 were under one year of age; 37 died of consumption; 36 of cholera infantum; 33 of heart disease; 20 of marasmus; 18 of old age; 18 of inflammation of the stomach and bowels; 17 of pneumonia; 17 of diphtheria; 13 of apoplexy; 13 of cancer; 13 of convulsions; 11 of intonation; 11 of nephritis; 11 of typhoid fever; 10 of whooping cough and 10 of Bright's disease.

COTTON.—Middling uplands were officially quoted at 7½c. per pound.

FEED.—Bran was quoted at \$12.50 a \$13.00 per ton for winter in bulk and spring in sacks.

FLOUR.—Winter super, \$3.40 a \$3.65; do extras, \$3.65 a \$3.85; Pennsylvania roller, clear, \$4.50 a \$4.75; do., do., straight, \$4.75 a \$5.00; Western winter, clear, \$4.50 a \$4.75; do., do., straight, \$4.75 a \$5.00; do., do., patent, \$5.00 a \$5.25; spring, clear, \$4.35 a \$4.60; do., straight, \$5.10 a \$5.40; do., patent, \$5.50 a \$5.65; do., favorite brands, higher. City mills, extra, \$3.65 a \$3.90; do., clear, \$4.60 a \$4.80; do., straight, \$4.80 a \$5.15; do., patent, \$5.65 a \$5.85. RYE FLOUR.—\$3.00 per bbl. for choice Pennsylvania.

GRAIN.—No. 2 red wheat, 98½ a 98¾c.

No. 2 mixed corn, 35 a 35½c.

No. 2 white oats, 25 a 26c.

BEEF CATTLE.—Extra, 5½ a 5¾c.; good, 4½ a 5c.; medium, 4½ a 4¾c.; common, 4½ a 4¾c.

SHEEP AND LAMBS.—Extra, 4½ a 4¾c.; good, 3¾ a 4c.; medium, 3½ a 3¾c.; common, 2½ a 3c.; lambs, 4 a 6½c.

HOGS.—6½ a 6¾c. for best Western; others, 6½ a 6¾c., and 6c. for State.

FOREIGN.—The Jackson Hainesworth expedition to the Arctic region, has returned to London. Exploration of Franz Josef Land, revolutionizes old ideas of that territory. The mass of land is replaced with islands. North of these is an open sea, named Victoria. Gillie's Land is non-existent, the explorers being convinced there is no great land northwest of Franz Josef Land.

A note was posted in the Bank of England, on the first inst., to the effect that the sales of bills of exchange on Calcutta, Bombay and Madras had been suspended for a period of not less than ten weeks. The Daily Telegraph says the Council may refuse to draw altogether, thus sending exchange up to the gold point and render possible the establishment of the gold standard in India.

Great Britain has 1,200,000 more women than men. Colonel Gordon's column of troops from Peshawar has arrived at Kohat without having met with any opposition upon the part of the insurgents.

The government has sanctioned the sending of a large expedition against the Afridis. General Lockhart, commander-in-chief in the Punjab, will command the expedition.

The admirals in command of the fleets of the Powers in Cretan waters were to raise the blockade of Crete on the 10th inst., the insurgents having accepted an autonomous form of government.

The failure of the potato, hay and corn crops in most of the districts in Ireland has resulted in the gloomiest outlook for the winter. The chairman of the Michaelstown Board of Guardians, at a meeting held by that body on the 2d, declared Ireland is on the verge of a great agricultural crisis, and that numbers of ratepayers will be compelled to go to the workhouse.

The price of bread is raising slowly in London, and there also the outlook for the winter is of the gloomiest kind. That city requires 70,000 quarters of foreign wheat weekly, independent of flour, and during Eighth Month less than 35,000 quarters arrived per week. Not one-tenth of London's bread is made from English flour, and the bakers assert that, with flour at the present figure, the loaf of bread at 5½d. (11 cents) will send them into bankruptcy.

The hop crop is below the average. The picking, which is in full swing, has produced the usual pauper invasion of Kent, and has been marked by greater distress than usual. The workhouses and police stations of that county are filled, and there have been several deaths from exposure in the fields and hedges during the recent storms.

The newspapers are full of letters from the provinces of Tula, Moscow, Orel and Kursk, Russia; telling of the widespread distress caused by the drought. The ground is so dry that it is impossible to sow winter wheat, the grass and trees are withering, and the stock is feeding entirely upon dry fodder, which is scarce.

There have been numerous forest and peat-bog fires in the province of Kursk, and the peasants are begging the government to distribute seed, and so enable them to resow their fields. Stock is offered for sale at al-

most any price, as the peasants are unable to feed their cattle. Other provinces are threatened with similar distress.

The Alexandria, Egypt, correspondent of the *Times* says that the Egyptian cotton crop just closed has yielded 5,900,000 cantars (about 534,390,000 pounds), double that of a decade ago, and over £1,000,000 in value beyond that of 1896.

Accounts of the crop now beginning are entirely favorable and indicate a total yield of more than 6,000,000 cantars.

President Faure arrived in Paris on the 31st ult., from Russia. Enormous crowds lined the route to the Elysee Palace. Ten minutes after the President had passed the Madeleine a bomb was exploded inside the railings around that edifice. Nobody was injured by the explosion, but the affair following so closely upon others of a similar nature caused the greatest excitement.

The Spanish Government is formulating a plan to bring about the banishment of all Anarchists from Spain. It is announced that Anarchists will no longer be allowed to land in England, and that, therefore, the government of Spain must "deport them to some American Republic or to a distant Spanish possession."

It is said the Sultan and Czar have made an agreement whereby the Sultan is never to use his influence against Russia in Central Asia, and the Czar is to uphold Turkish rights in Europe.

The Czar has decided upon the partial abolition of the exile to Siberia of criminals and the substitution therefore of confinement in large prisons in Russia.

Japanese papers state that the Commissioners to be sent by Japan to the Washington Sealing Conference this fall will be instructed to side with the United States as to remedial measures for the preservation of seals and sea otters.

Argentine crops have been greatly benefited by rains. *El Diario* estimates the corn yield at 20,000,000 hectolitres, of which 12,000,000 is available for export.

The highest death rate of any town in the civilized world is said to be that of the City of Mexico—40 per 1,000. The city is 7,000 feet above sea-level, but in spite of this fact its defective drainage makes the mortality very great.

At a meeting of merchants in Managua on the 31st ult., resolutions were adopted deploring the financial condition of Nicaragua, and petitioning the Government to place the country upon a gold basis, estimating the present paper dollar or silver dollar at 30 cents gold, asking for the issuance of gold certificates in their place at this valuation, and requesting the Government to export and sell the present silver coinage of Nicaragua.

Prince Edward Island, in the Gulf of St. Lawrence, is separated from the mainland of Canada by the Northumberland Straits, which are blocked in winter by fields of Arctic ice. When the island entered the Dominion, part of the agreement was that communication should be kept up with the mainland all the year round. As it has been found impossible to do this by steamer, the Government of the island has approved plans for the construction of a tunnel to be 6½ miles in length, which is intended to lie on a plateau at the bottom of the Straits. The depth is from 36 to 80 feet, and the cost is put at one million sterling.

Advices received at Toronto Ninth Mo. 31st, report that by to-night all of 25,000,000 bushels of wheat in Manitoba will be sent out. There has been no frost sufficient to damage the wheat in Manitoba this season, and next week will probably see the bulk of the wheat threshed. The crop will be the largest in the history of the Canadian Northwest. The yield will run as high as thirty-five bushels to the acre, while in Ontario it is as high as forty. The total wheat crop of Canada this year will be fully 60,000,000 bushels of pure wheat.

RECEIPTS.

Unless otherwise specified, two dollars have been received from each person, paying for vol. 71.

Wesley Haldeman, Pa.; Edward Lippincott, Gtn.; Mary D. Malone, Del.; Mary Ward, for Thomas Ward, Cal.; Eliza Yeates, Pa.; Abraham Cowgill and for Caroline Cope, Cal.; George Blackburn, Agent, Ohio, \$12, for Jonathan Briggs, Finley Hutton, Stephen Hodgkin, Miriam French, Joseph Fawcett and Amy J. Morlan; William R. Newbold, Pa.; Henry R. Woodward, N. J.; William M. Parker, Pa.; Rezin Thompson, Ia.; Samuel Woolman, N. J.; S. S. Parvin, Pa.; William B. Hockett, Agent, for Jesse D. Hockett, N. C.; William Mickle, Pa.; Rebecca P. Brooks, Phila.; John H. Ballinger, N. J., \$6, for himself, Charles D.

Ballinger and Edward H. Jones; George W. Thorp, Fkd.; John W. Garwood, Agent, Ia., for John Williams and Almedia R. Wroe; B. V. Stauley, Agent, Ia., for Thomas H. Binns and William T. Spencer; William Robinson, Agent, Ind., \$8, for himself, Susanna Cox, Seyrend Hinshaw and Mary Reynolds; Thomas E. Smith, Agent, Ia., \$6, for John Q. Spencer and Edward G. Vail, \$4 (2 vols.); William Stanton, Agent, O., \$16.25, for Jesse Bailey, L. B. Bailey, Joseph Cowgill, John G. Hall, Jesse K. Livezey, Percy Pickett, Benj. Stanton, Jas. Steer, and \$25, for J. T. Schofield, to No. 7, vol. 71; Jonathan Chace, R. I.; Jno. E. Darnell, N. J.; Albert L. Hilles, Fkd., Benj. Hayes, Pa.; Sarah Nicholson, N. J.; Thos. S. Shearmen, Canada; J. Albin Thorp, Pa.; Priscilla M. Lippincott, N. J., per Josiah Wistar; Joshua T. Ballinger, N. J.; Hannah W. Hedley, Phila.; John K. Hulme, Phila.; Morris Linton, per Henry B. Leeds, Agent, N. J.; Lydia H. Moorman, Ia.; Mary A. Deacon, Pa.; Ellis Haines, Pa.; Ruth A. Smedley, Phila.

The following should have appeared in No. 3: Ephraim Smith, Phila., \$12.50, for himself, Morris S. Cope, Elizabeth Hughes, Pa., Joel J. Smith, Ia., Dr. L. M. Williams, Cal., and Henrietta Green, Ireland, \$2.50.

Remittances received after Third-day noon will not appear in the Receipts until the following week.

NOTICES.

WANTED, by a young man about eighteen years of age, a graduate of Westtown, a position as a clerk or assistant bookkeeper in a business office.

Address Box 245, Haddonfield, N. J.

A YOUNG Friend wishes a position as companion or housekeeper in a Friend's family. Address "Y," Office of THE FRIEND.

FRIENDS SELECT SCHOOL will re-open Ninth Mo. 20th. The Superintendent will be at his office during the two weeks preceding the opening from ten until one o'clock, to receive applications or to give information. J. HENRY BARTLETT, *Sup't*, 140 N. Sixteenth Street.

WESTTOWN BOARDING SCHOOL.—Applications for the admission of pupils to the school, and letters in regard to instruction and discipline should be addressed to WILLIAM F. WICKERSHAM, *Principal*.

Payments on account of board and tuition, and communications in regard to business should be forwarded to EDWARD G. SMEDLEY, *Superintendent*. Address, Westtown P. O., Chester Co., Pa.

HADDONFIELD QUARTERLY MEETING is held at Medford, Ninth Month 16th. Friends coming from Philadelphia will purchase round trip tickets via Mount Holly, and take train which leaves upper ferry, Market Street, at 8.30. A special car will leave Mt. Holly for Medford on arrival of this train, and will return from Medford to Mount Holly at 4.30, connecting with the 5.04 train for Philadelphia, which will also stop at East Moorestown.

Reduced rates to Ohio Yearly Meeting, via Baltimore and Ohio Railroad. Friends desiring to attend Ohio Yearly Meeting can go and return for one fare and a third, or \$15.47. That is, pay full fare, \$11.60, to Barnesville and return for \$3.87. Tickets sold Ninth Month 21st, 22nd, 23rd and 24th, inclusive, and will be good until Tenth Month 2nd, 1897, inclusive. For tickets call at 833 Chestnut Street, Philadelphia, Pa. For further information call or address

THOMAS C. HOGUE,
West Chester, Pa.,
or, JAMES POTTER,
833 Chestnut Street, Phila.

WANTED.—The Committee who have charge of the Boarding School for Indian Children, at Tunesassa, New York, desire to engage the services of a Friend to assist in the management of the farm, and have care of the boys while engaged at farm work. Application may be made to

AARON P. DEWEES,
1516 Sellers St., Frankford.
JOSHUA WISTAR, Salem, N. J.
JOHN G. HAINES, Malvern, Pa.

The same committee also desire to engage a woman Friend to take care of the boys when out of school and not engaged at farm work. A person of middle age preferred. Apply to CAROLINE C. SCATTERGOOD,

West Chester, Pa.
SARAH E. SMITH,
1110 Pine St., Phila.

FRIENDS' LIBRARY will now be open every day from 3 to 6 o'clock, P. M.

MARRIED, at Middleton, Ohio, Eighth Month 2, 1897, DANIEL S. MASTERS, of Winona, O., to HARRIET MARY HALL.

DIED, at her son's residence, Cambray, Ontario, Canada, Third Mo. 31st, 1897, MARY HAIGHT, wife of Albert D. Haight. She was nearly eighty years of age, a member of Cole Creek Monthly Meeting of Friends (Conservative), Canada, and was a daughter of Samuel and Mary Hudson, of Lincolnshire, England. She emigrated from there to Canada with her parents when young, and becoming convinced of the doctrines of Friends by the early Friends, became a member of the Society when twenty-three years of age, and held firmly to the doctrines professed by them through all the innovations that they passed through without wavering, and was a strict attender of meeting. Her sickness was of short duration. She only kept her bed two days, and passed quietly away, and we believe that her end was peaceful.

—, at his home in Solebury Township, Bucks Co., Pa., on Fifth Month 16th, 1897, SAMUEL BETTS, aged about seventy years; a member of Buckingham Meeting.

—, Seventh Month 20th, 1897, ISAAC MASTERS, son of Joseph and Esther Masters, of Winona, Co., in the twenty-fourth year of his age; a member of West Garden Monthly Meeting. This dear young Friend, so greatly loved for his cheerfulness, uniformly good temperament and noble spirit, was drowned with others by an accident, while rowing on a sweet stream.

—, at her home, near Winona, Columbiana County, Ohio, ADELINE, wife of Charles W. Satterthwaite, Eighth Month 14th, 1897. She was a member of West Garden Monthly and Particular Meeting of Friends. This dear Friend bore a lingering illness of about ten years with Christian patience, leaving to her relatives and friends the comforting assurance that her end was peaceful.

—, at his residence, in Middleton, Columbiana County, Ohio, on the twenty-eighth of Eighth Month, 1897, THOMAS C. BATTEY, an esteemed member of Middleton Monthly and Particular Meeting of Friends in the seventieth year of his age.

—, on the twenty-ninth of Seventh Month, 1897, at her home in West Chester, Pa., JANE GIBBO, a beloved and valued member and elder of Birmingham Monthly and West Chester Particular Meeting of Friends. This dear Friend was conscientiously attached to the doctrines and testimonies of our religious Society, and it may be justly said of her, that she adorned these by a life consistent therewith. Her intellectual abilities having been sanctified and made "meet for the Master's use," she was truly valuable in the church, filling important stations therein, endeavoring to perform the duties connected with these, with an eye single to the blessed Head thereof. Her discernment and the tenderness of her spirit, qualified her rightly to discharge the duties of an elder, entering into sympathy with ministers in their exercises and watchful to hand to these, as she felt drawn to do so, a word of encouragement. Having yielded in early life to the sanctifying power of Divine grace, the fruits of the Spirit were brought forth in no common degree. Distrustful of herself, and clothed with the garment of humility, her intercourse with others was marked by tenderness and meekness, entering warmly into sympathy with those who from any cause were in affliction or trial; her sound judgment rendering her a valuable counsellor. Through the varied circumstances of a long life, and in the bereavements that attended her latter years, it was instructive to witness in our beloved Friend her sweet resignation to the will of her Heavenly Father, while the promise seemed verified unto her, "Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee." Notwithstanding the infirmities of advanced age, her mental powers remained clear, retaining her interest in her relatives and friends and in the affairs of the church. Within a few days of her close, she expressed she felt quiet and peaceful, saying, "I think I may say I feel the streams of refreshment from the living fountain." We reverently believe that through the mercy of God in Christ Jesus, her Spirit is now partaking of these in their fullness. May her watchful, dedicated life, with its peaceful and animate survivors to follow her as she followed Christ.

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FOR "THE FRIEND."

History of the Inquisition.

(Continued from page 62.)

The early Christians were held together by love. "By this shall all men know that ye are my disciples, if ye love one another." But during the first six centuries new questions constantly arose, and were disputed with merciless vehemence. As the church grew, its wealth and power depended upon the obedience of the flock. Hence one who questioned the dogmatical accuracy of his ecclesiastical superior was regarded as a mutineer of the worst kind. Even Augustine held that martyrdom, even for Christ's sake, could not save heretic or schismatic from sharing the fate of satan and his angels.

The spirit of persecution was so repugnant to that of Christ that it was only by degrees that it prevailed among the professors of Christianity. Henry C. Lea says: "The triumph of intolerance was inevitable when Christianity became the religion of the State, yet the slowness of its progress shows the difficulty of overcoming the incongruity between persecution and the Gospel." "It was in 385, that the first instance was given of judicial capital punishment for heresy, and the horror which it excited shows that it was regarded everywhere as a hideous innovation." "Step by step the inevitable progress was made, and men easily found specious arguments to justify the indulgence of their passions."

So far did this go, that the mere belief that persecution for conscience' sake was sinful came to be regarded as itself a heresy, to be visited with the full penalties of that unpardonable crime. The church undertook to coerce the sovereign to persecution. If he persisted in neglecting or refusing to extirpate heresy, his dominions were thrown open to the first hardy adventurer, whom the church would supply with an army for his overthrow. The Council of Narbonne, in 1244, decreed that any one holding temporal jurisdiction who delayed in exterminating heretics became an accomplice of them, and thus was subjected to the penalties of heresy. This was extended to all who should neglect a favorable opportunity of capturing a heretic, or of helping those seeking to capture him.

Our author says: "There is no doubt that men of the kindest tempers, who professed a religion founded on love and charity, were ruthless where heresy was concerned." They represented what was universal public opinion, from the thirteenth to the seventeenth century. The age was a cruel one. The military spirit was everywhere dominant. Heresy was looked upon as the worst of sins, and a heretic who labored to convert others to his way of thinking was regarded as a demon, striving to win souls to share his own damnation.

In the thirteenth century, what are called the Mendicant Orders arose, founded by Domingo de Guzman, better known as St. Dominic, and Francis of Assisi. They were dependent on the Pope, and were not subjected to the ordinary ecclesiastical jurisdiction. The rights conferred on them of preaching, hearing confessions, etc., brought them into conflict with the regular clergy.

The public opinion of the ruling classes of Europe demanded that heresy should be exterminated at whatever cost, and yet, with the suppression of open resistance, the desired end seemed as far off as ever. The edicts issued by the secular power were pitiless. Heretics were to be burned. If, through fear of death, they recanted, they were to be imprisoned for life, their property was to be confiscated, and their heirs disinherited. The efficacy of these decrees depended, of course, upon the zeal and skill of those deputed to enforce them. Gradually their enforcement passed from the hands of the regular clergy into those of the Dominicans and Franciscans. "All the learning and wisdom of the land were made subservient to the supreme duty of suppressing heresy and were placed gratuitously at the service of the Inquisition, and any prelate who hesitated to render assistance of any kind when called upon was threatened, in no gentle terms, with the full force of the papal vengeance."

In his description of the mode of operation of the institution, our author states that it was the duty of the inquisitor to visit all places where heresy might be supposed to exist. A few days in advance of his visit to a city he would send notice to the ecclesiastical authorities, requiring them to summon the people to assemble. After preaching to the assembled multitude, he summoned all to come forward within six or twelve days and reveal to him whatever they may have known or heard of any one, leading to the belief or suspicion that he might be a heretic or defamed for heresy, or that he had spoken against any article of faith, or that he differed in life or morals from the common conversation of the faithful. At the same time he proclaimed a "term of grace," varying from fifteen to thirty days, during which any heretic, coming forward spontaneously, confessing his guilt, abjuring, and giving full information about his fellow-sectaries, was promised mercy.

This device is said to have been exceedingly fruitful in furnishing information of many heretics who would not otherwise have been thought

of. It is easy to imagine the terror into which a community would be thrown when an inquisitor suddenly descended upon it, and made his proclamation. No one could know what stories might be circulating about himself, which zealous fanaticism or personal enmity might exaggerate and carry to the inquisitor. All scandals passing from mouth to mouth would be brought to light. Old grudges would be gratified in safety. To him who had been heretically inclined, the terrible suspense would grow, day by day, more insupportable with the thought that some careless word might have been treasured up to be now revealed by those who ought to be nearest and dearest to him. Gregory IX. boasted that parents were led to denounce their children, and children their parents, husbands their wives, and wives their husbands. Bernard Gui (a noted inquisitor) says that each revelation led to others, until the invisible net extended far and wide.

When brought before the tribunal, the first thing demanded was an oath to answer truly all questions asked, to betray all heretics known to him, and to perform whatever penance might be imposed on him. The crime the inquisitor sought to suppress was purely a mental one. He might be regular in his attendance at mass, he might be liberal in his oblations, punctual in confession and communion, and yet be a heretic at heart. Omniscience alone was capable of solving with justice the problems which were the daily routine of the inquisitor. We cannot be surprised that fanatic zeal, arbitrary cruelty and insatiable cupidity rivalled each other in building up a system unspeakably atrocious. All the safeguards which experience had shown to be necessary in judicial proceedings of the most trivial character, were deliberately cast aside in these cases, where life and reputation and property were involved. The inquisitor was instructed to proceed summarily, to disregard forms, to permit no impediment arising from judicial rules, and to shorten the proceedings by depriving the accused of the ordinary facilities of defence. The inquisitorial process was sure of its victim. No one whom a judge wished to condemn could escape.

The crowning infamy of the Inquisition, in its treatment of testimony, was withholding from the accused all knowledge of the names of the witnesses against him. Bernard Délicieux uttered the literal truth, when he declared that if St. Peter and St. Paul were accused of "adoring" heretics, and were prosecuted after the fashion of the Inquisition, there would be no defence open for them. Questioned as to their faith, they would answer like masters in theology and doctors in the Church, but when told that they had adored heretics, and they asked what heretics, some names common in those parts would be mentioned, but no particulars would be given. When they would ask for statements as to time and place, no facts would be furnished, and when they would demand the names of the witnesses these would be withheld. "How, then," asked Bernard, "could the holy apostles defend themselves, especially when any one who wished to

aid them would himself be attacked as a favorer of heresy." It was so. The victim was enveloped in a net from which there was no escape. In the register of Carcassone, from 1249 to 1258, comprising about two hundred cases, there does not occur a single instance of a prisoner discharged as innocent.

The placing of such unlimited power in the hands of fallible men, almost of necessity led to gross extortion, of which our author gives many illustrations.

One curious penalty was the destruction of houses which had been contaminated by the heresy of their inhabitants.

Confiscation of the estates of the condemned became a fixed policy, and this largely supplied the means of defraying the expenses of the trials and the support of the prisoners. H. C. Lea says: "Persecution, as a steady and continuous policy, rested, after all, upon confiscation. It was this which supplied the fuel to keep up the fires of zeal, and when it was lacking the business of defending the faith languished lamentably."

The legal punishment of heresy was burning alive. It was the same with the contumacious, who did not obey the summons to stand trial. In cases of suspicion, a refusal to abjure worked the same result.

Of the influence of the Inquisition on the church itself, we are told that it grew harder, more cruel and more unchristian. Of its effect on civil law, it is said: "Of all the curses which the Inquisition brought in its train, this, perhaps, was the greatest: That, until the closing years of the eighteenth century, throughout the greater part of Europe, the inquisitorial process, as developed for the destruction of heresy, became the customary method of dealing with all who were under accusation—that the accused was treated as one having no rights, whose guilt was assumed in advance, and from whom confession was to be extorted by guile or force."

It is impossible to compute the amount of misery and wrong inflicted on the defenceless, up to the present century, which may be directly traced to the arbitrary and unrestricted methods introduced by the Inquisition, and fitly characterized by Sir John Fortescue as the road to hell.

(To be continued.)

DEPENDABLENESS.—"Surely the Captain may depend on me" may not be the best thing to say before others, but, rightly meant, it is a noble self-commitment. Dependable people!—their price is above rubies. The world would be a dreary place, if there were not some Christians who need no prodding nor watching, who can be told and then trusted. A wise old Roman once said, "I do not like a soldier who moves his hands in marching and his feet in battle." Gideon's first enlistment was not worth much, but there were at least three hundred (kernels of wheat in the chaff!) dependable men. To be a last-edition Gideonite is an ambition worth having and worth realizing.—*S. S. Times.*

DIFFICULTY OF REGAINING LOST GROUND.—It is easier to hold what you have than to regain what you have lost. It is easier to keep a horse from beginning to run away than to stop him after he is on the dead run. It is easier to stay on a hilltop than to slide down and have to climb back. It is easier and better to keep your character unspotted, to keep your record clean, to keep your standards high, than to "let down" on any of these things, and then attempt to regain the old point of vantage.—*S. S. Times.*

Searching Among Old Papers.—No. 6.

LETTER TO JOHN PEMBERTON.

PHILADELPHIA, Fifth Month 29th, 1783.

Dear John: Although I have been laboring under bodily complaints, which have frequently been my lot since we parted, yet feeling a flow of lively affection for, and near sympathy with, thee in thy travels and dedication to the arduous service thou hast been called into, it leads me to greet thee with a few lines, not without some real concern for delaying this testimony of my love so much longer than I ought to have done, the propriety of which has often been uppermost in my mind, and I believe it would have conduced to my real ease and peace had I complied sooner. This, with other things, prove, in the line of my experience, that more watchfulness and attention to times and seasons is necessary, and that an increase of care should be endeavored after to walk wisely and circumspectly, striving to redeem the time and to become more separated from worldly entanglements.

In thy truly affectionate epistle, dated at New York, the seventeenth and nineteenth days of last Twelfth Month, I find myself ranked in that degree of love and nearness that, while it felt very pleasant and acceptable, it produced some humbling considerations, knowing that my frailties and deficiencies are many, and apprehending that to my kind friends they are veiled, and as it were, hid under the mantle of love. Oh, that all may end and wind up well, and that I may indeed become worthy of so much tenderness and regard from the brethren, and above all, of the many mercies and favors which, from my youth upwards, have been graciously vouchsafed by that Hand that has followed and helped me. The several parts of thy letter, as well as that particularly directed to my instruction and improvement, as also thy desire to be revived in the remembrance of brethren and sisters here and here away, have been, I think, carefully attended to. I believe few men have gone from hence who have shared more largely in the love and esteem of those they have left behind them than thyself.

I frequently converse with thy valuable and useful brother James, whose talents are large and much employed in religious services. A few days since, on his complaining that he was overloaded, I had to remark to him that, being qualified beyond many for usefulness in the Church, and favored with much steady health and strength of body, as well as easy circumstances as to the outward, I believed it would be right for him to submit to the various engagements that fell to his lot, not doubting but his reward would be sure. Divers of thy letters, both to him and thy wife I have perused, and have thus moved with thee from stage to stage, having, in some measure, shared in thy trials and probations, both on the great waters, in France and in England. Thou wilt be helped, I believe, under and through all, and the end of all, I am persuaded, will be peace, that peace which passeth all human understanding. I find James has been diligent in writing frequently to thee, and in his communications I expect has imparted many things that will, in thy distant situation, be acceptable.

I don't see thy dear Hannah so often as I wish to do, yet I call at times and sit with her, and am always pleased and satisfied when I have so done. Her calm, settled state of mind is, as I apprehend, such as thou wouldst wish it. Her health she will tell thee more about than I can

with propriety. She is frequently complaining, it is true, but in the general I have thought it as well off on that account as for years past.

A suitable season for acquainting Owen B. with thy brotherly care and tender concern for him was embraced. He was reached and tendered therewith. For a considerable time past he has appeared to be well and solidly settled into a weighty frame, where, I have believed, as he continues to eye the Hand that has been underneath for his help and recovery, will grow, and is growing, in the root and substance. Your last Monthly Meeting had before it an offering from him, drawn up in full terms, very expressive of his present humbled state, which was weightily considered and received with unanimity.

I know thou art much engaged at heart for the welfare and prosperity of mankind generally, and particularly those who are not swallowed up in temporal, and fettered and bound to transient and perishing things, whose faces are turned Zionward and are pressing towards an inheritance in that city which hath foundation. So there are that appear to have improved the probationations to their solid benefit, but in the general, pride and vanity greatly abound, and a living as without God in the world is manifestly obvious, that I have been ready to say in my heart, "Surely this people will yet be visited."

By late accounts from Moses Brown, it would seem as if Timothy Davis was somewhat shaken, and a hope entertained that he is drawing near towards Friends. One of his brothers, it is said, hath come forth acceptably in the ministry, and another, who had gone off with him in the separation, hath applied to Friends to be again received, having seen his errors, and professing a willingness to condemn them. James Rigby attended our meeting this day. A prospect of his being healed and reunited is not given up by some. Our worthy Friend, T. Parrish, had his real help and assistance much at heart. Richard Humphreys continues solid and steady. Mr. T. Scattergood, lately married to a daughter of J. Hoskins, grows in weight, and is at times enlarged in his public communications. Last Friday evening Peter Yarnall was with us, and largely exercised in his gift. I thought his testimony was accompanied with weight and instruction.

Our dear Nicholas' departure, now it draws near, abundantly shows me that I love and am bound to him in a measure of Gospel union. In so small a trial it is thus to part with one beloved brother and then another, and seek the aid of whose spirits we have so usefully and frequently felt in many close, proving seasons. I believe the right season is come, that he is separated from Divine counsel, to a weighty service, and that no time has been lost. May it be his constant care to fulfill his mission, both in and out of the gallery, for it is powerful and instructive preaching, where all is seasoned with the savor and weight of Truth.

Since accounts were received of the suspension of hostilities, an alteration appears amongst us. A disposition for entering eagerly into business is observable. This is not to be admired, considering what numbers, by the late calamities and troubles, have been turned out of their former occupations and course of living. There is, however, as I have apprehended, much danger of being unprofitably involved and encumbered with earthly cares, and that even some who have been mercifully shaken from their attachment to transitory things, may be drawn

into scenes of cumber, which may tend to dim and injure their better prospects. I have not been without my conflicts on this occasion, having been led to examine deeply wherein my solid peace might be preserved in this matter. Proposals from distant parts for reviving some promising scenes of trade have been received, which, on deliberate consideration, I have not seen my way clear to join in with, concluding it may be best, at least for the present, or until my sons advance nearer to manhood, to decline sharing in the cares and the profits to which I am invited. I should not have taken up thy time on this subject did I not believe thy thoughts had been turned thereto, and that thou art desirous Friends may be guarded in this spot.

And now, beloved Friend, I take my leave for the present, desiring I may sometimes be remembered by thee, which is also the wish of my wife, sister and daughters, and also my eldest son, who, in a salutation of unfeigned love, join thy truly

Affectionate Friend.

Charles West and T. Scattergood, knowing that I was writing to thee, desired their love might be mentioned.

Belief in Christ.

When William Penn said that Christians are to be known rather by "their likeness to Christ than by their notions about Him," it is not to be supposed that he was depreciating the value of Christian doctrine. Undoubtedly what his maxim advocates is a self-denying conformity to the law of Christ, a faithful following of Him, in contrast with a lip-profession of Him that is unattended by obedience to his commandments. A mere intellectual assent to the Scriptures' testimony concerning our Saviour, Friends have always maintained is not saving. A "notion" or an "opinion" is a different thing from a doctrine confirmed to the soul by the demonstration of the Spirit. For this latter Friends have ever contended; and none among them, perhaps, ever pleaded more earnestly than did William Penn for that living knowledge of Jesus as Christ and Son of God, which is not through the teaching of flesh and blood, but by the revelation of the Father. If any doubt this, let him read the "Address to Protestants."

"The belief of Jesus of Nazareth," he therein states, "to be the promised Messiah," the Son and Christ of God, come and sent from God to restore and save mankind, is the first . . . article of faith." And this faith, he adds, "both Christ Jesus himself and his apostles (those blessed messengers of holy truth) laid down as the great test to Christians—that which should entitle them to his discipleship and Christian communion one with another." Commenting upon the apostle John's declaration, (John xx: 31) "These are written that ye might believe that Jesus is the Christ, the Son of God; and that, believing, ye might have life through his name," he observes, "Their incharity and presumption must be great who have taken other measures and set another rule of Christianity than Jesus and his apostles gave."

Can there be a faithful following of Jesus without a belief in his words? and did He not own himself to be the Christ, the Son of the living God? Did He not declare that He came to give his life a ransom for many (Matt. xx: 28); and that no man was to take it from Him, but that He should lay it down of himself? (John x: 18.) He has, in a multitude of Scripture passages, clearly made belief in his Divin-

ity and Messiahship a condition of discipleship. It is the concern of Friends, however, that this belief shall not be held in the head only, but be a living faith begotten of God in the individual heart. It is by such a faith that the just live. "Every such believer," says Penn, "becomes an Enoch translated; that is, changed from the fashion of this world, the earthly image, the corrupt nature; and is renewed in the likeness of the Son of God, and walks with God." —C. F. S. in the *United Friend*.

FOR "THE FRIEND."

Words.

Words are signs expressive of ideas. Sometimes several words may be found in the same language, expressing the same idea, slightly modified, and language is rendered more forcible and lucid by the speaker or writer choosing that word best adapted to its particular use in the language used. Minds differ, like faces, and every one has a particular style of expression, according to the workings of his mind, and some go so far as to say that even the handwriting exhibits some traits of one's habits of mind. Be this as it may, the writer has observed, in the letters of some who have been brought into obedience to Divine grace, not only a pleasing change in style at the time of conversion, but a gradual and unmistakable improvement in tone and manner of expression, corresponding to their growth in grace. Nor should this be to us a cause of surprise. Christianity is the highest wisdom, the truest philosophy. God's gift to those who embrace her is a quiet and a "sound mind" (II. Tim. ii: 7).

Both the thoughts and words of a true Christian are placed under constant watch, and Truth, ruling in his heart, causes his words to be few and savory, seasoned with grace. Could language more chaste or correct be uttered than that used by Him who was wisdom itself? And well did his disciples, deeply imbued by his spirit and example, reproduce and extend his language.

Nor need we forget that Moses and the prophets who wrote in older times were but the servants of the same Lord and Teacher who now, as then, teacheth as never man taught. Nor can there be found anywhere in all literature any book that can compare, in sublimity of thought and expression, with the volume of inspiration. Great, indeed, in all ages, has been the debt of men of culture, poets and orators, to the Holy Scriptures as a verdant field in which perennial flowers of beauty and ever-changing imagery are found, and with these or with copies therefrom they have embellished and enriched their language. And like, as students of art in our days visit Italy and other ancient seats of art for the sake of improving their style, yet, in their own works, we trace no record of such a sojourn, so it may be that some of the most ancient of poets in the Gentile world had become acquainted with the graphic descriptions and epitomes of the history of individuals and of peoples as found in the writings of Moses. Jews were found scattered abroad throughout the Gentile world long before the advent of Christ, and they everywhere carried with them their holy writings. It is computed that Moses wrote, in the earlier half of the fifteenth century before Christ, whilst the middle of the ninth century B. C. is probably the age of Homer, the first of the Greek poets, and if this date be correct, he must have lived after the time of Elisha, the prophet in Israel, and about a century before Israel was carried captive to Assyria. Nor does the authentic history of Greece begin till about the time of this

captivity. And is it far fetched to say that the events recorded in Homer's "Iliad" bear a striking resemblance, though strangely distorted, by the wild imagination of man and his mythological surroundings, to the rescue of Lot by Abraham, as recorded by Moses; an event which probably took place over a thousand years before Homer was born? Be this as it may, the writer's individual opinion has long been that the Bible, apart from its being a book of inspiration, is the richest, the most ancient and the most inexhaustible mine of the gold and silver of literature, and from its depths have her admirers decked their choicest products with the purest of pearls.

The apostle speaks of "Being transformed by the renewing of your minds," as an effect of the purifying influence of God's Spirit on the heart. We owe to this, in no small measure, the intrinsic beauty of language used by the inspired writers. Such an effect in after days was perceived by the learned Pharisees and Sadducees, who marvelled that the apostles, although by them accounted "unlearned and ignorant men," spake so aptly and so fluently. Nor are we in these days without examples of the same refining influence on the language of those best learned in the school of Christ and instructed by grace Divine. "In what college did that minister study? That was a powerful sermon," were the words uttered but a few years ago by a college-bred man, in reference to what he had heard from the lips of a minister of the Gospel among the Society of Friends. Great was his surprise to receive this answer, "He never attended any college but that of Christ, and, aside from his gift, can do little more than write his name." This dear servant of Christ alluded to, has, but a short time ago, entered into rest from his labors. And this is only one instance of many like it. I have known those to be called and made able ministers of the Word whom men would have despaired of ever bringing to such positions, some of these even having great impediments in their speech. Truly He who framed the mouth can replenish the mind with good things, and give utterance whenever He pleases.

A frequent, diligent and careful perusal of the Holy Scriptures, looking to be taught therein by the Holy Spirit, who gave them for instruction in righteousness, is, then, not only conducive to a growth in knowledge in things spiritual, but it has an elevating, refining effect on our thoughts and language, and like godliness, is profitable in all things. So does this love of truth and knowledge, and a daily walk and conversation with those who loved and wrote in the Truth tend to perfect the man, not only as regards his soul's interests, but even mentally and socially. And this I say with no desire whatever to derogate from the main purpose for which God has given them to us, to testify of Christ that we may come to Him and have life. Christ is the Word. The Holy Scriptures are the words of God and of Christ, spoken by men, and women too, to whom the Word of God came. If, then, these "are able to make wise unto salvation through faith in Christ," let us diligently peruse them, store them in our memory, and faithfully and with singleness of heart, endeavor to live up to their precepts, in such a way as the Good Remembrancer takes of them and interprets to our souls' needs. So shall the Lord of the prophets and our Lord give to us "an ornament of grace, a crown of glory that, unlike the fading honors of men, grows brighter and brighter into eternity."

W. W. B.

The True Root of True Religion.

All true religion hath a true root; and that religion, profession, worship, faith, hope, peace, assurance, which groweth not from the true root, is not true.

Now, this root is near, and must be felt near, bearing the branch, and causing it to bring forth fruit. It is not enough to hear of Christ, or read of Christ; but this is the thing,—to feel Him my root, my life, my foundation; and my soul engrafted into Him by Him who hath power to ingraft; to feel repentance given me by Him, faith given me by Him, the Father revealed and made known to me by Him, the pure shinings of his light in my heart; (God, who caused the light to shine out of darkness, caused it to shine there;) so that, in and through Him, I come to know not the Son himself only, but the Father also. And then, to come out of the darkness, out of the sin, out of the pollutions of the spirit of this world, into the pure, holy fellowship of the living, by his holy guidance and conduct; and so, to feel all my prayers, all my comforts, all my willingness, all my ability to do and suffer for God and the testimony of his Truth, to arise from this holy, pure root of life, which gives daily strength against sin and death, to all who wait in true humility, and pure subjection of soul and spirit upon Him. Here is unspeakable comfort and satisfaction given by Him to the soul, which all the reasonings of men, with all the devices of Satan, cannot damp. For He who gave it, preserves and maintains it, over all the strength that can assault it.

Oh Friend! I beseech thee, mind this; come, O come to the true root! come to Christ indeed; Rest not in an outward knowledge; but come to the inward life, the hidden life, and receive life from Him who is the life; and then abide in and live to God in the life of his Son. For death and destruction, corruption and vanity, may talk of the fame of Christ, who is the wisdom of God; but they cannot know nor find out the place where this wisdom is revealed; they cannot come at the true pure fear, which God puts into the hearts of his. This is the beginning of the true wisdom, which cleanses darkness and impurity out of the hearts of those to whom it is given. For light expelleth darkness; life expelleth death; purity expelleth impurity; Christ, where He is received, bindeth and casts out the strong man, taking possession of the heart. And if any man be truly and really in Christ, he comes to witness a new creation, even the passing away of old things, and all things becoming new.—*Isaac Pennington.*

THE only way to put a stop to the slaughter of song-birds is to make the sale of their feathers and wings or the wearing of them on women's hats illegal. One or two States have such laws, which ought to be enforced. A Boston court has lately declared that it is unlawful to wear feathers of a bird that is protected by law. An expert connected with the Museum of Natural History in this city took pains to observe the hats worn by women during two afternoons. Forty species were represented, including warblers, thrushes, shrikes, fly-catchers, tanagers, swallows, wax-wings, grosbeaks, sparrows, orioles, woodpeckers, owls, grouse, doves, quails, shore-birds, herons, gulls, terns, and grebes. Of course there is no objection to wearing the feathers of tame birds. This is a matter that ought to appeal to the conscience of women as well as to the good sense of ornithologists.

THE FIRST MISSIONARY.

SELECTED.

ANNA SHIPTON.

"Come, see a man which told me all things that ever I did: Is not this the Christ?" (John iv: 29.)

She left her pitcher at the well, and to her home returned,

The welcome words of life to bear that in her full heart burned;

Her kindred and the stranger's ear alike the news receive

Of water from a hidden spring that Jesus waits to give.

With joyful haste and zealous love she turns to seek her home,

The ceaseless burden of her theme, "Behold, the Christ is come!"

He waits, Messiah waits, to bless as none e'er blessed before;

Come, drink ye of the living stream! Believe, and thirst no more."

She left her pitcher at the well, her thoughts still homeward bent;

Tears, marked by Jesus' eye alone, fell softly as she went;

"He told me all that e'er I did," the contrite sinner cried,

"Nor to my wounded heart's relief the healing balm denied.

"Yea, line by line my life's dark page He gently read me o'er;

He spake in wisdom and in love, as man ne'er spake before.

Against my soul, so stained with sin, no curse of wrath was hurled;

Then knew I it was Christ the Lord, the Saviour of the world.

"Come and behold the Messiah's face, of whom the people tell.

Oh! come and hear his holy voice; He waiteth by the well.

Oh! come to Christ!" Samaria's hills echo his name aloud.

And tidings of Messiah fly amid the wondering crowd.

Come thou where streams of love abound, and near the fount remain;

For he who drinks when Jesus draws shall never thirst again.

Linger no more by Meribah of bitter memories rife,

Drink of the well that springeth up to everlasting life.

The Preparation for Work in the Church.

Let it ever be borne in mind that religion is an *inward* work, a work of the heart, and not of the head; and that to live and walk in the Spirit with Christ, comprehends its essence.

There may be a great danger of turning from this inward work—which is crucifying to self, and attended with many humiliations and mortifications—and substituting for it the more easy routine of specious religious activity, and thus suffering great loss, becoming lean and dwarfish, in a spiritual sense, instead of growing in grace and daily waiting on the Lord, and inward watching against sin, so as to be perfecting holiness in his fear.

There is room in the Church for the exercise of every gift which the Holy Head sees meet to dispense to his servants, and there is no shortness or stinting on his part. What is wanting is *humble submission to those fiery baptisms which purify every soul, and prepare it for the reception of the Lord's gifts.*

When these baptisms are patiently endured until the times are fulfilled, and the period for being shown unto Israel is fully come, then "a man's gift maketh room for him," whatever that gift may be, and a door of usefulness in the Church is opened to him, under the leading and government of the great Giver, who will always help every obedient servant to occupy the gift profitably and acceptably in his fear.—*Thomas Evans.*

God's Delays Are Not Denials.

I know a girl who has just found out that her life is of God, and that she may grow toward Him. I know a man who is religious in business, praying always that he may be kept from temptation and delivered from evil. I know a woman whose joy is in lifting children up to see the face of Jesus. They long for growth in goodness and helpfulness, and think they attain but slowly. For them, and others like them, I tell a thought, a happy waking dream, that came when I opened my eyes in the gray light of the winter morning.

An acorn lay on the ground, and the germ of life within it rejoiced in the life all around, and it often communed with itself and God.

"Dear Lord," it said, "how blithely the birds sing! How the little leaves dance on the tree! How warm the sunshine that falls on my brow! How refreshing the rain-drops! How busily the ants go back and forth! And O, how good it is that I have nothing to do but to lie here and enjoy it all!"

But when the days lengthened and the light of summer grew deeper and stronger, the leaves larger, and the birds brooded their young, the heart of the acorn swelled, and the germ of life within it communed again with God.

"Dear Lord," it said, why must I do nothing but stay here? Let me grow! Let me be a tree like my mother, who spreads out her leafy arms over me!"

But God said not a word. In a few days the acorn prayed again, and said, "O Lord, my heart will break! Let me grow!"

Still there was no reply, and the acorn lay all joy in the sunshine and rain, the chirp of the insects, and the activity of all living things.

In good time a great rain fell and softened the earth. After it the sun shone hot, and the cattle feeding in the pasture came and stood in the shade of the mother oak. One of them trod upon the acorn, and it sank into the soil. The gnats bit the cow, and she stamped her foot and pressed the acorn deeper down into the earth, and covered it with broken clods.

The acorn said, "I die. All other things lie, and my small life is gone. God will not hear me."

And so it lay there in despair. But the germs broke through the darkness and a leaflet stood where the acorn had lain. And the leaflet communed with God, as the acorn had done.

"Dear Lord," it said, "I have life, and I am growing up towards the sky. But I am sorry that was so long before I began to grow. The other little shoots are taller than I. Make me grow, dear Lord! I want to be as tall and as large as my mother."

The leaflet grew very little, and prayed again, "O Lord, I only want to grow! It is right to want to grow. Make me large and strong!"

God answered not. The frost came and killed the leaves on the young plant, the snow hid it out of sight, its rootlets grew stiff in the frozen earth. It thought it was dying, and cried again, "O God, give me back my life, and let me grow! Then the snows grew deeper and the earth colder. Storm after storm heaped disaster above the tiny shoot. "O God of life," it sighed, "I die! Thou wilt not hear me!" Still God answered not, and the cold increased.

Yet in its own time spring came; the sap rose in the little oak and pushed out leaf-buds, the rain fed it, the sunshine warmed it, and it grew and rejoiced.

"Dear Lord," it said, "I am alive, and my life is larger, and I am growing again. The grass is below me. I have arms that I can wave."

When the wind blows, my mother reaches down, and we clasp our hands together for joy. But I want to be like her. I want to spread out great arms and make a shade on hot days. Make me grow faster!"

But another winter came; then again the spring and summer. So the years passed, and the young oak was strong and beautiful, and it rejoiced, and all the streams of life flowing through its many roots and branches murmured songs of gladness.

"Dear Lord," it said, "I have grown. I am so full of life! The snows cannot bury me, the frosts cannot harm me. Even in the coldest winter there is life stirring in my roots. How dear are life and growth! My mother and I twine our arms together, and whisper all day and all night of these wonders. But I bend in the raging storm. I fear destruction. Make me stronger than the wind! Make me firm, like my mother!"

God replied not, and for many winters the young oak swayed in the blast. Yet it now stands like a rock, and praises God from the tiniest rootlet in the bowels of the earth to the topmost twig fluttering on high, its lesson of trust and patience learned; for every prayer has been heard and answered in God's good time.—

Indian Witness.

Reminiscences.

(Concluded from page 62.)

While waiting for a train at Rochester, Pa., three years ago, I fell into conversation with a colored man, who expressed much respect for the Quakers, because of what they had done for his people. He gave me a slight sketch of his history, from which it appeared that he was born in Virginia; that when about twelve years of age, a planter from near the centre of Alabama, had bought him and a dozen or so other "kids," as he called them. He said that he had never been whipped, except as his mother might have switched him, but that, after being at his new home a few weeks, he did something which offended his master, and to escape the flogging promised him he hid himself in the woods; that his master made no effort to find him, thinking that he could easily get him at the quarters in the morning. But he concluded to run off. But how? He said one of the men told him what to do—to get an old bridle, if he could find one, or if he could not, a piece of rope. To hang it on his arm, and go along carelessly, as if all was right, and if any one asked where he was going to say, "Just going up into the field after our horse." He told me that he did so, and kept it up, still travelling north, until he crossed the Ohio, where he said he found a colored man who was willing to ferry him over. I asked how he did for provisions. He said that at nights he would go to the negro quarters near where he happened to be, that they would always give him his supper and something to carry in his pocket; that sometimes he was questioned pretty closely, especially once, when passing a blacksmith shop, where were a number of men who seemed quite suspicious, but they let him pass; but soon two men on horseback met him, who questioned him closely as to what kind of a horse theirs was, etc. He passed on, whistling carelessly, but soon, chancing to turn his head, he saw these men and those at the smith shop "coming for him" as hard as they could. There being a field of tall rye at hand, he was able to hide himself securely until they gave up the search. He said that, after crossing the Ohio, he thought he should be safe, but found he was not, even from his own people, and that he had

rather trust the Quakers than them. He must have travelled not less than three hundred miles, till he reached Indiana, and it argued a good deal of perseverance in the boy to have made his way through. He was evidently a man of more than average intelligence. He said that not finding himself safe, he had gone on to Canada, obtained an education, and was then acting as a Methodist minister. I have seldom been more interested in a stranger, or met with one whose mind was so open to receive such of Friends' views as I could, or had time to open to him. Indeed, some things spoken of seemed almost like a new revelation to him, and I greatly regret that I did not take his address, that I might have forwarded some books, etc. I would not have any of my young readers to suppose that I would justify him in using the deception he did; and yet, neglected as his education doubtless was, he may not have been held to so strict an accountability as would be the case with some of us, for it is not lawful to do evil that a supposed good may come.

The propriety of telling the truth in a case of apparent danger is well illustrated by a circumstance occurring many years ago in Ireland:

A magistrate named — Small had attached to his premises a yard enclosed by a high wall, in which he was used to confine criminals whom he had condemned, preparatory to sending them to prison. His little son, a lad of eight or ten, being in the yard, saw a young man sitting there weeping bitterly. Touched with pity, he asked what he was crying for. "Because they are going to send me to jail." "Send you to jail; why, what have you done?" "I stole a sheep." "If I was you I would not go to jail, I'd run off." The prisoner was very willing to run off, but looking around, said, "I can't get out, the gate is locked." "O, I know where the key is. I'll get it and let you out." And so moved by pity, and without thought of doing wrong, he went into his father's office and unnoticed got the key. The prisoner, as may be supposed, was not long in taking the proffered advice, and soon cleared himself. When this lad grew up to man's estate, he succeeded his father as magistrate. His pecuniary circumstances were somewhat embarrassed, and on one occasion, having a note falling due on the morrow in the bank at Cork, which he was unable to fully meet, he concluded it was best to go there, in hope to be able to make some arrangement to save his credit. Vain effort to raise the money had made him late in starting, so that night overtook him on the way, and he was stopped by a highwayman who demanded his money. The magistrate said he had money with him, told of his pressing needs, and tried to raise a feeling of compassion. But to no avail, the money he must give up. It was a moonlight night but cloudy, and just at this juncture the clouds parted, when the robber suddenly said, "What is your name?" Now the magistrate had been rather hard upon offenders, and he knew that many were incensed against him, and the thought came that this was probably one who, if he knew him, might, in revenge, take his life, and so he was tempted to give a false name. But being a religious man, this feeling prevailed, I am in perilous circumstances and may lose my life, and I will not appear before God with a lie on my lips. So he said, "My name is — Small." "Do you recollect when a boy letting a prisoner out of your father's yard, who had stolen a sheep; I am that man." And he not only allowed him to retain his money, but made up his deficiency at the bank,

guarding him also to the city, past others of the gang who were lying in wait. As they went forward the magistrate endeavored to persuade his companion to alter his course of life, assuring him of his aid toward a reformation. He promised to break away from those he was connected with. But the account as I remember it many years ago did not state the final result. We may all rejoice with him that strength was given to enable him to resist the temptation.

During the time that the late T. Scattergood was warden of the Eastern Penitentiary, one of the prisoners persistently refused to work according to his sentence, "solitary confinement at hard labor." Their method, Thomas said, with refractories was rather what might be called moral suasion than corporal punishment, though he admitted that in some obstinate cases they cut off the supply of food. In this case the keeper having from day to day used many mild remonstrances, the prisoner at length said, "I am sick and cannot work." "Oh," said the turnkey, kindly, "if you are sick we do not wish you to work; come lie down on your bed. I will go and get you something to take," and he adjusted his bed for him. When he came back with the medicine, he found the man had for the first time picked up his tools and begun to do something. Thomas himself, some time after, conversing with the man, asked why he had at first refused to work agreeably with his sentence. When he said, "I will give you a history of my life," and stated that he was an Englishman, that his father had brought him up to his profession—a pickpocket, that he was skilful in it, and had long escaped detection, but finally was convicted of an act for which, as the laws then were, he would have been hung, only on account of his youth, he was sentenced to transportation for life. That soon after landing in Australia, he contrived to make his escape, and finding a boat, put to sea, was taken up by a vessel coming to New York, to whose captain he related a plausible story of being shipwrecked—"and," said he, "I have been in eleven prisons in this country, and no man ever made me work, for never having done a stroke of work in my life, I was determined I never would," and he went on to tell of how he had been chained and flogged, but all to no purpose—he would not work, and he said, "When I came in here, I was resolved that you should never make me, but when that keeper of yours spoke so kindly to me, and they were *the first kind words ever spoken to me in my life*. I could resist no longer."

What an illustration of the power of kindness, and what could, or rather might not be expected of one who had no recollection of ever receiving a kind word from parent or friend. Surely the responsibility would lie heavily upon such unnatural relations. Think gently of the erring. Thou canst not know the power with which the dark temptation came in some unguarded hour. That some who have so given way as to be accounted as criminals are capable of noble and generous deeds, is shown in the following incident occurring many years ago in France. One who had been condemned to the galleys had made his escape, and lurking about for safety, was at last forced by hunger to go to a peasant's house for relief. He found the man pacing the floor, while his wife and children were crying. Inquiring the cause of this distress, the peasant told him that being indebted to his landlord, he was expecting to be turned out of the house and his goods seized for the forty francs which he owed him. The convict was

struck with compassion for their affliction, but suddenly recollecting himself, said, "I have made my escape from the galleys. The law is that any one returning an escaped convict is entitled to a reward of fifty francs. Get a rope and tie me, and take me to the nearest magistrate. You will get the reward which will relieve your family. I am willing to go back. The peasant assured him that he could not think of accepting his generous offer, but the other insisted, and at length said, "You must take me, and you shall take me—if you do not I will go at once and deliver myself up. You may just as well have the reward as not, for I shall certainly do it." The result was that the peasant finally gave in, and getting a rope, bound and led his prisoner off. They all wondered at the office how so old and feeble a man had been able to capture a young, strong fellow like the convict. However, there he was, and so there was nothing to do except pay the captor his fifty francs, and send the culprit back.

After he was gone the magistrate was made acquainted with the circumstances, and he wrote an account to the minister of justice in Paris, who finding that the crime for which he was sentenced was not a flagrant one, forwarded a pardon. We all acknowledge the deed to be a noble and generous one, and that the heart that prompted it could not have been very far gone in depravity.

A nobler sentiment than that expressed by the subject of the following incident was never uttered by philosopher or Christian, so at least, I think: A certain Mexican, being greatly enamored of a very fine horse belonging to an Indian, and failing to obtain possession of him by fair means, resolved to make use of a stratagem, and so laid himself down in a lonely place, by which he knew that the owner of the coveted horse would pass, who, when he drew near, was attracted by the man's groans, who was pretending to be sick. Water being asked for, the Indian kindly went in quest of some, leaving his horse, upon whose back the Mexican immediately sprang, and calling out in exultation, said, "I have long wanted this horse, which you refused to sell me, and now I have got him." To this it was answered, "You are welcome to the horse since you have him in your power," but, waving his hand, "Away with him, and let me never see him or you more, lest I be tempted to revenge myself." As he was riding off, in triumph, the injured man called out, "Stay, my friend, I have something to say to you. Never tell any one by what means you obtained that horse, lest hereafter a Shoshone, fearing the like treachery, may turn away from a fellow creature in distress."

The Mexican was wild and thoughtless, but there was something in his heart that could be touched. Dismounting, he placed the bridle in the owner's hand, saying, "Forgive me, brother, from an Indian I learn to reverence virtue." Is not this a beautiful incident?

Illustrative of Indian character, the late Jos. Elkinton told me the following: That among the regulations at Tunesassa, one was that the tools belonging to the Institution should not be lent to the Indians, and that upon a new superintendent being appointed, on one occasion, an Indian presented himself, asking the loan of something. He was told that he could not have it, and it was contrary to the regulations, and yet he did not go away, but stayed about nearly the whole day, begging at every opportunity. Finally the Friend in charge becoming weary of so much importunity, said, "Well, take it,

then, if thee wants it so badly." But the other straightened himself up and said, "Indian don't want tool, he only wants to find out if you are a man of your word," and as Joseph said, the committee were obliged to send this man away, as the Indians would have no confidence in him.

James Logan's residence was some miles north of the then limits of Philadelphia. He was an especial friend of the Indians, and there was one chief who had conceived a very great affection for him. Now among them, the Delawares at least, the greatest mark of regard they could show was an exchange of names, and so this chief called upon James and proposed in confirmation of their friendship they should make such exchange. James felt himself in a strait, for he did not wish to hurt his friend's feelings by a refusal, and so seeking for an expedient he told him that as his name was attached to so many public documents, it would be impossible for him to take another, but that he had no objection to giving him his name, and pointing to the stream on whose banks they were standing, he said, "We will give thy name to it. It will be flowing here long after thou and I are dead." Thou shalt be called Logan, and we will name it Aramingo," and his friend went away satisfied. Thus the upper part of the city obtained its name. This was the father of the celebrated war chief, who could say, "I appeal to you. Did ever a white man come hungry to Logan's cabin and go away unsatisfied." J. K.

The Fantastic Terrors of Childhood.

A child rarely, if ever, speaks of its fantastic fears. We must fall back upon our own memories if we would study this aspect of the childish mind. And so, encouraged by the example of the good ladies in "Cranford," who whisperingly confessed, the one a secret horror of eyes, the other a life-long dread of being caught by her "last leg" as she got into bed, I recount some of the vividly remembered terrors under which I myself once trembled in silence. For, I repeat, the child does not speak of these things, which to his own soberer judgment seem unreasonable and even preposterous.

Once, as a very little child, I was for some reason alone in a wide treeless place in the country. I suppose I was in reality not far from the house, but there seemed to me an endless expanse around. As I looked about me I suddenly became conscious of the overpowering immensity of the sky and its awful unbroken blueness. A crushing horror and dread seemed to pin me to the ground. I stood, a shuddering mite of a girl, alone under that stupendous weight of blue, feeling that it might descend and swallow me up. I have forgotten everything but that,—how I came there, how I got away; but I know now the precise shade of the terrible intense blue that seemed to be engulfing me.

I should mention that I was a city child, and unused to an unobstructed view of the heavens.

Once afterwards I remember a similar but less violent paroxysm of fear under another such clear dark-blue sky, but this time there was a low inexplicable rumble of thunder.

I am sure I said nothing about my terror at either time. Like every other well regulated little girl, I shrieked and ran from dogs and cows and geese and turkey-gobblers, and made no secret of my cowardice, but of my vaguer terrors it never occurred to me to speak.

At the foot of the lawn of the country-house

in which I spent my summers, there stood thick growth of forest trees. When we gathered in the porch at twilight, or when I peeped from the window of my room at nightfall, I would see uplifted against the sky dark gigantic profiles which were inexpressibly terrible to me. I thought of them only as creatures of darkness, and, so far as I remember, made no attempt to trace them in the day.

I am sure I had in me in those days the "malign" of a nature-worshipper of the first order, as perhaps all children have. I thought it rather probable that Indians lurked in the depths of the wood, but my fear of them was nothing compared to my vague dread of the mysterious great faces in the tops of the trees.

Standing out as distinctly in my memory as the day on which I first became vividly conscious of the sky is another day when, whether for the first time or not I do not know, another form of fear seized upon me.

I was a little older, then, I think, but how old I do not remember.

I was in an unused upstairs room in my own home, sitting upon the floor, and sailing a little paper boat in a basin. In the water I had scraps of paper of various shapes and sizes, to represent seamonsters. I had amused myself for a long time, blowing the boat about and pretending that the passengers were afraid of the whales and sea-serpents, when suddenly it went down,—why, I could not explain. It seemed to me that it was "coming true,"—the sea, the ship, the sea-monsters; that I might be overpowered by the horror-haunted waters then at there; and I fled panic-stricken.

I think there must have been in my mind a half-belief that there was a latent life in inanimate things. I know I had a general dread of things "coming to life" or turning to other things.

I most especially distrusted lead waterpiping. Who knew whether they might not turn into snakes on the shortest notice?

It seems strange to me now that with all the horror of mysterious transformations, and particularly of snaky transformations, I should have watched with warm sympathy and approval the efforts of two of my boy cousins to raise snakes on a large scale by soaking horse-hair in an indefinitely long time in a barrel of water. I suppose I was infected by their own enthusiasm. I remember now the stagnant smell of that old barrel, in an out-of-the-way corner of the playground, as I would peep into it to watch the progress of their experiment. There was a pleasing occultness about it all, but not, I consider, an overwhelming mystery. For the change was to be brought about by regular recipe, and the snakes would be every-day snakes like those in the fields. The serpents which I held in shuddering dread were shadowy, half-mythical creatures, lurking in dark, unexplorable holes and corners. For it was another primitive instinct of mine to people with monsters all unknown regions.

This fear of the "coming to life" of inanimate objects was, I think, the most pervasive of the irrational terrors.

I do not remember any paroxysm of fear from this source except that caused by what I call the Quixote would call the Adventure of the Sea-monsters, but there was a constant underlying feeling of the possibility of alarm which at times, as I vaguely remember, caused me to be uncomfortable in the society of my own dolls.

Springing, I think, from the same attitude of mind toward the inanimate world was a root dread which I had that same day when I was

alone with a rocking-chair it should all at once begin to rock. This, I early decided, I positively could not stand.

None of these terrors, it may be remarked, had to do primarily with my personal safety. It was horror rather than fear which possessed me in contemplating these imaginary lapses of the laws of nature. Even a fancy which haunted me that some day my bath-tub might suddenly turn into a narrow, infinitely deep dependency of the ocean is hardly an exception. The dreadfulness of the mere idea of a bottomless pit of dark water with sea-serpents in it opening in one's floor outweighed all personal considerations.

I cannot help thinking, although I do not remember that such was the case, that I sometimes teased myself with uncanny suggestions, and that then my reason was not equal to the task of combating with and banishing the spectres which my fancy had idly raised. Often, however, I am sure, these grotesque or formless fears were wholly spontaneous and even surprising to myself.

It seems to me that there is manifested in the nature-worship and fetichism of the savage the influence of some such emotions toward the outer world as I myself felt when a child. Partly for that reason I cannot think that they were wholly morbid and unnatural, but rather that there may be common to children similar unreasonable fears which they conceal with the often unrecognized reticence of childhood.

FOR "THE FRIEND."

Continuous Sessions of Schools.

Professor E. A. Kirkpatrick, of the Normal School at Winona, Minn., in the *Review of Reviews*, for the Eighth Month, gives an interesting article on the subject of "Continuous Sessions of School," from which it appears that the Chicago University adopted the plan, and "has never lacked students during the summer quarter, when it was formerly supposed that people could not study, and the plan has been in every way a success."

The State of Minnesota also adopted the plan for two of the four Normal Schools, the one at Winona, the other at Mankato.

"The financial advantages of the plan to the State are claimed to be as follows: (1.) The valuable plant (building, apparatus, etc.,) no longer remains unused and profitless a quarter of the time; (2.) The cost of running it during the time that it has usually been idle is less than in any other quarter, because no fuel is required."

... to which might be added for some institutions of learning, the lessened cost of provisioning.

"The question now arises as to whether the idea might not be carried still farther. If continuous sessions are a good thing for Normal schools, would it not be of similar advantage to have our public schools and colleges and universities in session all of the time? Many of the arguments given above would seem to apply to other schools as well as to Normals. Would it not be a good thing if a large proportion of the children between six and eighteen, especially in the city, were in school instead of on the street in summer? If school work it not made so hard, is there any reason other than custom, or pupils suspending their work for one-fourth of the year? Even if the above is not admitted, would it not be an advantage to pupils to be able to attend at any time of the year which is most convenient? Would not the adoption of the quarter instead of the year as the unit in

grading also be of great advantage, not only to irregular pupils, but to exceptionally quick and exceptionally slow children, who now have to advance or fall behind a whole year at a time?

"The above facts and questions suggest the idea that possibly we are just entering upon a new epoch in the history of the development of education in this country; an epoch in which schools of all kinds will be a continuous instead of an intermittent factor in our national life. It is certain at least that all thoughtful educators will watch with interest the development and spread of the idea as it is discussed in the papers and in the educational gatherings, and as it is worked out in the schools adopting it."

The suggestion of the adopting of the quarter instead of the year as a unit of grading, appeals to many who have seen cases of great inconvenience arising from the prevailing graded systems. T. E.

The Barclay Home, West Chester, Pa.

TO MEMBERS OF PHILADELPHIA YEARLY MEETING:

The Barclay Home at West Chester, Pa., was opened First Month 1st, 1894, for the purpose of providing a residence at a moderate cost for members of, and those having community of interest with, the Society of Friends which now holds its Yearly Meetings at Fourth and Arch Streets, Philadelphia. After nearly four years of existence the managers feel justified in stating that the Institution has proved a useful one, but that it has labored under the disadvantage of not having a permanent location, and while desirable properties have been rented, they have not been entirely suited to its needs, and the probability of occasional removal discourages persons from becoming patrons. The Barclay at present accommodates six Friends with permanent board, and a large number, as transient boarders, have for varied periods availed themselves of its privileges, thus manifesting the desirability of its continuance.

The house and lot of our late Friend, Jane Gibbons, are at this time offered to the managers at a reasonable price. The proximity of the property in the meeting-house would probably make it a stopping-place for Friends attending our meetings, while its convenience to markets and stores, renders it a desirable location.

Therefore the managers ask aid to purchase this, if practicable, or if not, any other property which they consider could be best adapted to the requirements of such an Institution, and a comfortable home be permanently established, and we also solicit *annual subscriptions* for the maintenance of "The Barclay Home."

Signed on behalf of the Board of Managers.

SUSANNA SHARPLESS, *Pres't.*

ANNE T. ELDRIDGE, *Sec'y.*

Ninth Month 8th, 1897.

DR. RUTTER, a celebrated Quaker physician, wrote his own life, and his journals are edifying on account of their extreme simplicity. Such entries as the following occur: "A little piggyish to-day; indulged too much in the company of the faithful." On another day: "Bought parcel of old books; Lord, forgive me for buying books which I have no hope of reading."

— Wesley hated physicians who did not fear God, and would never employ them. We sent for Dr. Rutter to him once, and he did not object. The doctor came and prescribed. The steward came in. — Wesley said, "Brother, you'll attend to Dr. Rutter, remember!" The doctor turned round and said, "Friend Wesley, art

thou an hireling?" "No, my brother, I trust by the grace of God I am not." "Then I'll take none of thy money." — *Christian Advocate.*

SUMMARY OF EVENTS.

UNITED STATES.—The number of pupils in the schools of the United States last year was 16,415,197, an increase of nearly 5,000,000 since 1890.

The amount paid by the United States for pensions last year was \$140,477,637. The cost of the service was \$3.99 per \$1,000.

The Secretary of the Treasury has notified customs collectors that Chinese laborers who leave this country, under the existing treaty with China, must on their return land at the port from which they departed.

General Fitzhugh Lee, Consul-General of the United States at Havana, arrived at New York on the 8th instant.

For the first time in seven years, it is said, the demand for labor is greater than the supply in many parts of Alabama, and there is not a strike or labor dispute of any kind in the State. Increased demands for Alabama iron in Europe are pressing the furnaces to fill orders. Coal mines and furnace operators are advertising for labor to meet the requirements of the situation, and labor agents are being placed in the field.

Professor William Hallock, of Columbia University, under whose direction a shaft is being sunk in the earth near Pittsburg, hopes to reach a depth of 10,000 feet by Eleventh Month 1st. The work is being done in order to learn something concerning the strata of the earth and the comparative heat of its crust at various depths.

Gold was first discovered in Colorado in 1858, and since then the State has produced \$530,000,000 in gold and silver. Out of the fifty-six counties of the State, twenty-six are gold producers.

Much excitement prevails in Soda Springs, Idaho, over the discovery of what seems to be an extensive deposit of coal four miles from that city. The coal is bituminous, and the tests made thus far prove it to be of excellent quality. Idaho is now entirely dependent upon Wyoming and Colorado for her coal.

A returned passenger from Skaguay Pass says the pass is closed for the season, but that many are still floundering around in the mud, in a vain attempt to get through. The first fourteen miles of the trail from Skaguay beach is strewn with the carcasses of six hundred horses. Eleven saloons and three dance-halls are doing business there, but he says there is no trouble, there being no fighting or thieving. At Dyea the people are still moving slowly forward, though greatly impeded by mud and rain. With the exception of two days, rain has fallen continuously for three weeks. Collector of Customs Ivy is confiscating whisky. He has thirty inspectors on the beach, and but little stuff gets through. Frank Cain, a Canadian, was caught in a sloop recently with \$8,000 stock of whisky. The stock was seized, and Cain sent to Juneau Jail. Whisky sells at \$36 per gallon at Lake Lindenman.

An Owosso, Michigan, dispatch says that Todd Kincaid, president of the Corunna Coal Company, has notified his miners that since the first of the month the price for digging has been advanced five cents per ton, making the rate from eighty to ninety cents per ton, an advance from ten to twenty-five cents per day to each miner. The advance was given unsolicited.

Three thousand vest-makers in New York returned to work on the 8th instant, and the strike is practically over in that branch of the clothing industry, with a victory for the strikers. Numerous cloak-makers also returned to work at the advance demanded.

The Columbus Convention on the 11th inst., finally accepted the proposal of the Pittsburg operators for the settlement of the coal strike in Western Pennsylvania, Ohio, West Virginia, Indiana and Illinois. The sixty-five-cent rate was accepted, but with a proviso that work is not to be resumed for ten days, in order to allow time for conferences in other districts.

A mob of marching miners, mostly Slavs, was fired upon by deputy sheriffs at Lattimer, near Hazleton, Pa., on the afternoon of the 10th inst., and twenty-two were killed and forty wounded, some of them fatally. The men had previously been driven away from the Hazle workings, after a sharp conflict, and were intercepted as they were on the way to the Lattimer breaker. Governor Hastings has sent the Third Brigade of the National Guard to Hazleton to preserve the peace.

On the 8th instant an east-bound fast mail train and the Mexico and California express, west-bound, on the Santa Fe Road, were in collision near Emporia, Kan-

sas. Twelve persons were killed and fourteen injured. Immediately after the collision the boilers of the three locomotives exploded.

A Denver and Rio Grande passenger train and a Colorado Midland stock train collided near Newcastle, Colorado, shortly after midnight on the morning of the 10th inst. So far as known 30 persons were killed and 185 injured. Soon after the collision a gas-tank under one of the passenger coaches exploded, and flames followed, setting fire to the wreck. A number of the passengers were burned to death.

Yellow fever has appeared in Biloxi and Scranton, La., a few cases also in New Orleans, and one in Mobile, Ala. Dr. John Guiteras, of Philadelphia, has been dispatched to the field covered by the disease on our coast. He apprehends a general outbreak.

A hurricane visited the towns of Port Arthur and Sabine Pass on the night of the 12th inst., blowing down all the buildings and killing 30 people.

North Carolina Friends are to establish a newspaper at Greensboro.

Deaths in this city last week numbered 389, which is 10 less than the previous week, and 4 more than the corresponding week of 1896. Of the whole number, 197 were males and 192 females: 89 were under one year of age; 42 died of consumption; 34 of heart disease; 31 of marasmus; 26 of cholera infantum; 19 of inflammation of the stomach and bowels; 19 of pneumonia; 16 of diarrhoea; 14 of apoplexy; 13 of cancer; 13 of old age; 10 of paralysis; 9 of inanition; 9 of inflammation of the brain, and 9 of uremia.

Markets, &c.—U. S. 2's, 98; 4's, reg., 111½ a 112½; coupon, 113½ a 114; new 4's, 126 a 126½; 5's, 114 a 114½; currency 6's, 102 a 105.

COTTON.—Middling uplands were officially quoted at 7½¢ per pound.

FEED.—Bran was quoted at \$13.00 a \$13.50 per ton for winter in bulk and \$12.50 a \$13.00 per ton for spring in sacks.

FLOUR.—Winter super, \$3.50 a \$3.75; do extras, \$3.75 a \$3.90; Pennsylvania roller, clear, \$4.60 a \$4.80; do, do, straight, \$4.85 a \$5.00; Western winter, clear, \$4.60 a \$4.80; do, do, straight, \$4.85 a \$5.00; do, do, patent, \$5.10 a \$5.35; spring, clear, \$4.40 a \$4.70; do, straight, \$5.30 a \$5.50; do, patent, \$5.60 a \$5.85; do, favorite brands, higher. City mills, extra, \$3.80 a \$4.00; do, clear, \$4.70 a \$4.90; do, straight, \$5.00 a \$5.25; do, patent, \$5.75 a \$5.90. **RYE FLOUR.**—\$3.30 per bbl. for choice Pennsylvania.

GRAIN.—No. 2 red wheat, \$1.01½ a \$1.01¾.
No. 2 mixed corn, 35½ a 36½¢.
No. 2 white oats, 26 a 27¢.

BEEF CATTLE.—Extra, 4½ a 5½¢; good, 4½ a 4¾¢; medium, 4½ a 4¾¢; common, 4 a 4½¢.

SHEEP AND LAMBS.—Extra, 4½ a 4¾¢; good, 3½ a 4¢; medium, 3½ a 3¾¢; common, 2½ a 3¢; lambs, 4 a 6½¢.

HOGS.—6½ a 6¾¢ for best Western; State, 5½ a 6¢.

FOREIGN.—It is said the Bank of England directors have consented to hold one-fifth of the bank's reserve in silver. This report is doubted. Owing to the low stock of silver in London, and the unconfirmed rumor that the Bank of England contemplated keeping one-fifth of its reserve in silver, the price of the white metal advanced sharply on the 13th instant in London and New York. The price is 2½ cents higher than it was last week and 5½ cents higher than the lowest price.

The authorities of Scotland Yard are to furnish information to the United States authorities when Anarchists are known to be embarking for the United States.

Agricultural experts have information to the effect that the present harvest in Ireland is the worst since 1879, and the sufferings of the poor during the next eight months threaten to almost equal the horror of the famine of 1846.

Lord Salisbury's latest proposal for an international commission representing the six Powers, to assume control of the revenues with which Greece will guarantee the payment of interest for the holders of old bonds, as well as payment of the indemnity loan, has been accepted by the Powers.

There are 11,000,000 Jews in the world to-day, of whom nearly one-half are in Russia.

Another fragment of the famous Parian chronicle, part of which is in the Ashmolean Museum at Oxford, has been found on the Island of Paros. It is very important, as it contains the chronology of the years from 336 to 299 before Christ, the period of Alexander of Macedon, and of the Diadochi, the generals who divided his empire among themselves.

According to official statistics, the wheat harvest of Italy is estimated at 30,000,000 hectolitres, against 51,000,000 hectolitres in 1896.

Fifty thousand refugees from Thessaly in a destitute condition are said to be in Athens.

In official circles in Simla it is believed that the bottom is dropping out of the rising of the tribesmen against the British. The general officers commanding report that the Afridis have dispersed, the news that the Zakkakhels are removing their families from the Khyber district to Tirah is confirmed, and there is no longer any doubt that the enemy is leaving the Samana territory.

The Government of India has informed the Ameer of Afghanistan that the present operations in Afghan territory are intended solely to punish Haddah Mullah and his followers in arms, that there is no intention to interfere with tribal independence or permanently occupy the country.

The fishing fleet returned to Dunkirk from Iceland on the 10th instant. Six boats were lost during the season, and 30 men and boys drowned.

It is said that the Chinese Government is negotiating with a foreign syndicate for a loan of 100,000,000 taels for the purpose of paying off the balance of the indemnity to Japan.

A despatch from Yokohama dated the 12th inst., says: "A fierce hurricane swept over the city and harbor on Thursday night, causing severe floods, doing much damage to property, and followed by considerable loss of life."

Japan has 3,000 miles of railway in operation.

An Anglo-German syndicate has offered the Brazilian Government \$25,000,000 for the Central Railroad of Brazil.

Brazil produces on the average 360,000 tons of coffee per annum—that is, about four-fifths of the whole amount consumed in the world.

It is announced that peace has been concluded between the Government of Uruguay and the Uruguayan insurgents.

The capture of Victoria De Las Tunis, Cuba, by the insurgents, caused great excitement in Madrid. The Government has decided to despatch further reinforcements to Cuba if that is necessary, and an expedition will be arranged to recapture the place. The Minister of War has cabled General Weyler for an explanation.

RECEIPTS.

Unless otherwise specified, two dollars have been received from each person, paying for vol. 71.

Allen T. Leeds, Philada.; Ezra Stokes, N. J.; Milton Stanley, Agent, Ind., \$6, for Joel Newlin, Albert Maxwell and Libborn T. Stanley; Edith Collins, N. J.; James S. Jones, Gtn.; William C. Ivins, and for Lewis Toft, N. J.; Parvin Masters, Philada.; James E. Meloney, Philada.; G. W. Mott, Agent, Ia., \$4, for Lewis W. Bye and John E. Michener; Jane G. Smedley, Pa.; Abram Stratton, Philada.; Sarah R. Whitall and for Mary A. Peckham, N. Y.; Benj. J. Wilkins, N. J.; Rachel S. Brown, Pa.; Amelia Bedell, Cal., to No. 9, vol. 72; Edwin Thorp, Pa., \$4 (2 vols.); Sharpless Mercer, \$4, for Margaretta J. Mercer and Hannah N. Harry, Pa.; Mary W. Roberts, N. J.; Rachel C. Larkin, Pa.; Rachel S. Hulme, Phila.; Emma Jones, Phila.; Seth Shaw, Agent, O., for Linton Hall (2 vols.); Richard Mott, Agent, Ia., for Caleb Engle; Hannah W. South, Walter South, Phila., and Edward L. South, Pa.; Rachel E. Bell, N. J.; James Lee, Jr., Pa.; Sarah J. Bonsall, O.; Hannah Hoyle, O.; Joseph E. Barton, and for Nathaniel Barton, N. J.; William Kite, and for William Kite, Jr., Phila.

Remittances received after Third-day noon will not appear in the Receipts until the following week.

NOTICES.

WANTED.—A Friend wishes a position as house-keeper in Friends' family. Address "Q," Glen Mills, Pa.

FRIENDS SELECT SCHOOL will re-open Ninth Mo. 20th. The Superintendent will be at his office during the two weeks preceding the opening from ten until one o'clock, to receive applications or to give information. J. HENRY BARTLETT, *Sup't*, 140 N. Sixteenth Street.

WESTTOWN BOARDING SCHOOL.—Applications for the admission of pupils to the school, and letters in regard to instruction and discipline should be addressed to WILLIAM F. WICKERSHAM, *Principal*.

Payments on account of board and tuition, and communications in regard to business should be forwarded to EDWARD G. SMEDLEY, *Superintendent*. Address, Westtown P. O., Chester Co., Pa.

WESTTOWN BOARDING SCHOOL.—For convenience of persons coming to Westtown School, the stage will meet trains leaving Philadelphia 7.17 and 8.46 A. M. and 2.53 and 4.32 P. M. Other trains are met when requested. Stage fare on regular trips, fifteen cents on special trips, twenty-five cents each way. To reach the school by telegraph, wire West Chester Phone 8. EDWARD G. SMEDLEY, *Sup't*.

Reduced rates to Ohio Yearly Meeting, via Baltimore and Ohio Railroad. Friends desiring to attend Ohio Yearly Meeting can go and return for one fare and a third, or \$15.47. That is, pay full fare, \$11.60 to Barnesville and return for \$3.87. Tickets sold Ninth Month 21st, 22nd, 23rd and 24th, inclusive, and will be good until Tenth Month 2nd, 1897, inclusive. Friends call at 833 Chestnut Street, Philadelphia, for further information call or address

THOMAS C. HOGUE,
West Chester, Pa.,
or, JAMES POTTER,
833 Chestnut Street, Phila.

WANTED.—The Committee who have charge of the Boarding School for Indian Children, at Tunesas, New York, desire to engage a woman Friend to take care of the boys when out of school and not engaged in farm work. A person of middle age preferred.

Apply to CAROLINE C. SCATTERGOOD,
West Chester, Pa.
SARAH E. SMITH, 1110 Pine St., Phila.

DIED, at his residence near Bloomfield, Ontario, Canada, ANDREW N. HAIGHT, on the seventh of the Eleventh Month, 1896, in his eighty-sixth year. He was a regular attender of Friends' Meetings (small body). Although he never joined Friends, yet he was a thorough Friend in principle, and his house was ever open to Friends and others, and his loss is felt by the Society as well as relatives, and is greatly missed in his neighborhood. He was married to Catharine McFaul in 1833. Having no family of their own, they became foster parents to a number of children, many of whom grew up to be honorable men and women and can rise up and call them blessed. Two of his nephews died of consumption, and one left a wife and two little boys, which they brought up, and both of them inherit Andrew Haight's homestead, and faithfully cared for him to the end, feeling they had only lost a beloved uncle, but one who had been a loving father to them and a faithful friend.

—, at Wellington, Ontario, Canada, at her sister's, on the twenty-first of Sixth Month, 1897, PHEBE D. LAND, in her eighty-second year. She was a member and minister (in the smaller body of Friends), of West Lake Monthly Meeting. A few years before her death she quite suddenly became blind, which she bore with great patience and resignation to the Divine will, although at times she longed to see the faces of her much loved friends. Her end was peace.

—, at his home near Picton, Seventh Month 18, 1897, after two days' illness, in the seventy-second year of his age, HENRY L. SWEETMAN, a member of West Lake Monthly Meeting of Friends. He was born in Kingston, Ontario, Canada, and when he was four years of age his parents moved to one of the False Dicks islands to keep the lighthouse. Their family being the only one on the island they were isolated from every one, so that the few who visited them had to go several miles in a sail-boat or open skiff. Their parents being well established in Friend's principles, their children all grew up Friends, and having access to a number of Friend's books, and being very fond of good reading, their minds were well stored with truths, and although Henry was not able to read for many years, yet he was well versed in the Bible. Having a retentive memory, he could point out passages of Scripture, telling on what occasion different things were said. He was a deep thinker, and although almost entirely blind, yet he travelled all over the county as a book agent, and was greatly thoughtful for his veracity and sterling worth, being straightforward in all his business matters. He came almost freezing to death one night. He missed his way, being able to see, and got into a field where he lingered till morning, when he found his way out, and got to a house, almost perished with the cold and fatigue, but no murmur escaped his lips. He always seemed welcome wherever he went, and being well informed, his conversation never light and frivolous, but always cheerful and interesting. He will be greatly missed by his relatives and friends. "I seek the perfect man, and behold the upright, for the end of that man is peace."

THE FRIEND.

A Religious and Literary Journal.

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JOSEPH WALTON,

MOORESTOWN, BURLINGTON CO., N. J.

Entered as second-class matter at Philadelphia P. O.

Searches Among Old Papers.—No. 7.

LETTER TO WILLIAM SAVERY.

PHILADELPHIA, Eleventh Month 6th, 1796.

Dear William:—Meeting thy valuable wife soon after her first return to this city since thy absence, it was an early question with her, whether I had written to William. I could have told her with truth that I had travelled with him in spirit and near brotherly sympathy at various seasons, at meetings and out of meetings, but, dear friend, as the infirmities of age increase upon me, writing becomes more and more difficult. True it is that my mind has been turned towards thee, accompanied with a persuasion that it would be right to overtake thee in a distant land with a testimony of my continued affection and near regard. Many of my brethren are far before me in epistolary qualifications, yet the greetings of those inferior brethren in this way, from whom we are widely separated, are not, I believe, unacceptable.

The accounts we have received of your comfortable passage over the wide ocean, the precious union you had experienced, and other pleasing circumstances, detailed in letters to your friends here, and particularly in one from dear Samuel Emlen to myself, and one from him to Thomas Morris and myself jointly, both dated in the early part of the Seventh Month, were to our rejoicing and comfort. There are among thy friends here, and they are numerous, whose engagements are not so multiplied as mine, who may employ their pens in conveying information of events, and the situation of various matters in thy native land, which no doubt thou wilt be desirous of hearing.

Thomas Stewardson and thy brother Thomas, will I expect, say all that is needful respecting the decease of thy late valuable partner, Christian Rosin, the conferences had between his exutors and thy attorneys, the steps taken and intended to be pursued for the benefit of the absent partner and the estate of the deceased. I hope a prudent care will be maintained by Thykes to manage the business. He is at times examined on that head, and appears desirous of discharging the trust reposed in him with fidelity. The termination of honest Christian's pilgrimage, and removal, as I believe to a better

country, where the innocence and integrity of his heart will be known and rewarded, has been lately followed, as thou wilt hear, by the final separation from a long afflicted and diseased body, of the spirit of Sarah Emleu, the partner of our dear brother Samuel. We know their connection has not been without clouds and gloom, yet from the knowledge we both have of the tenderness of his spirit, neither of us will doubt that this solemn event will, to his feeling mind, be afflicting and closely trying, he well knows where to look for succor and support, and from whence it has come in many deep probations, my desire, as his sympathizing brother is, that he may maintain his confidence in the all-sufficient Helper, setting up his Ebenezer, hitherto hath the Lord helped.

Thou wilt probably hear of an afflicting circumstance which has taken place in my family—my daughter Mary has become the wife of Samuel Rhoads. They were married before Robert Wharton, who it seems has for some time filled the seat of an alderman, and this office under our law extends to the seats of the hireling priests, who are in the practice of setting at naught and violating the important right of parents, thereby encouraging their children in disobedience and rebellion.

I have ever exhorted my children to turn their minds in this interesting and solemn engagement, not to riches, but to solid, settled characters, whose minds had known religious cultivation, that with such they might on good grounds entertain a hope of being happy, being true helpmates to each other, useful in their days, and in the end be prepared for a better inheritance. Those who have reared up children, and have by day and by night been anxiously concerned for their welfare, can feel with me on this trying occasion. The youth with whom my daughter has in this unwarrantable manner connected herself is generally said to be free from those gross corruptions into which numbers at this time of life have been unhappily ensnared, yet in garb and manners he is far from what I could wish him. That they may both through Divine favor be solidly confirmed that the righteous is more excellent than his neighbor and become obedient to the intimations of holy counsel, and thus obtain a possession in the blessed Truth, is my ardent concern.

Stripped as we are in the Northern District of several of our beloved brethren, whose labors in the field of love and good works have been oft-times to our edification and comfort, and whose absence is at seasons sensibly felt, yet deserted we are not, having with reverent thankfulness to acknowledge the Lord has not forgotten to be gracious. He is indeed to our comfort felt to be near and with us in our solemn gatherings—a sense of precious cementing union is in a good degree the feeling, experience and enjoyment of divers in the family.

At a late Monthly Meeting there was received into religious membership, Stephen Grellet, and that upon solid, substantial ground, as I believe. His appearance at times in the ministry being

accompanied with the savor of life. When his pronunciation is improved, and he more grounded in the English language, it is my prospect that he may be a qualified and prepared instrument to publish the dealings of the Lord with his own soul, and to invite others to come and partake of his saving help.

Samuel Garrigues, Jr., son of William, has appeared in a few words in two or three of our meetings, perhaps more in the same way may not be required, so it has been with some visited ones, they have been incited publicly to declare they are on the Lord's side, and here the commission has ended. I forbear saying much as to any rare appearances of forward spirits running into words without life and power, hoping strength and discernment will not be wanting to check and discourage the runnings and willings of zeal without knowledge, at the same time to distinguish and own the living child, the true birth, so as to be guarded against suppressing in any instance the buddings of life. A youth, an apprentice with Daniel Trotter, his name I don't recollect, appearing for a considerable time past to be under the forming Hand, has with trembling diffidence uttered a few words in our public assemblies.

Our late Yearly Meeting of ministers and elders was as large or larger than I have remembered, and yesterday in our select Quarterly Meeting, George Churchman gave it as his sense that it was a season of more solemn weight and instruction than any heretofore within his memory. Whether he was altogether right, it must be left to those better qualified to judge than I am, though it may be safe for me to say that the meetings, both select, and more public, were deeply instructive to my mind. The revision of the discipline was finally considered by the body and approved, and the Meeting for Sufferings directed to attend to its being printed, that meeting has since concluded to have five hundred copies from the press, and about half that number bound and distributed to the Quarterly, Monthly and Preparative Meetings.

At our last Monthly Meeting a movement was made towards increasing the number of elders, and a committee appointed to consider of proper persons among the women Friends for that station. The committee have met, and with entire unanimity agreed to propose Catharine Howell and Sarah Scattergood.

The case of H. C. has been among those of the most trying and exercising, the committee thereon at our last meeting rather encouraged the acceptance of an offering she made several months past, which had passed under consideration of the women's meeting, and with a favorable report from them referred to the men who named the same committee. The men, however, do not seem prepared as yet to accept the acknowledgment. It is nevertheless probable it may be terminated the ensuing meeting, so far as appears from every inquiry and the closest examination, the weakness into which this Friend had been ensnared, is no more indulged. There is some prospect, that, through

the humbling conviction and deep sense of this grievous error, the way may open for cleansing and redemption, much is to be desired that she may in boundless mercy be favored with a peaceful close, which from increasing bodily infirmity, may not be far distant.

How necessary it is for all, and in an especial manner for those dignified instruments who have been entrusted with the unfoldings of holy counsel, and divinely impelled to publish the same, to dwell deep with the seed of Life in thorough abasement, and nothingness of self, these not being puffed up or exalted, nor exercise a dominion over the heritage. Where a withering and a blast have ensued through weakness in this spot, to see that it has been so, to become duly sensible thereof, is not this the right road to restoration?

I intend to send to our friend William Dillwyn a few of the printed accounts circulated in the Quarterly and Monthly Meetings containing the report made by the committee on the boarding school, an essay of the rules proposed, and the minute of the Yearly Meeting on the occasion, one or more of which I shall desire him to furnish thee with. The state of the funds have not the most promising aspect, it has nevertheless been concluded to proceed to erect the building the ensuing spring, it having been considered as a discouraging circumstance that might throw a damp on the concern if a delay herein was admitted, and if money was wanted, as it certainly will be, and the subscriptions do not come in to defray the growing expense, it would be right to exercise faith and a dependence on future aids, and until helped thereby, to borrow as occasions might require. In those Quarters remote from the capital, and indeed in those near it also, the contributions raised and arising for the purpose of improving the condition of the Indian natives, has operated much against the present object—Friends having in the general been liberal as to the other. The farm at Westtown appears to be now under good direction and in a promising condition. That the establishment of an institution for the guarded pious education of the beloved youth, was entered into and promoted from a clear sense of its rectitude, propriety and beneficial tendency, is a matter beyond a doubt with me, and my belief is that the concern will be blessed, and that we shall be helped along therein, as endeavors are maintained to keep to the solid ground of the concern.

It is not long since I placed in the family of Joseph Trimble at Concord a Cherokee Indian boy about eleven years of age. This was done at the request of colonel Pickering, who reprobated the manner some other Indian lads had been trained, desiring in the present instance that with some common, useful branches of school learning, this boy might be instructed in sober study, habits and farming. In like manner and for the same end, we are about placing two sober, well behaved boys, of about the same age, of the Creek nation, in the family of Wm. Blakey in Bucks.

We lately agreed on and sent forward an address to the Creek Indians. They are said to be the most numerous nation on our borders, and have expressed to the Commissioners of the General Government, who some months since held a treaty with them, a particular regard for our religious Society, hence there appeared a suitable opening to manifest our good will towards them and all mankind, to acquaint them with the nature of our peaceable principles, and to

draw their attention to the pure living principles of Light and Life. We accompanied our message with a present of farming utensils, useful tools, etc. To effect our views in bringing about a change, and a more comfortable mode of living among these inhabitants of the wilderness, much patient perseverance will be necessary; we must not let difficulties discourage us, or despair of being more or less helpful to this class of our fellow-men, the original owners and possessors of the land we now enjoy.

And now, dear William, having written thee a long letter, much longer than I had in prospect on taking up my pen, let me before I conclude, say, my persuasion has been, that thou was ripened and prepared for the weighty and extensive services into which thou hast with the near and general unity of thy sympathizing brethren entered, thy labors I therefore trust and believe, in Germany, where the last accounts we have left thee, and in other parts of the vineyard into which thou mayst be directed, will have the heavenly seal—pure heart-consoling peace. May the anointing power of the Holy One of Israel be with thee, and his sustaining all-sufficient help be near and underneath, through the exercises, baptisms and trials, which in unerring Wisdom may be thy allotment, is the sincere breathing of thy affectionate friend and

Brother.

P. S.—N. A. Smith has latterly been largely opened amongst us and in my opinion increases in weight and in clear Gospel authority. Thos. Morris desires his love, as doth R. A. Rutter and E. Foulke, the brother of the former to the astonishment of many, is in the way of being treated and his mind restored to a good degree of calmness and settlement.

A New Boy at School in China.

Every one knows the absurd character—of Occidentals—of Chinese formal conversation, but every fresh account of a first interview with, a Chinaman with whom etiquette must be observed is a new entertainment. A gentleman who was for a long time at the head of a school in China, which was patronized by Chinese, has contributed to an exchange an account of the usual interview which took place between him and the father of a boy brought to the school.

The Chinese gentleman is escorted to the reception room, and both he and the teacher shake their own hands and bow profoundly. Then the teacher asks:

"What is your honorable name?"

"My mean, insignificant name is Wong."

Tea and water pipe are sent for, and the teacher says: "Please use tea."

The Chinaman sips and puffs for a quarter of an hour before he says to the teacher:

"What is your honorable name?"

"My mean, insignificant name is Pott."

"What is your honorable kingdom?"

"The small, petty district from which I come is the United States of America."

This comes hard, but etiquette requires the teacher to say it.

"How many little stems have you sprouted?"

This means: "How old are you?"

"I have vainly spent thirty years."

"Is the honorable and great man of the household living?"

He is asking after the teacher's father.

"The old man is well."

"How many precious little ones have you?"

"I have two little dogs."

These are the teachers own children.

"How many children have you in your illustrious institution?"

"I have a hundred little brothers."

Then the Chinaman comes to business.

"Venerable master," he says, "I have brought my little dog here, and worshipfully entrust him to your charge."

The little fellow, who has been standing the corner of the room, comes forward at the knees before the teacher, puts his hands on the floor, and knocks his head against it. The teacher raises him up and sends him off to school while arrangements are being made for his sleeping-room, etc. At last the Chinese gentleman rises to take his leave.

"I have tormented you exceedingly to-day he says.

"Oh, no, I have dishonored you!"

As he goes toward the door he keeps saying "I am gone; I am gone." And etiquette requires the teacher to repeat as long as he is in hearing: "Go slowly, go slowly."—*Ex.*

FOR "THE FRIEND."

History of the Inquisition.

(Continued from page 66.)

The province of Languedoc, in southern France, was the original seat of this Inquisition—it was later introduced into other parts of the kingdom but soon obtained the same prominence of authority elsewhere; although it had many victims. As the authority of the royal government extended itself the Inquisition gradually became subject to the secular government. The unsettlement caused by the wars with England also interfered with its operations. It was a creature of the Pope, and the papal authority was gradually declining with the advance of freedom of thought among the people. The main support of his power was in the popular belief that he possessed, the tremendous power of shutting out from the Kingdom of Heaven those who offended him, by an edict of excommunication. But when this came to be resisted by ecclesiastics in support of their temporal interests, it gradually lost its hold on the imaginations of the people, and, their eyes were opened to see the falsity of the doctrine on which it was founded.

The early inquisitors directed their labors principally to the extermination of the Catholics, of whom we have spoken in a previous number. The Waldenses did not wholly escape, but their persecution was more or less fitful. They regarded theirs as the true church, and that of the Pope as a house of lies, where excommunication was not to be regarded, and whose decrees were not to be obeyed. They heard confessions and imposed penance, but the value of the absolute depended on the sanctity of the person who administered it, and not on his sacerdotal position. Waldensianism flourished most in the mountainous region of Southeast France, and although its followers were often sorely distressed, their efforts to crush it out were not successful.

In Italy, the efforts of the papacy to enlarge its territorial dominions, and the determination of the cities and states to maintain their independence; and the contests between the Ghibelline and Guelph factions, retarded the extension of the Inquisition. It was no longer a simple instrument for the extirpation of heresy, but as one of the tools used by the Pope to extend his temporal power. Finally it prevailed in Italy generally, excepting that it was admitted in only a modified form in Venice, and the countries subject to her, where the control of its operations largely remained in the hands of the State.

The Waldenses continued to abound in the valleys and mountains of Piedmont, although much harassed by the zealous inquisitors. Many of them were burned from time to time. The persistency with which their views were maintained is explained by our author, as a result of the nature of their doctrines. The virtues which form the basis of all Christian society were stimulated and cultivated, and man was taught that his fate depended on himself and not on the mediation of his fellow creatures, alive or dead. In Italy as in France, the Inquisition gradually lost during the Fifteenth century its power and influence, although still kept in existence.

In the vast territory extending from the Adriatic to the Euxine, the Church of Rome had at that time but little real power. The home of the Catharan heresy was among the Slavic races. The zeal of the Popes led them to efforts to extend the power of the church, which it was attempted to do by stirring up strife among the ruling powers. The history of that country for a long period is a dismal succession of wars and cruelties. The Turks after the capture of Constantinople gradually extended their conquests over much of the territory.

Early in the Thirteenth century, the Bishop of Strassburg made an investigation and soon had a large number of prisoners accused of heresy, of these about one hundred refused to abjure, and were subjected to the red-hot iron ordeal, and as the result eighty were sentenced to be burned.

In Germany the Inquisition never took full root. The great prelates were lords of extensive lands, and much of the persecutions of heretics which took place was performed by the clergy there, who naturally regarded the papal inquisitors as interfering with their rights and powers, and were but little disposed to assist them. In the Fourteenth century the dreadful mortality and general distress caused by the plague, known as the Black Death, absorbed in measure the attention of the people. The popular excitement found some relief in the bands of Flagellants, who wandered over the country scourging themselves at stated times, under a belief that the anger of the Almighty could be propitiated by continuing this punishment for 33½ days.

In Bohemia, the Church of Rome possessed less authority than in many other parts of Europe. There were many Waldensians, in its population; and the ignorance, rapacity and immoral lives of many of the clergy weakened the esteem in which they were held. In 1344, Clement VI. wrote to the Bishop of Prague, calling attention to the numerous cases in his diocese wherein preferment had been procured for services either by force or simony. The horror which the Pope expressed at this abuse is significantly illustrated by his having not long before, issued dispensations to five members of one family in France, aged respectively, seven, eight, nine, ten and eleven years, to hold canonries and other benefices. Clement ordered the bishop to dispossess the incumbents, impose due penance on them, and force them to compound with the papal treasury for all the revenues which they had thus illegally received, and after they had undergone this squeezing process he was authorized to reinstate them.

In the latter half of the Fourteenth century, Bohemia was one of the most flourishing countries of Europe, and in culture and refinement, one of the most advanced. Several of its preachers were bold and unsparing in denouncing the

corruptions of the church. John Huss, of Prague, largely adopted the reform views of Wickliffe, of England, which taught the baseness of the sacerdotal system, on which the power and wealth of the clergy largely depended. As a preacher, Huss addressed to the clergy a series of terrible invectives against their worldliness and filthiness of living, which excited general popular hatred and contempt for them. "His fearless temper, his unyielding rectitude, his blameless life, and his kindly nature won for him the affectionate veneration of the people."

The disorders which prevailed in Europe, the existence of the Schism, which led to the election of two rival popes, and the spread of heretical opinions led to the calling of a general council at Constance; which Huss decided to attend, and defend the doctrines he held. He procured a safe conduct from the Emperor Sigismund, but notwithstanding this he was arrested on a charge of heresy. His treatment and trial and subsequent burning were in accordance with the recognized principle of the church, that faith and oaths pledged to heretics were void, and that every one accused of heresy was to be deemed guilty, until his innocence was established. Henry C. Lea says, of this trial: "It is the most conspicuous instance of an inquisitorial process on record, and to those unacquainted with the system of procedure which had grown up in the development of the Holy office, its practical denial of justice has seemed a wilful perversity on the part of the council, while the sublimely pathetic figure of the sufferer has necessarily awakened the warmest sympathy. Yet in fact, the only deviations of the council from the ordinary course of such affairs were special marks of lenity towards the accused. He was not subjected to the torture, as in the customary practice in such cases he should have been, and, at the instance of Sigismund, he was thrice permitted to appear before the whole body and defend himself in public session. When, therefore, we see how inevitable was his condemnation, how he could have saved himself only at the cost of burdening his soul with perjury, and converting his remaining years into a living lie, we obtain a measure of the infamy of the system, and can in some degree estimate the innumerable wrongs inflicted on countless thousands of obscure and forgotten victims."

In Bohemia itself the execution of Huss awakened a strong feeling of revolt against the authority of the Roman Church. This was seen when in Twelfth Month 30th, 1415, an address was delivered to the councils, signed by four hundred and fifty Bohemian nobles, complaining of the burning of Huss, and withdrawing themselves from all obedience. After some years of dissension, a crusade was preached against Bohemia, in which 150,000 persons from all Europe were induced to join in an effort to subdue that kingdom and compel it to submit to the church. Five times during 1421, the crusaders invaded Bohemia and five times they were beaten back disastrously. For ten years the Hussites successfully defied all the forces that were raised against them. Finally at the Council of Basle, an agreement between the contending parties was reached and peace for a time restored.

(To be continued.)

EVERYWHERE in the Empire of Germany, in truth, as militarism grows and expands, popular rights wither and decrease.

Afraid of a Shadow.

Margaret J. Preston reported the following incident, as related by a young Scotch minister in one of his discourses:

His text was Psalm xxiii, of which he gave a running commentary. When he came to the verse, "Though I walk through the valley of the shadow of death," he abruptly paused and said, "I am a Scotchman: let me tell you a little incident which occurred not long ago in the Scottish parish where I was laboring." He leaned from the pulpit, and with the sweetest of Scottish accents, began in a low, tender voice:

"I was sitting in my study one Saturday evening, when a message came to me that one of the godliest among the shepherds who tended their flocks upon the slopes of our highland hills was dying, and wanted to see the minister. Without loss of time I crossed the wide heath to his comfortable little home. When I entered the low room I found the old shepherd propped up with pillows, and breathing with such difficulty that it was apparent that he was near his end.

"'Jean,' he said, 'gie the minister a stool, and leave us for a bit; for I wad to see the minister alone.'

"As soon as the door had closed, he turned the most pathetic pair of gray eyes upon me I had ever looked into, and said, with a voice shaken with emotion, 'Minister, I'm dying, and I'm afraid.'

"I began at once to repeat the strongest promises with which God's word furnishes us; but in the midst of them he stopped me.

"'I ken them a', he said, mournfully. 'I ken them a'; but somehow they diuna gie me comfort.'

"'Do you not believe them?

"'Wi' a' my heart,' he replied, earnestly.

"'Where, then, is there any room for fear with such a saving faith?

"'For a' that, minister, I'm afraid, I'm afraid.'

"I took up the well-worn Bible which lay on his bed, and turned to the psalm which I have read to you to-day.

"'You remember the twenty-third psalm?' I began.

"'Remember it!' he said, vehemently; 'I kened it afore ye were born; ye need na' read it; I've conned it a thousand times on the hillside.'

"'But there is one verse you have not taken in.'

"He turned upon me with a half-reproachful and even stern look.

"'Did I ua' tell ye I kened it every word afore ye were born?

"I slowly repeated the verse, 'Though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me.'

"'You have been a shepherd all your life, and you have watched the heavy shadows pass over the valleys and over the hills, hiding for a little while all the light of the sun. Did these shadows ever frighten you?

"'Frighten me?' he said, quickly. 'Na, ua, Dave Donaldson has Covenanters' bluid in his veins. Neither shadow nor substance could weel frighten him.'

"'But did these shadows never make you believe you would not see the sun again—that it was gone forever?

"'Na, na; I cudna' be sic a simpleton as that.'

"'Nevertheless, that is just what you are doing now.' He looked at me with incredulous eyes.

"'Yes,' I continued, 'the shadow of death is over you, and it hides for a little while the Sun

of righteousness, who shines all the same behind; but it's only a shadow that will pass, and when it has passed, before you will be the everlasting hills in their unclouded glory."

"The old shepherd covered his face with his trembling hands, and for a few moments maintained an unbroken silence; then letting them fall straight before him on the coverlet, he said, as if musing to himself, 'Aweel, aweel! I have conned that verse a thousand times among the heather, and I never understood it so afore—afraid of a shadow! afraid of a shadow!' Then turning upon me a face now bright with an almost supernatural brightness, he exclaimed, lifting his hands reverently to heaven, 'Aye, aye, I see it a' now! Death is only a shadow—a shadow with Christ behind it—a shadow that will pass. Na, na, I'm afraid nae mair.'"

[We insert the following letter, written by a Presbyterian minister and writer to our aged Friend, Joseph Morris, of Mt. Gilead, Ohio:—ED.]

WOBURN, Mass., Eighth Mo. 25, 1897.

JOSEPH MORRIS:

My Dear Friend:—I am very glad to receive your kind letter of the 20th of this month and one equally acceptable received two months before. I am glad to learn that you are able to hold the pen and express your thoughts so clearly in your ninety-fourth year. In our weekly meeting last evening I spoke of your letter and I told the people how full the letter was of gratitude to God for his great goodness and of hope to experience that goodness in ever increasing fulness for endless ages in the life beyond. And I asked the people to think how much life would be worth to you at your age if you were deprived of the hopes and consolations of the Gospel of Christ. One of the comforts and advantages of old age is this, that then the cares and the worries as well as the pleasures and the fascinations of the world fade from our sight and lose their hold upon the heart, we grasp the one great hope of the Gospel with a firmer faith and it gives us all we want. We have both lived long enough to see many and great changes in the world about us. Many things, once great and mighty, have passed away, but the Word to which we trust for support in life and in death has grown stronger and stronger, and our greatest trials and losses have only proved its unflinching strength.

Since the death of my son Daniel, I have been living with — Scudder, who is now the minister of our Woburn church. I preach occasionally here and elsewhere. During the month of August I have taken charge of the pulpit entirely and all the visiting among the people. I received and read with much interest your book of Reminiscences. My last letter from my son Will, gave a good account of himself and family. They were passing the hot months of summer on the slope of Mount Lebanon, 4800 feet above the sea. He was just leaving his family there while he went out for a six weeks' tour among the people. They are very poor and are sorely oppressed, but they receive his visits kindly and many give heed to his words. My son Charles is working on his farm in Virginia, and makes a very pleasant home for himself and wife and little boy three years old. Dr. Farnsworth, an associate with your friend Dr. Greene, of Constantinople, is with us this week. He has been in Turkey forty years, and he goes back to renew his work at Caesarea next week. The trials and afflictions with our brethren in the mis-

sionary field all over the world, are many and great, but let us not lose faith but join with them and with the apostle Paul, the great missionary of earlier time, in saying: "Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort, who comforteth us in all our tribulation, that we may be able to comfort them that are in any trouble by the comfort wherewith we ourselves are comforted of God."

Very sincerely your friend and brother,
DANIEL MARCH.

Birds his Clients.

The petition which was instrumental in getting the Massachusetts law prohibiting the wearing of song and insectivorous birds on women's hats is said to have been written by Senator Hoar. The petition reads as follows:

To the Great and General Court of the Commonwealth of Massachusetts: We, the song birds of Massachusetts, and their playfellows, make this our humble petition. We know more about you than you think we do. We know how good you are. We have hopped about the roofs and looked in at your windows of the houses you have built for the poor and sick and hungry people, and little lame and deaf and blind children. We have built our nests in the trees, and sung many a song as we flew about the gardens and parks you have made so beautiful for your children, especially your poor children, to play in. Every year we fly a great way over the country, keeping all the time where the sun is bright and warm. And we know that whenever you do anything, the other people all over this great land between the seas and the great lakes find it out, and pretty soon will try to do the same. We know. We know.

We are Americans, just the same as you are. Some of us, like some of you, came across the great sea. But most of the birds like us have lived here a long while; and then birds like us welcomed your fathers when they came here many, many years ago. Our fathers and mothers have always done their best to please your fathers and mothers.

Now we have a sad story to tell you. Thoughtless or bad people are trying to destroy us. They kill us because our feathers are beautiful. Even pretty and sweet girls, whom we should think would be our best friends, kill our brothers and children, so that they may wear our plumage on their hats. Sometimes people kill us for mere wantonness. Cruel boys destroy our nests and steal our eggs and our young ones. People with guns and snares lie in wait to kill us; as if the place for a bird were not in the sky, alive, but in a shop window or in a glass case. If this goes on much longer all our song birds will be gone. Already we are told in some other countries that used to be full of birds, they are now almost gone. Even the nightingales are being killed in Italy.

Now we humbly pray that you will stop all this, and will save us from this sad fate. You have already made a law that no one shall kill a harmless song bird or destroy our nests or our eggs. Will you please make another one that no one shall wear our feathers, so that no one shall kill us to get them? We want them ourselves. Your pretty girls are pretty enough without them. We are told that it is as easy for you to do it as for a blackbird to whistle.

If you will, we know how to pay you a hundred times over. We will teach your children to keep themselves clean and neat. We will show them how to live together in peace and

love, and to agree, as we do in our nests. We will build pretty houses which you will like to see. We will play about your garden and flower-beds—ourselves like flowers on wings, without any cost to you. We will destroy the wicked insects and worms that spoil your cherries and currants and plums and apples and roses. We will give you our best songs, and make the spring more beautiful, and the summer sweeter to you. Every June morning, when you go out into the field, oriole and bluebird and blackbird and bobolink will fly after you and make the day more delightful to you. And when you go home tired after sundown, vesper sparrow will tell you how grateful we are. When you sit down on your porch after dark, firebird and hermit thrush and wood thrush will sing to you; and even whip-poor-will will cheer you up a little. We know where we are safe. In a little while all the birds will come to live in Massachusetts again, and everybody who loves music will like to make a summer home with you.

The signers are:

Brown Thrasher,	Cow Bird,
Robert o'Lincoln,	Martin,
Hermit Thrush,	Veery,
Vesper Sparrow,	Vireo,
Robin Red Breast,	Oriole,
Song Sparrow,	Black Bird,
Scarlet Tanager,	Fife Bird,
Summer Red Bird,	Wren,
Blue Heron,	Linnet,
Humming Bird,	Pee Wee,
Yellow Bird,	Phoebe,
Whip-poor-will,	Yoke Bird,
Water Wag-tail,	Lark,
Woodpecker,	Sandpiper,
Pigeon Woodpecker,	King Bird,
Indigo Bird,	Swallow,
Yellow Throat	Cedar Bird,
Wilson's Thrush,	Chewink,
	Chickadee.

How many of the engineering works of the nineteenth century will there be in existence in the year 6000? Yet there is at least one great undertaking conceived and executed by an engineer, which, during the space of 4,000 years has never ceased its office, on which the life of a fertile province absolutely depends to day. We refer to the Bahr Jousuf—the canal of Joseph—built, according to tradition, by the son of Joseph, and which constitutes not the least of the many blessings he conferred on Egypt during the years of his prosperous rule. This canal took its rise from the Nile at Asiu and ran almost parallel with it for nearly 25 miles, creeping along under the western cliffs of the Nile Valley, with many a bend and winding, until at length it gained an eminence, compared with the river-bed, which enabled it to turn westward through a narrow pass and enter a district which was otherwise shut off from the fertilizing floods on which all vegetation in Egypt depends. Through this cut ran a perennial stream, which watered a province named the Fayoum, endowing it with fertility and supporting a large population. In the time of the annual flood a great part of the canal was under water, and then the river's current would rush in a more direct course into the pass, carrying with it the rich silt, which takes the place of manure and keeps the soil in a constant state of productiveness. All this, with the exception of the tradition that Joseph built it, can be verified to-day.—*Engineering.*

RACHEL.

A TRUE STORY—BY MATHEW BRIDGES.

[The following affecting incident was communicated to the author during his residence at Rome; and since returned, confirmation of the fact has appeared from several quarters. Nothing is added in the poem to the real narrative. The simple truth has been adhered to throughout.]

Where rolls Ohio's widening wave
Through wastes of pathless wood,
A lone majestic mansion gave
Its shadow o'er the flood.

Bright was the roof, when morning smiled,
And woke the sleepy gale,
Gray rose the walls when evening mild
Let fall her starry veil.

A stranger chose the wild retreat
And there essayed to find,
If aught in solitude were sweet
To soothe an aching mind.

He loved the lofty cliff to climb,
Or saunter hours away,
Where headlong cataracts sublime
Bounded in sheets of spray.

From crag to crag and rock to rock,
Lost in the yawn below;
While groves that trembled at the shock
Frowned o'er their foaming snow.

He thought he might in nature trace
The whole of Nature's God,
Yet ne'er had known the Saviour's face
Who bough him with his blood.

For he was one of Judah's tribe
The Lord of Life who slew.
Nor wealth could win, nor beauty bribe
The worship of the Jew.

His heart adored an only child,
Fair as the morning flower,
Whose mother faded e'er she smiled,
The parent of an hour.

Yet this sweet gage of love was left,
And grew a matchless maid;
Yet oft in her the sire bereft,
Beheld her mother's shade.

Her form was moulded as her mind,
And that like heaven was fair;
Yet naught of this her head divined
Nor knew a charm was there.

As silvery clouds at eventide
Float on the balmy gale,
Nor seem to heed the stars they hide
Behind their fleecy veil.

So modest sense of humble worth
Fresh beauties o'er her threw;
For she least conscious seemed on earth
Of all the praise she drew.

Now thrice five years of silent flight
Unmarked had passed away;
When lo! a ray of heavenly light
Turned darkness into day.

For all the forms that beauty gilds
Must fade and die and cease,
And 'tis the heart when changed that yields
The fruits of joy and peace.

She heard a Saviour's name and felt
That all beside was dross,
Washed her soul and left its guilt
Suspended on his cross.

'Twas well; for now consumption's worm
Had hushed her warbling lay,
Withered the freshness of her form,
And snatched its bloom away.

Yet oft a feverish hectic flush
Its silent sign betrayed,
Like roses o'er a tomb that blush
And mock the grave they shade.

One evening when the dart of death
Seemed pointed at her breast
His Rachel, e'er had ceased her breath,
Her father thus addressed—

"My father! dost thou love me now?"
And while the sufferer spake
A gathering cloud o'ercast his brow,
As if his heart would break.

"Say, dost thou love me?" deep he sighed,
Then wept, and sighed again,
For grief had like a torrent's tide
Gulfed him in speechless pain.

And yet, once more like Peter's Lord,
Whom Peter thrice denied,
A third time she pronounced the word—
A third time thus applied:

"Forgive me, father, dost thou love
Me, thine unworthy child?"
Amazement choked his voice and drove
His soul with anguish wild.

Till words a channel found and flowed,
Oppress'd with rising tears.
"For thee," he cried, "my all bestowed
Too small a price appears.

"Ask what thou wilt, thy last request
I never can deny!"
The promise seemed to soothe her breast,
And won her meek reply:

"Dark is the hour of death to those,
Who feel no Saviour near,
His smile alone affords repose
And dries the latest tear.

"His name is Jesus—and He died
Upon the cross for you;
The God—the Man—the Crucified
For Gentile and for Jew.

"And, oh! my father, give that love
Thou hast afforded me,
To Him who intercedes above,
And gave his blood for thee!

"I know but little; yet that word,
Jesus, to me is sweet.
I go to call this Saviour, Lord,
And worship at his feet.

"So shall we meet when time is o'er,
In his eternal home;
That blissful and celestial shore,
Where parting ne'er shall come!"

Her voice had failed, yet still her tongue
Falter'd the Holy Name,
Until she joined the glorious song
Of Moses and the Lamb!

Her father too e'er long shall reach
The sacred choirs above;
For grace, which every heart can teach,
Has changed the Jew's to love.

No more he sighs, because bereav'd
Of her he soon shall see,
But joys to have at last receiv'd
The faith of Calvary!

PROFITING BY EXPERIENCE.—Sympathy is based on experience. A man cannot sympathize with another in sickness or sorrow or bereavement, if he has always been in full health and full of joy, and has never lost a dear one. But when a man has known any such trial in his personal life, he is ready to feel with and for another now called to it. The world owes much to those who profit by what has tried and harmed and improved them. This is true in things little or great. A cripple, walking laboriously with two canes, stopped at the corner of a city street to push off beyond the curb, with one of his canes, a banana-skin, while three well persons stood by it unconcernedly. As he did this, he said aloud to himself, "I broke my hip by slipping on a banana-skin. I always push one off the sidewalk now, when I see it." The best thing a crippled man can do for his fellows, is to try to guard them from slipping as he slipped.
—S. S. Times.

For "THE FRIEND."

The Family of God.

Of whom the whole family in heaven and earth is named (Eph. iii: 15.)

The family is a Divine institution, first known in love, innocency and purity in the garden of Eden, where Adam and Eve, the father and mother of all flesh received this blessing, "Be fruitful, and multiply, and replenish the earth." God created man to glorify God, and this he most efficiently does by abiding in his will. God as the Father of the spirits of all flesh demands our love, obedience and reverence. He on his part cherishes, preserves and guides his children, and these are they who begotten of his Spirit are led thereby, and do his holy will. Who are they who stand in this close relationship to God? The reply is found in the words of Christ Jesus, who of God is made to us head over all things, "Whoever shall do the will of my Father who is in heaven, the same is my brother and sister and mother" (Matt. xii: 50).

Behold the sweet unity and communion of the family of God. This is the communion of saints; and saints are they who abiding in the will are sanctified thereby. These, calling on God in the spirit of his Son can truly cry, "Our Father in Heaven." These behold the wonderful condescension of Him, who, though Lord of all, stooped from his throne of glory, and became man, tempted, tried and afflicted in all points, like as we are, who through sufferings was made perfect as a sympathizing priest and Mediator, that God's mercy might flow to all. This man is Christ Jesus our Lord; and to become his disciples and heirs of his glory He asks no more of us than what He willingly gave the Father. "Not my will, but thine be done, O Father," so says He to us, "If any man be my disciple, let him deny himself, take up his cross daily, and follow me." Christ was full of the grace and power of God, and God gave to Him a work to do commensurate to that fulness of grace. Of this grace Christ gives to each and every one of us, and asks of none a greater work than what He affords grace to do. It was then in the fulness which alone dwelt in Jesus of this eternal spirit, or grace of God, by which He offered himself as a propitiation for the sins of the whole world: and the altar or cross on which He offered himself was the Divine will, for as Jesus said, "No man taketh my life from me, but I lay it down of myself," and "the soldiers marvelled that He was already dead." He drank the cup to the very dregs which God had apportioned to Him; He tasted death for every man; that so all men might through Him live. And being dead, yet quickened by the Spirit. He rose again, ascended on high, and dieth no more. Then is He the head over the family and household of God, both in heaven and earth.

This "Grace of God, which bringeth salvation, hath appeared to all men," as a quickening spirit to those dead in trespasses, sins and unbelief, enabling them to feel their estrangement from God, to see his impending wrath, to hear his warnings and tender invitations as the voice of God's beloved Son, crying, "Come unto me," "Look unto me, all ye ends of the earth, and be ye saved."

They whose ears are opened to hear, whose hearts are made willing to obey, come with weeping and with mourning, for their sins have grieved Him whom now they seek and love. But their eyes are opened, they see the light shining where darkness reigned before; their hearts are tendered, they bow the knee, and call upon the Lord. With the music of the soul,

their Redeemer has come to Zion, and with cries of grace, grace, He hath laid the foundation of his temple in their hearts, wherein they may join with the family alone in holy, spiritual worship, with the first-born of God as their great High Priest. As they walk in this light of the Lord, in the streets of this heavenly city, this new Jerusalem, wherein the Most High doth dwell, sweet is their fellowship "one with another," and the blood of Jesus Christ, God's beloved Son, cleanseth them from all sin.

W. W. B.

McNulty's Plea for Drunkenness.

An Irishman was brought before a magistrate in this city a few weeks since on a charge of drunkenness. When asked what he had to say for himself, he replied that he had only been following the directions in the Bible.

The magistrate handed him a copy of the Scriptures, and told him to produce any passage that justified him in getting drunk. The accused promptly and apparently greatly to the surprise of the magistrate, turned to Prov. xxxi: 6, 7, "Give strong drink unto him that is ready to perish, and wine unto those that be of heavy hearts. Let him drink, and forget his poverty, and remember his misery no more."

The incident made quite a sensation, and McNulty was discharged. The account of it is travelling through the country, and it is probable that it will cross the sea.

We have received a number of requests to explain the passage, and if possible show that it was not properly used, or that it does not mean what it seems to teach. There is no difficulty whatever in the passage. It is almost as great a perversion as the attempt to prove the propriety of suicide by these quotations: Judas "went and hanged himself;" "Go thou and do likewise." The whole passage is this, "Give not thy strength unto women, nor thy ways to that which destroyeth kings. It is not for kings, O Lemuel, it is not for kings to drink wine, nor for princes strong drink; lest they drink and forget the law, and pervert the judgment of any of the afflicted. Give strong drink unto him that is ready to perish, and wine unto those that be of heavy hearts. Let him drink, and forget his poverty, and remember his misery no more."

The first part teaches that both wine and strong drink arouse evil passions, and so overthrow the judgment that a king is unfitted to rule, that he cannot remember the law, and will decide unjustly. Therefore, let not kings touch it.

The only use of such powerful agents is medicinal. If a man seems about to die from cold, exposure and debility, these stimulating compounds may be useful as a prescription; or if he is in such a mental condition that, unless he can be artificially supported, or reduced to a state of sleep or stupor, he will become insane or physically diseased, they may be administered. If the reader thinks that this is a loose and dangerous way of speaking, he has only to consider that distilled liquors did not then exist. The process of making alcohol—brandy, g'n, whiskey—was not discovered till more than a thousand years afterward. "Strong drink" then was a mixture of wine and stupefying drugs. Nor was chloroform or nitrous oxide discovered.

Do not, O Lemuel, err about the use of these things. The well do not need them, kings will be ruined by them.

The same book to which McNulty turned, solemnly declares that

"Wine is a mocker, strong drink is raging;

and whosoever is deceived thereby is not wise.

Who hath woe? Who hath sorrow? Who hath contentions? Who hath babbling? Who hath wounds without cause? Who hath redness of eyes? They that tarry long at the wine; they that go to seek mixed wine. Look not thou upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright: at the last it biteth like a serpent, and stingeth like an adder. Thine eyes shall behold strange women, and thine heart shall utter perverse things; yea, thou shalt be as he that lieth down in the midst of the sea, or as he that lieth upon the top of a mast. They have stricken me, shalt thou say, and I was not sick; they have beaten me, and I felt it not; when shall I awake? I will seek it yet again."

And McNulty went forth again with the smirk of conceit upon his lips, to gloat over his smart turn in the saloon—an example of the warning of the very book he had quoted. He is one of the "ignorant and the unlearned who wrest the Scriptures to their own destruction."—*Christian Advocate*.

Matches.

History makes no record of those who perished in consequence of not having any quick and sure means of kindling fires before the invention of matches. The log in the open fire-place was deeply buried in ashes, with the expectation that in the morning a heart of live coals would be exposed, which would serve as the nucleus of the next fire. But there were failures sometimes in this method, and then recourse was had to the tedious and uncertain flint and tinder-box, this appliance sometimes being out of order in the best-regulated households, and as the universal heating of houses by furnaces, steam or hot water, had not then been heard of, it can be safely supposed that many a fatal cold or bronchitis was contracted before the laggard flames could be started from the tinder-kindled candle. Oh, how they would sputter and sizzle and go out! Where the tinder failed, nothing but a trip to a neighbor's house would suffice. The friction match is one of those common, universally diffused blessings that we do not think of giving formal thanks for, any more than we do for sunshine and air; but among the things that are preventive of untimely deaths few surpass it. Its invention is now claimed by no less than six men, in six different countries; and there is only one point that all are agreed upon—the date, 1833. One authentic passage in the production of matches is the following: Charles Lauria had seen Gay-Lussac's hydrogen tinder-box in the laboratory at Lyons, 1827, and he thought "If only the fiery sprite could be made to 'catch' on a bit of wood or paper, a ready fire would be attainable." He began to experiment and look for a fulminating powder, and while seeking he saw his professor of chemistry, Nicolle, produce the detonation of powdered sulphur and chlorate of potash. Then he thought if he could incorporate phosphorus with this mixture, the blaze would be evoked. He had no apparatus but a few sticks of sulphur-tipped pine and some glass tubes. He had obtained some sulphur and chlorate from the college laboratory at Dôle, and having obtained a little phosphorus from a pharmacy, he proceeded to melt his mixture. He was dealing with the mighty chemical spirits of the earth imprisoned in these small portions of inflammable substances longing to get free, and he had many accidents. His biographer says:

"His bed-curtains sometimes ignited more

readily than his matches. At last he dipped the end of one of his sulphured sticks into the chlorate slightly warmed—some of the chlorate adhered, and, rubbing his half-finished match on the wall, where a trace of phosphorus had found its way, the stick blazed up at once."

The principle of the match had been discovered. He added gum-arabic to the mixture to make it more adhesive, and his fellow-students amused themselves with the matches. One at Dôle had them, but the inventor did not succeed in finding a general market for them. Then for the thousandth time, the recluses of the laboratory had pulled the world forward in the line of physical comfort; but it was the English who caught and tamed the invention, and adapted it to the service of mankind. In the early thirties, cylindrical boxes, containing fifty matches, which had a carefully-adjusted cover, and which was built in two sections, the lower one occupied by a flat bottle that contained phosphorus, appeared. These boxes bore the familiar English arms of the "Lion and the Unicorn," and cost one dollar each. To light your match, you took off the top story of the box, and removed the cork from the phosphorus vial. Then you uncovered the upper section, took out a match, plunged it into the bottle, and it ignited, and you could light your candle or lamp—all this which we do now with one simple motion. They were too costly for common use, but nearly everybody bought them, and kept them carefully bestowed, to be used in crises and great emergencies. Of the intermediate steps that at last produced the friction match as we know it, there is no consecutive account, but the art of making them had come across the water, and they were made in comb-like sheets, and were in general use before 1835—and in the heated political campaign of that year were dubbed "locofoco" matches, as they had disclosed by their sudden light a plot of the Democrats, who were opprobriously called "Locofocos."—*The Independent*.

Man's Rights Over the Animal.

I have just picked up on the stairs a little yellowish cat, ugly and pitiable. Now, curled up in a chair at my side, he seems perfectly happy, and as if he wanted nothing more. Far from being wild, nothing will induce him to leave me, and he has followed me from room to room all day. I have nothing at all that is remarkable in the house, but what I have I give him—that is to say, a look and a caress—and that seems to be enough for him, at least for the moment. Small animals, small children, young lives—they are all the same, as far as the need of protection and of gentleness is concerned.

People have sometimes said that weak and feeble creatures are happy with me. Perhaps such a fact has to do with some special gift or beneficent force which flows from one when one is in a sympathetic state. I have often a direct perception of such a force, but I am no ways proud of it, nor do I look upon it as anything belonging to me, but simply as a natural gift. It seems to me sometimes as though I could woo the birds to build in my beard, as they do in the headgear of some cathedral saint. After all, this is the natural state, and the relation of man towards all inferior creatures. If man was what he ought to be, he would be adored by the animals, of whom he is too often the capricious and sanguinary tyrant. The legend of St. Francis of Assisi is not so legendary as we think, and it not so certain that it was wild beasts that attacked man first.

But to exaggerate nothing, let us leave on one side the beasts of prey, the carnivora and those that live by rapine and slaughter. How many other species are there, by thousands and tens of thousands, who ask peace from us, and with whom we persist in waging a brutal war? Our race is by far the most destructive, the most hurtful and the most formidable of all the species of the planet. It has even invested for its own use the right of the strongest—a Divine right which quiets its conscience in the face of the conquered and oppressed. We have outlawed all that lives, except ourselves. Revolting and manifest abuse; notorious and contemptible breach of the law of justice! The bad faith and hypocrisy of it are renewed on a small scale by all successful usurpers. We are always making God our accomplice, that so we may legalize our own iniquities. Every successful massacre is consecrated by a Te Deum, and the clergy have never been wanting in benedictions for any victorious enormity. So that what, in the beginning, was the relation of man to the animal, becomes that of people to people and man to man.

If so, we have before us an expiation too seldom noticed, but altogether just. All crime must be expiated, and slavery is the repetition among men of the sufferings brutally imposed by man upon other living beings; it is the theory bearing its fruits. The right of man over the animal seems to me to cease with the need of defense and of subsistence; so that all unnecessary murder and torture are cowardice, and even crime. The animal renders a service of utility; man, in return, owes it a meed of protection and of kindness. In a word, the animal has claims on man, and the man has duties to the animal.

FOR "THE FRIEND."

A Visit to Budd's Lake.

On the eighteenth of Eighth Month, I left home to spend a few days at Budd's Lake, in northern New Jersey. Although this excursion was partly botanical, yet the geological character of the country passed over was interesting in itself, and different parts of it brought to mind interesting reminiscences of past events.

Our route led us near the former home of William Penn's friend, James Logan, who for many years faithfully watched over his interests in this country. As we approached Logan Station, I remembered its proximity to the abode of my beloved friend, Alfred Cope, and recalled the days when I visited at his home, and in the freedom of friendly intercourse was instructed by his wise remarks, and edified by his attachment to our religious Society.

The abundant rains of the summer had preserved the greenness of the vegetation, so that our journey was a beautiful one. The rocks near Philadelphia were gneiss and gneissoid, consisting of mica, feldspar and quartz. As we advanced into the triassic rocks, the redness of the rocks and soil showed the presence of iron. This formation included most of the central part of the State. We left it when we entered the Highlands, following the course of the north branch of the Raritan River, through flat rough and broken country. Budd's Lake, out of which the Raritan issues, lies at the foot of the eastern slope of Schooley's Mountain. The natural flow of the waters at that place is towards the north, but the deposit of rocks and earth by ancient ice prevents the escape of the waters in that direction, and forces them to flow southward, after first forming the lake it was

our object to visit. This is about the terminus of the ice moraines.

Hatakawanna Inn, our home for the time, so named from the old Indian appellation of the lake, is beautifully situated on the hill to the eastward, and overlooks the water with the hills rising from it to the northward and westward. It furnishes a perennial source of amusement to those who are fond of fishing in its waters, as well as to those who enjoy the more innocent amusement of rowing over its surface, and gathering the water lilies which abound in some places.

I returned by the way of Easton, following the Raritan through the Highlands, till at High Bridge we intersected the Jersey Central Railroad, which runs from New York to Easton. The Lehigh River here joins the Delaware. The two streams do not differ much in size, indeed, in ancient times, the place was spoken of as the forks of Delaware. It is a hilly spot. My principal object in visiting it was to examine the quarries of soapstone which are found north of the town on the banks of the Delaware. Some of these were in operation. The rocks belong to an ancient formation called Laurentian, because they are largely developed in the valley of the St. Lawrence. To the north, Easton is bounded by the Weigap Mountain, the summit of which is partially occupied by a large summer boarding-house called Paxinosa Inn. It is built lengthways of the mountain, and has a piazza on both sides. The southern one overlooks the town of Easton, and the valleys of the Delaware and Lehigh Rivers. From the northern piazza one can see the broad plains bounded on the north by the flat topped range of the Blue Mountains.

My homeward journey from Easton was past Bethlehem, where for many years the Moravians have maintained a school for girls, and where in early times they exercised considerable influence over the native Indians. We passed several deposits of trap rock, principally in the red triassic. The trap appears to have been poured up in a melted state from below. It is a hard, close-grained rock, and in cooling assumed a semi-crystalline form, which renders it easy to split into cubical blocks, fitted for the pavements of our towns and cities.

I have spoken of this excursion as partly botanical. In the micaceous formation in the vicinity of Germantown, a foreign plant, the Chicory (*Cicorium intybus*), has been pretty thoroughly introduced; and in the lower grounds further north, we saw an abundance of what we supposed was the *Rudbeckia laciniata*. As we neared the end of our journey, many fields were white with the bloom of the Buckwheat, which generally does well in mountainous regions.

About Budd's Lake we found as we had expected, many plants in bloom—the two *Spiræas*, *S. Tomentosa* and *S. Salicifolia*, *Ranunculus acris*, the Virgin's Bower (*Clematis virginiana*), *Aptis tuberosa*, *Diplopappus linearifolius*; the bright red Iron Weed (*Vernonia noveboracensis*); a low species of *Rudbeckia* (*Rudbeckia hirta*), easily recognized by its hairy roughness and the purple disk; the *Potentilla Norvegiaca*, several species of Golden Rod (*Solidago*), the *Sanguisorba Canadensis*, the Canada Thistle (*Cirsium arvensis*), *Pedicularis lanceolata*, Culver's Root (*Veronica Canadensis*), easily distinguished by a central stem of flowers, surrounded at base by four or five branches of white flowers; several of the early Asters, the Elecampane (*Inula helenium*). In a visit to this spot a year or two ago, with some botanical

friends, we enumerated four hundred and twenty-five species of plants which we found in various stages of growth. J. W.

BRILLIANT BUT USELESS SERMONS.—Astley Cooper, on visiting Paris, was asked by the surgeon "en chef" of the empire how many times he had performed a certain wonderful feat of surgery. He replied that he had performed the operation thirteen times.

"Ah, but, monsieur, I have done him one hundred and sixty times. How many times did you save life?" continued the curious Frenchman, after he had looked into the blank amazement of Astley's face. "I," said the Englishman, "saved eleven out of the thirteen. How many did you save out of one hundred and sixty?" "Ah, monsieur, I loose them all; but the operation was very brilliant." Of how many popular ministries might the same verdict be given! Souls are not saved, but the preaching is very brilliant.—*Spurgeon*.

SUMMARY OF EVENTS.

UNITED STATES.—The London *Times* says it is not impossible that the negotiations for a general treaty of arbitration, which have never been broken off, may be resumed next month, when Sir Julian Pauncefote returns to his post.

The State Department has been informed by our Consul at Athens, that as a result of the Turkish occupation of Thessaly, there are now 100,000 Thessalian refugees scattered throughout Greece, mostly in a condition of destitution.

At a meeting of the Cabinet held on the 20th inst., it was agreed that the troops intended for the establishment of a garrison at St. Michael's should be carried to that point on the 23rd, and arrangements were made under which all persons now at St. Michael's without means of support shall be brought back to San Francisco or Vancouver at the expense of the Government. It was decided by the War Department that it would be more economical and much better for the parties concerned to bring them back to San Francisco than to transport provisions to St. Michael's for their subsistence during the winter months. Under this arrangement all persons now at St. Michael's not provided with means of subsistence will be brought back to San Francisco without expense, and it is hoped that this arrangement will avert the destitution and suffering that would inevitably overtake those improvident people who are now there in large numbers.

Consul General Lee will return to his post in Havana in consequence of the earnestly expressed desire of President McKinley that he should do so. It is reported that General Lee will be retained indefinitely. There are reasons to believe that he was informed by the President that the Administration had hopes of accomplishing results, through the methods of diplomacy, which would end in securing autonomy for Cuba, if not its absolute independence.

The bark *Hope*, with Lieutenant R. E. Peary and party on board, returning from North Greenland, arrived at Sydney, Cape Breton, on the 20th instant. All on board are well. The Cape York meteorite, the largest in the world, is in the hold of the vessel, bedded in tons of ballast. Lieutenant Peary has six Cape York Eskimaux on board. They will accompany him next year in his attempt to reach the North Pole.

Between 2,000 and 3,000 of the striking coal miners met in mass meeting at Hazleton, Pa., on the night of the 18th instant. All the speakers counselled order, and urged the miners to organize. Nearly 5,000 of the strikers in the Hazleton district have returned to work, and the present indications are for the early termination of the strike. Attempts were made at Lattimer and Eckley to intimidate the workers, but troops dispersed the mobs and preserved order. Sheriff Martin and his deputies were arrested on bench warrants issued by Judges Lynch and Bennett.

A bench warrant has been issued for the arrest of Sheriff Martin and 74 Lattimer deputies, to appear before Judges Lynch and Bennett, sitting as committing magistrates at Wilkesbarre.

The Austrian Consul General at New York has retained Robert E. Cox, an attorney of that city to prosecute the indemnity claims of the Austrian Gov-

ernment of the United States, in the cases of the miners killed at Lattimer.

Dr. Guiteras has confirmed the diagnosis of yellow fever made in six cases in Edwards, Miss. There are many children sick with what is probably a mild type of the disease. The cases are not confined to one locality. The city of Jacksonville is said to be depopulated, its business houses closed, and its newspapers suspended. The State Board of Health advises all who can, to leave. There are grave apprehensions that yellow fever has obtained a foothold in numerous parts of the State.

A despatch of the 20th instant from New Orleans says: "The largest number of cases reported on any one day since yellow fever first made its appearance in New Orleans two weeks ago was recorded on the books of the Board of Health this evening at six o'clock, although at that hour not a single case had proven fatal during the day. There were eighteen cases in all."

Deaths in this city last week numbered 361, which is 28 less than the previous week, and 66 less than the corresponding week of 1896. Of the whole number, 181 were males and 180 females; 41 died of consumption; 26 of heart disease; 22 of marasmus; 21 of cholera infantum; 17 of inanition; 17 of diphtheria; 17 of pneumonia; 16 of apoplexy; 15 of convulsions; 13 of old age; 11 of nephritis, and 9 of cancer.

Markets, &c.—U. S. 2's, 98; 4's, reg., 111½ a 112½; coupon, 113½ a 114; new 4's, 125½ a 126; 5's, 114½ a 114¾; currency 6's, 102 a 105.

COTTON.—Middling uplands were officially quoted at 7½c. per pound.

FEED.—Bran was quoted at \$13.00 a \$13.75 per ton for winter in bulk and \$12.50 a \$13.00 per ton for spring in sacks.

FLOUR.—Winter super, \$3.50 a \$3.75; do extras, \$3.75 a \$3.90; Pennsylvania roller, clear, \$4.50 a \$4.75; do., do., straight, \$4.75 a \$4.90; Western winter, clear, \$4.50 a \$4.75; do., do., straight, \$4.75 a \$5.00; do., do., patent, \$5.10 a \$5.35; spring, clear, \$4.25 a \$4.60; do., straight, \$5.15 a \$5.30; do., patent, \$5.35 a \$5.60; do., favorite brands, higher. City mills, extra, \$3.80 a \$4.00; do., clear, \$4.70 a \$4.90; do., straight, \$5.00 a \$5.25; do., patent, \$5.65 a \$5.85. **RYE FLOUR.**—\$3.30 per bbl. for choice Pennsylvania.

GRAIN.—No. 2 red wheat, 95½ a 95¾c.

No. 2 mixed corn, 33½ a 33¾c.

No. 2 white oats, 26 a 26½c.

BEEF CATTLE.—Extra, 4½ a 5c; good, 4½ a 4¾c; medium, 4½ a 4¾c; common, 4 a 4½c.

SHEEP AND LAMBS.—Extra, 4½ a 4¾c; good, 3½ a 4c; medium, 3½ a 3¾c; common, 2½ a 3c; lambs, 4 a 6½c; stock sheep, 3½ a 4c.

HOGS.—6½ a 6¾c. for best Western; 6½ a 6¾c. for others, and 5½ a 6c. for State.

FOREIGN.—Formal announcement was made by the Governor of the Bank of England, on the 10th inst., "that the bank is prepared to carry out what is laid down as permissible in the bank charter, viz: To hold one-fifth of the bullion held against its note issue in silver, provided always that the French mint is again open to the free coinage of silver, and that the price at which silver is procurable and saleable is satisfactory."

The number of railway passengers carried by British roads in 1896 was 920,000,000, or more than double the number carried in 1874, 447,000,000.

On the 16th instant, the brigade of General Blood attacked the Mahmouds, and suffered a reverse. A dispatch of the 21st to the London *Times* says: "General Jeffreys has inflicted such punishment upon the Mahmouds that they are begging for mercy and asking his terms. Their valley is swept clear of fighting men. No one is now offering the slightest opposition. The Salarzai tribesmen have declined to fight further, fearing that their villages also will be punished. General Jeffreys has demanded the surrender of fifty breech-loaders and of those captured by the Mahmouds. When these terms are complied with he will resume his march into the Mahmoud country."

It is said that the position of the Bank of Spain continues to greatly concern commercial circles, owing to its immense note circulation. The price of all kinds of food is rising steadily, owing to the growing depreciation of silver and of paper currency.

It is stated that the Archduke Franz Ferdinand, son of the late Archduke Karl Ludwig and heir-presumptive to the throne of Austria-Hungary, was married in London, week before last, to a middle-class lady. Denials have been issued from Vienna as to the accuracy of the report.

The Greek census has been completed, and the kingdom is found to have a population of 2,435,806, an increase of 11 per cent. in eight years.

A dispatch from Constantinople dated the 20th instant, says: "It was officially announced to-day that peace between Greece and Turkey has been signed, and the Ministers of War and Marine have notified all the Turkish military and naval commanders. Most of the European sovereigns have congratulated the Sultan upon the conclusion of peace."

A third pigeon-dispatch from Prof. Andree, the aeronaut, who left Tromsø in a balloon on Seventh Month 11th last, to cross the Polar regions, has been received at Hammerfest, the northernmost town of Europe. The message is dated Seventh Month 13th, latitude 82.2 north, longitude 12.5 east. He said they had a good voyage eastward, and all were well. On the night of Ninth Month 14th, the inhabitants of the village of Antzirowskoje, Arctic Russia, saw a balloon believed to be that of Prof. Andree. It was in sight for about five minutes.

The correspondent of the *Times* at Simla says: "Splendid rains have fallen during the last few days over a wide area, especially in the Punjab. This assures a bounteous harvest. The rain is worth millions of rupees in the country, and a fall of prices must shortly occur. India should have a surplus of wheat for export a few months hence, the crops being exceedingly good."

The expert recently appointed by the government to inquire into the practicability of growing tobacco in New South Wales, reports that many of the farms contain some of the best tobacco land in the world. He expresses the opinion that there is no reason why the colony should not produce any kind of tobacco. It is the opinion of many others that very serious reasons exist "why the colony should not produce any kind of tobacco."

Important new gold discoveries have been made in the Carabaya district of Peru. Many gold nuggets have been found in the Chilmayo river, among them one weighing four ounces.

The Mexican Government has exempted American and other sailing vessels carrying exclusively coal into Mexican ports from tonnage duties.

During a parade in the City of Mexico, on the 16th inst, a man broke through a line of soldiers and attempted to embrace President Diaz. He was quickly knocked down, pinioned and arrested. Great excitement ensued, as it was believed to be an attempt at assassination. The next morning a mob of the "common people" broke into the Municipal Palace in the City of Mexico, and killed Arroyo, the man who attacked Diaz. The guards, who were unarmed, were overpowered. Several of the lynchers are under arrest, and it is believed all parties implicated that can be found, will be punished.

The Guatemalan Government stronghold of Quetzaltenango has been captured by the insurgents.

RECEIPTS.

Unless otherwise specified, two dollars have been received from each person, paying for vol. 71.

Samuel L. Moore, Phila.; Wm. Evans, N. J.; Benj. F. Starbuck, Agent, O., for John Starbuck; Emilie F. Metzler, Phila.; Anna Freeman, Ind.; Margaret J. Jones, Canada; Samuel Williams, N. J.; Stacy F. Haines, N. J.; Rebecca E. Buzby, N. J.; J. S. Kirk, Pa.; Mary W. Bacon, N. J.; Lindley H. Bedell, Phila.; M. B. Taylor, Phila., for Mary S. Taylor; Jonathan Eldridge and for Mary Eldridge, Pa.; John R. Tatum and for Mary T. Evans, Del.; Wm. P. Townsend for Anna M. Thomas, Pa.; Samuel Hulme, Jr., Cal.; Richard T. Cadbury, Phila.; Wm. H. Moon, Pa.; Levi I. Hoopes, Pa.; Oliver Miller, O.; Owen Y. Webster, Pa.; Jesse Negus, Agent, Ia., \$6 for Lydia B. Oliphant and Margaret C. Williams (2 vols.).

Remittances received after Third-day noon will not appear in the Receipts until the following week.

NOTICES.

ONE or more Friends desiring a quiet home will find pleasant rooms at RACHEL E. BALDERSON'S, 2026 Mervine St., Phila.

WANTED.—A Friend wishes a position as house keeper in Friends' family. Address "Q," Glen Mills, Pa.

WANTED.—The Committee who have charge of the Boarding School for Indian Children, at Tunesassa, New York, desire to engage a woman Friend to take care of the boys when out of school and not engaged at farm work. A person of middle age preferred.

Apply to CAROLINE C. SCATTERGOOD, West Chester, Pa. SARAH E. SMITH, 1110 Pine St., Phila.

WESTTOWN BOARDING SCHOOL.—Applications for the admission of pupils to the school, and letters regard to instruction and discipline should be addressed to WILLIAM F. WICKERSHAM, Principal.

Payments on account of board and tuition, and communications in regard to business should be forwarded to EDWARD G. SMEDLEY, Superintendent, Address, Westtown P. O., Chester Co., Pa.

THE CORPORATION OF HAVERFORD COLLEGE.—The Annual Meeting will be held in the Comm. Room of Arch Street Meeting House, Philadelphia, on Third-day, Tenth Month 12th, 1897, at 3 o'clock P. M.

GEORGE VAUX, JR., Secretary. The charter requires an attendance of twenty constitute a quorum; therefore members are particularly requested to be present, if it is possible for them to do so.

That future notices may not be delayed, please notify the Secretary of any change in address.

DIED, in Earlham, Madison Co., Ia., Sixth Month 4th, 1897, MARY B. COOK, wife of Richard Cook, sixty-nine years, three months and one day; a member of North Branch Monthly Meeting of Friends (Conservative). She had been an invalid for several years, seldom being able to get to meeting. To see that came to visit her, she always had a word of encouragement or rebuke as the case might be. She encouraged all to yield to manifest duty in all things. She encouraged Friends to faithfulness in upholding all principles and testimonies of the Society of Friends, saying that we had none to abandon. She was a sufferer at times, but endeavored to endure it with a degree of patience, being willing to suffer if it was the Lord's will that she should. Her last sickness was brief; she said but little during it. We have the following evidence that her end was peace.

—, on the thirteenth of Eighth Month, 1897, at the home of her son-in-law, Charles Gamble, EARL WINONA, MARY H. MILLER, in the eighty-sixth year of her age; an esteemed member and elder of the Monthly Meeting of Friends, Ohio.

—, at Cape May, on the thirtieth of Eighth Month, ELIZABETH H. TATUM, daughter of John R. and Lucy R. Tatum, of Wilmington, Del., in the fortieth year of her age. This dear young Friend enjoyed to the full the innocent pleasures of life, and a field of usefulness seemed to be opening before her, but her friends have the comforting belief that she was not unmindful of the importance of a preparation for eternity, and that when the messenger of death called her away suddenly, as in the twinkling of an eye, she was found with her lamp trimmed and ready for burning.

—, on the seventeenth of Ninth Month, at the residence of her parents, Comly B. and Martha L. Spemmer, Pottstown, Pa., MARIAN GIBBONS SHOEMAKER, in the eighteenth year of her age. She bore an illness of eight months without complaint, and her close was sweet and peaceful.

—, on the fourteenth of Seventh Month, 1897, JAMES McLAUGHLIN, in the seventy-ninth year of his age, at his residence near Haddonfield. He was a member of Haddonfield Monthly Meeting of Friends and a native of Nova Scotia. In early life he yielded to the transforming power of Divine Grace and was convinced of the doctrines held by Friends as proclaimed by George Fox, by the faithful labors of J. Wheelwright and other eminent ministers of that time. He was traveling through that part of the country on religious visits. He became a member of the Society of Friends when about nineteen years old, and being trusted with a gift in the ministry he was received about five years after and took his first long journey with a minute of unity from China Monthly Meeting, Maine, when only twenty-seven years old. Of this in the last few years of his life he would sometimes speak, remembering with great tenderness the faithfulness of a covenant-keeping God with his youthful servant. This dear Friend through a long life, was a believer and defender of the faith and doctrines of Friends, and when near the close of his dedicated life he said the time of his departure was at hand, that he had fought a good fight and kept the faith and was ready to be offered. He peacefully passed away about one o'clock, we reverently believe, to that where suffering and sorrow are unknown, where we shall hunger no more, neither thirst any more, for the Lamb which is in the midst of the throne shall feed them and shall lead them unto living fountains of water and God shall wipe all tears from their eyes.

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History of the Inquisition.

(Concluded from page 75.)

When Francis of Assisi founded the order of Franciscans, among the principles he laid down as the spiritual merits of poverty. He enjoined on his followers that they should live day by day on the proceeds of begging. His reputation for sanctity caused many to join his order, and in process of time some of these were bound to throw aside the restraints of the order, and to accumulate property. This produced a schism among the Franciscans, and there arose a reform party which endeavored to bring their members back to the principles of Francis. Unfortunately they combined with this a spirit of mysticism, which exposed them to the charges of their enemies that they had departed from the faith. In consequence many perished as heretics.

About the year 1260 there came to Milan a woman calling herself Guglielma. She was a woman of piety, and devoted herself to good works. She attracted a band of followers, and after a time these claimed for her that she was the incarnation of the Holy Ghost. She never countenanced these absurd stories. Her followers were exposed to the Inquisition, and a few of them were burned as heretics.

About that time, a man named Dolcino appeared on the scene. He possessed considerable ability, and established himself on a mountain fast, with his followers, and kept themselves in provisions by raids on the valleys. Prisoners taken by Dolcino were exchanged for provisions. Finally exhausted by hunger, they succumbed to an attack made by a fresh crusade. The name of Dolcino is still revered in those mountain valleys, as that of a great man who perished in the attempt to free them from tyranny.

An absurd controversy arose in those days, respecting the poverty of Christ and his apostles, some maintaining that they had no possessions of their own, but were dependent on the offerings of their followers, while others denied this doctrine. The quarrel became mingled with political questions. Those who denied the poverty of Christ were protected by Louis of Bavaria, and some of the able writers on that side

went so far as to charge the pope, John XXII., with heresy as differing from the views of several of the preceding popes.

The people dwelling along the lower waters of the Weser refused to pay tithes, and in other ways manifested their independence. Although there was no theological points involved, yet the powers of church and state construed their disobedience as heretical. Indeed, the popes freely used the machinery of the church in aid of their political pretensions. It was soon perceived that an accusation of heresy was a peculiarly easy and efficient method of attacking a political enemy. No charge was easier to bring, and none so difficult to disprove. In fact, there was none in which acquittal was so absolutely impossible when the tribunal was desirous of condemnation.

The corruption of both the church and the laity in the fifteenth century had become extreme in Italy. H. C. Lea says: "The world has probably never seen a more defiant disregard of all law, human and Divine, than that displayed during the pontificates of Sixtus IV. and Innocent VIII. and Alexander VI." In 1489 Savonarola came to Florence full of the mission of a reformer. His austere and blameless life enhanced the effect of his vigorous eloquence. He claimed to act under the direct inspiration of God.

Unfortunately for himself, he became mingled with the politics of his time, with the result that he was ultimately burned as an opponent of the pope. Of him it was said, that he was burned as a heretic, and afterwards venerated as a saint.

The Knight Templars were a band of men who undertook to keep the roads to Jerusalem clear of robbers, that pilgrims might traverse them in safety. They accorded with the military spirit of the age, and soon the order acquired wealth and influence. They were especially favorites of the popes, which seized upon them as instruments to break down the independence of the local churches. After a season of prosperity they became unpopular and various vices were attributed to them on very insufficient evidence. Philip le Bel of France finally decided to suppress the order and confiscate their property. He made use of the Inquisition to effect his purpose. Arrangements were secretly made to seize on the persons of all the templars on a certain morning. A large number of these unfortunate persons were burned.

The order itself was brought into peril, and efforts were made to secure evidence to be laid before a council. Torture appears to have been used unsparingly to obtain unfavorable testimony, and the pope complained to Edward the Second, king of England and to the king of Aragon, that the civil laws of their respective states prohibiting the use of torture to obtain testimony, interfered with his investigations.

Finally the council held at Vienna decreed the abolition of the order, and that their property should be adjudged to the Knights of the Hospital of St. John. Thus disappeared, virtually without a struggle, an organization which

was regarded as one of the proudest, wealthiest and most formidable in Europe. It is not too much to say that the very idea of its destruction could not have suggested itself, but for the facilities which the inquisitorial process placed in able and unscrupulous hands to accomplish any purpose of violence under the form of law.

The episode of Joan of Arc could only have occurred in a superstitious age. At the time the French crown was divided between Charles VII. of France and Henry VI. of England, who was aided by the Duke of Burgundy. Charles was driven beyond the Loire, and he hardly knew whether to retreat to the mountains of Dauphine, or to seek a refuge in Spain or Scotland. From his desperate situation he was relieved by the enthusiasm of this young girl, who believed herself commissioned of heaven to raise the siege of Orleans, which had been a number of months environed by the hostile forces of England, and to cause the royal crown to be placed on Charles at Rheims. She met with much difficulty in obtaining admission to king Charles and permission to enter upon her appointed service. Twice she conducted, it appears without resistance, convoys of provisions into Orleans. The French soldiers regained their spirits, and by desperate efforts all the English works on the other side of the Loire were taken, and their garrisons slain or captured. The English broke up the siege and retreated, leaving behind them their sick and wounded, their artillery and magazines.

The march to Rheims which Joan d'Arc urged Charles to make was through an hostile country with strong cities on the road. At Trocy there was a strong garrison. The army encamped before it, and in a few days it capitulated. At Rheims, Charles was crowned. After this the English seem to have recovered from their panic, and the fighting was continued with varied success. At Compiègne she was taken prisoner while covering the retreat of her men.

It was a political necessity of the English that she should be condemned and executed, and the Inquisition was appealed to as the most available means.

After an imprisonment of several months she was subjected to the trial, in which she displayed a wonderful acuteness in answering ensnaring questions which were intended to entrap her. She was finally sentenced to be burned as a relapsed heretic.

A belief in the existence of agreements with Satan to procure certain desirable objects, had descended from pagan times, and was widely spread throughout Europe. This naturally opened the way for a belief in witchcraft, by which persons acquired power over others, so as to cause death or other calamities to overtake them. At this time the general advance of civilization had lessened the power of the Inquisition and interfered with its activity. But the witches furnished a new field for its activities; and every fresh instance of persecution tended to confirm the popular belief, until almost every case of sickness or death, or loss of

crops, was supposed to be caused by the malevolence of witchcraft. In 1518 the government of Venice was officially informed that the Inquisitor at Valcamonica had burned seventy witches, and that the number of the suspected or accused amounted to five thousand. The council of ten at Venice interfered by prescribing the condition of such trials, and directing the punishment of those convicted of extortion. In other places the same wisdom was not manifested, and it is said that in one hundred and fifty years then Inquisition had burned at least thirty thousand witches.

Our author thus sums up his subject: "Although German orthodoxy had been so uniform that the Inquisition there had always been weak and unorganized, yet Germany was the seat of revolt. In England and France, the power of a monarchy, backed by a united people, had set some bounds to papal aggression and assumption. In Italy the Pope was regarded more as a temporal prince than as the head of the church. In Germany, however, the papal policy of disunion and civil strife had proved fatally successful, and since the untimely death of Louis of Bavaria there had been no central power strong enough to defend the people and the local churches from the avarice and the ambition of the representatives of St. Peter. Luther came when the public mind was receptive and insubordinate, and when there was no organized instrumentality for his prompt repression."

"The mediæval inquisition introduced a system of jurisprudence which infected the criminal law of all the lands subjected to its influence. It was the monstrous offspring of mistaken zeal, utilized by selfish greed and lust of power to smother the higher aspirations of humanity and stimulate its baser appetites."

J. W.

John Amos Comenius.

The birth of John Amos Comenius at Nitz, Hungary, the twenty-eighth of March, 1592, has made that little Moravian market town conspicuous in history. In his lifetime, called to aid the wisest in education in shaping systems of instruction for nations, and witnessing the use of his own works in many countries—one of them printed in fourteen languages of Asia and Europe—he so passed out of view that, for more than a third of the period which has elapsed since his birth, his name could rarely be found in current literature outside of the Moravian body of Christians, in whose faith he was reared, and to which he was indebted for his evangelical views and his aspirations for the Christian education of youth.

The revival of interest in his theories, manifested especially by the wide observance in Europe and America of the three-hundredth anniversary of his birth, has put at the disposal of all who would study his career data of the greatest value. Several portraits of him have been found and been reproduced. In them we may see a man of dignity, of intellectual, benevolent, refined and spiritual cast of mind, in which aspiring faith irradiates its sorrows. He was at once a mystic and a realist. His father, a miller of small property, died when he was ten, and his mother when he was twelve years of age. His guardian neglected him. Having received at Strassnick, in one of the people's elementary schools which were the fruit of the reformation, such instruction in reading, writing, arithmetic and the catechism as was available, he, at sixteen, entered a Latin school. His ver-

nacular was Bohemian, or Czech, the best of the Slavic dialects, and the one for which Huss did so much.

In 1612 he was studying theology at Herborn, in Nassau. Then he spent a year or so in travel, visiting Amsterdam, and studying at Heidelberg. When twenty-two, too young for the ministry, he became rector of the Moravian school at Prerau, and began to make trial of his ideas and methods of discipline. Ordained in 1616, he became pastor of an important Moravian church at Fulneck, two years later, where he married and spent several years, the happiest of his life, which closed with the death of his wife and child, the capture of the town by the Spaniards, and the burning of his library and manuscripts. Sword and fire swept his native land, churches disappeared, and no schools were allowed to prosper but those in control of the Jesuits or other orders. There was no aspiring scholarship. Comenius and other Moravian pastors were hunted like partridges in the mountain. We cannot here repeat the painful story so often told of the persecutions or the cruelties of the thirty years of war which followed, and which embraced so much of his working life. Austria, in 1627, drove out the evangelical pastors. Comenius, escaping to Leszno, Poland, where the count protected Moravian refugees, taught in the gymnasium, was ordained bishop in 1632, and became the successor of Cyril, to whose daughter he was united in his second marriage. During the active period of his life, the map of Europe was constantly changing, and so was his residence. In 1638, he was invited to revise the scheme of education for Sweden. In 1642, he was in London to join the commission proposed by the Long Parliament for the revision of education, but disturbing conditions prevented any results. His undertaking Harvard College, in America, was considered, but he devoted himself to the work in Sweden. Having returned to Leszno in 1650, he was invited by the prince and his mother to Patak, Hungary, where in addition to his other tasks, he introduced his reform ideas into a Latin school. He then returned to Leszno, only to see the destruction of the town, in 1656, together with his library and manuscripts.

Invited to Amsterdam the following year, he made that his residence for the remaining thirteen years of his life, revising and republishing his works, until he died, the fifteenth of November, 1671, in his eightieth year.

He was always compelled to earn his bread or to depend upon the patronage of friends—DeGeer, during his work on his "Didactic" for the Swedish schools, or that of DeGeer the son during his last years at Amsterdam. In the enumeration of his writings forty-eight titles are given; fifteen of these are produced during his four years at Patak. Remembering that his manuscripts were twice destroyed by fire, and that he was preacher and teacher as well as writer, and never failed as "a father" to do his utmost by correspondence, visitation, and counsel for his scattered and suffering brethren, we are ready to exclaim, "What untiring energy and industry!" His works were, first, theological; second, educational—the latter having a double aim (1) to shape all knowledge so that it should be better adapted to the apprehension of the human mind—this was to be his Pan-sophia; (2), to improve methods and discipline, or his "Didactic." He wrote text-books as well as general treatises. His works were extensively used during two generations. His *Orbis Pictus*, often called the child's first picture-book, con-

tained cuts made by Michael Endter of Nurnberg. The rudeness of the pictures may be taken as an illustration of the surroundings and with which Comenius had to work out his ideas. His style expressed his thought, but is repetitious, and not agreeable to a reader of our day. His works are everywhere pervaded with the Bible view of man and God. He sought to find out and follow nature's plan of healthy growth for body, mind, and spirit.

Life is a school in which man is to be brought into harmony and favor with his Maker, preparatory to an unending existence of happiness beyond. Education is the great instrumentality by which this is to be accomplished. In all its influences which affect man from his first birth to his last, are to be taken into account. What the present generation does for the future must be done through the young. Infancy and youth are the formative periods. As he saw his beloved people nearly swept from the face of the earth, he prayed for the restoration of a remnant, and for a plan that might bring all believers into unity of effort. In this plan he saw that the chief reliance under God was education. When he began Latin, he was mature enough to have some appreciation of the wisdom of the methods and discipline employed. His own sufferings and his sympathies with his people led him to the profoundest reflection upon the possibilities of a new order, and he reached conclusions which shaped his future efforts in which reformed education was the central factor. He did not occupy himself with the destruction of what was bad so much as he did with the construction of what he believed better. He began in self-distrust, and hesitated so far to occupy himself with other than specifically clerical duties for his scattered and suffering people; but he felt that what he did for education was for them, that if a remnant should remain, and a union of all Christians, which he most ardently desired, be possible, nothing could more effectually promote the result than improvement in education. Not only were the times bad, and the mass of the people very ignorant, but the schools were bad; indeed, they seemed to prepare leaders to make things worse. The learned Lubinus declared that "the instruction and discipline of schools seemed to be the invention of some wicked spirit," and "ten years were spent in learning what could be easily learned in one."

Preceding reformers have emphasized the instruction of the young. Luther declared it as much the duty of magistrates to maintain schools as roads. The Jesuits gained greatly through their schools. Comenius was familiar with what had been done by the dozen educational reformers who preceded him, and corresponded with the leading men of his day. He was especially indebted to Bacon and Rabelais. His originality was Shakespearian, and consisted in the wisdom of his absorptions, and the direction of their use.

According to his scheme, education was to be universal, including the youth of both sexes and all conditions of life. Every family was to have a mother school, every village a vernacular school, every province a gymnasium, every nation a university. He recognized the order of the child's development, emphasized the use of the senses, in connection with words the object should be used, and, if that was impossible, the picture. Discipline was to be mild but constant, pressing towards the highest aims; all virtues were to be taught from the first; the realistic or object method was to pervade all

grades of work; research was to come in with sufficient maturity.

In the mother school the child was to remain until six years of age, and be treated as a being with a soul to be saved or lost. Bodily health must be sought as the basis of mental vigor. "For this we must not only pray, but labor, before the child's birth."

The vernacular, or our elementary school, was for boys and girls from six to twelve. All distinctions of rank were to be avoided. All were to be instructed in "moralities" and in "mutual serviceableness." "The school was to teach all that will be of use to all for the whole of life. He names the studies common in our day, emphasizing "the understanding of moral precepts by means of examples suited to age, and the practice of them," and "the understanding of affairs, their polity and economy. Pupils must 'learn history—creation, fall, and redemption, as illustrating the wisdom of God.'" They should study geography, and "more fully that of their own country." They should be taught mechanical arts and handicraft. There should be a class for each year, occupying four hours daily, leaving time for domestic duties and amusements. He emphasized the danger of idleness and the waste of time. He constantly kept in mind amusements, indeed, he went so far as to prepare a play for pupils.

His gymnasium was also to occupy six years, and was to include four languages—first the vernacular, then those of neighbors and Latin—all to be taught by the same method; other subjects now common in this grade were included. Here he names specially the scriptural grounds of the doctrines of faith. Classes were to spend four hours daily with the teacher. The pupil was supposed to close the course at eighteen, with his mind made up with regard to his future calling.

His university was to have a teaching body, include all departments of knowledge, and admit only select minds, leaving others to manual industry. Over all universities was to be another institution for research. "Exact honors should be conferred at graduation on those who earn them." "Travel should be allowed when the hotness of youth gives place to prudence and tact." "The senses were to be the primary aids to knowledge." We should "advance from few things to many," "from the brief to the more lengthy; from the simple to the complex; from the general to the special; from the near to the remote; from the regular to the irregular." "Let things that have to be practised be learned by doing them—reading, writing, singing, composition, rhetoric, and logic or reasoning." "Mechanics and artists do not teach their apprentices by disquisitions, but by giving them something to do. They are taught to make anything by making it. Boys must learn to imitate before they learn to know." "Virtue must be taught before vice takes possession." We must be taught that we are not born for ourselves, but for God and our fellow-men as well.

Thus Comenius in advance of his times urged ideas and methods in so many particulars approved by the best educators of our day. His church cherishes his memory and counts its line of bishops from him. In education wonderful progress has been made in the data used in instruction and study, but his Pansophia has never been worked out; his Didactics may be said to have had their influence upon all the better school systems of Europe as well as our own.

He was not free from unjust assaults. Ac-

cused by teachers in Amsterdam of attacking schools, he replies, "I can affirm from the bottom of my heart that these forty years of my life my aim has been simple and unpretending, indifferent whether I teach or be taught, admonish or be admonished, willing to act the part of teacher of teachers, if in anything it may be permitted me to be so, and a disciple of disciples where progress may be possible." He differed from others as to methods and ways. In reply to the malignity which assailed him as an aged bishop, he said: "I have not by the grace of God so spent my life that now in my old age I must avoid the light. I have desired to give trouble to none, but rather to lessen trouble. Why, then, should any delight to molest me?" With Thomas à Kempis he declared, "I have tried all things; nowhere have I found peace save in a little corner and a little book." Palacky says of him: "In his intercourse with others he was in an extraordinary degree friendly, conciliatory and humble, always ready to serve his neighbor and sacrifice himself. He never condemned, no matter how great the injustice he was made to suffer." He was ready to correct his own mistakes. Von Raumer declares: "Comenius is a grand and venerable figure of sorrow. Wandering, persecuted and homeless, during the Thirty Years' War, he yet never despaired, but, with enduring truth, and strong in faith, he labored unweariedly to prepare youth by a better education for a better future" "with a zeal and love worthy the chief of apostles."—*S. S. Times.*

FOR "THE FRIEND."

Christ's Work Rejected.

The first nature, that would have liberty, must go into captivity.—*G. Fox.*

We reject Christ when we allow the first nature (sin), to plead for some little privileges. In other words it rebels against the government, set up within us, by the Lord Jesus Christ. The first and fatal whisper of the enemy (because listened to) is, "Let my first nature have this one little gratification." It may be a low, sensual longing, that is pleading to be free from Christ's captivity; or it may be some questionable business transaction, or some fine furniture for our temporary earthly abodes, or some little gratification in harmless pleasures, or some other lust of the flesh or pride of life. It is all from one source, however, and is just as fatal when it gains the victory, as unbelief and hatred toward Christ.

When we turn away from Christ's work of redemption in us, He is no longer our Redeemer, and hence the bruised serpent's head commences to heal, and we will soon follow the prince of darkness and become enemies to the cross of our Lord Jesus Christ. When we have thus entered the city of destruction, we may for shame's sake desire to keep it hid, and may still attempt to show ourselves as followers of the angel of Light, but the great Shepherd cannot be deceived, for it is impossible to deceive Him who is the elect of God. He knows that we are no longer citizens of New Jerusalem, and that we are eternally to be separated from Him, unless like the prodigal we repent and return and come again into captivity to Christ, who alone can bless his faithful followers with true freedom. All men are either captives to the Prince of Light, or his arch enemy, the prince of darkness, but few like to acknowledge that they are followers of the latter, and Christ alone can make us free from him.

E. L. P.

A Mysterious Theft.

Harold Ames was proud and happy when Jones, the newspaper agent, took him on as one of the boys. Not a moment later was he with any of the papers, and the wages were a quarter more than in his last place. Every one of those quarters should he put aside to buy mother the new dress she needed.

Harold's mother was a widow, and he was her only child.

Five weeks had Harry kept his place, and five quarters rattled in his money-box—the rest of the money he always handed over to his mother to buy his food and clothes—when a terrible trial befell the boy. Subscribers complained that their papers were not left regularly, and one man even sent word that, though paid for, his paper had not come for a whole week past. Of course Harry was sent for and reprimanded, but he could only say earnestly: "Please, sir, I always did leave the papers at every house." And the answer was, "Don't make matters worse by telling a lie."

He was not dismissed, but was to have a week's grace.

Poor Harry! Tears of indignation welled into his eyes. As to the missing papers, he knew nothing about them. It was a mystery, and it was a mystery that continued. He left the papers regularly in Mortimer Street, yet again people called at the office and said they had never gotten them. At the end of the week the boy was called up and dismissed.

In vain Harry's mother pleaded for her child—a good boy, with a good character for honesty wherever he had been in a place. It was of no use.

Poor Harry was sobbing bitterly at home when S—, the photographer around the corner, knocked at the door to ask Mrs. Ames to send his wash home a little earlier. He was surprised to see Harry in tears, and asked the reason. Mrs. Ames explained.

"Look here," the young man said, "I'm fond of mysteries; I'll take the boy," and the photographer laughed. "Cheer up," he said to Harry. "Come and work for me, and we will find out this riddle."

He knew Harry—knew him for a good boy.

A few days later S— called at the newspaper office. "Papers gone regularly since you missed young Ames?" he asked.

"Not a bit of it. Worse complaints than ever," was the reply.

"Ah, a mystery," said S—, and went away.

Next day he got up very early and walked up and down Mortimer Street. Harry's successor was dropping the morning papers on every door-step. S— leaned against the portico of No. 1 and waited, keeping his eye on the whole street. Then he went home chuckling and staring hard at No. 8, where the door stood open to air the house. You could do that in this quiet street.

He asked Harry if No. 8 had ever complained of his papers coming irregularly, but Harry shook his head.

"No. 8 was too ill," he said. "They thought he was dying all last week. The girl told me so."

"Do they keep a cat?" he asked.

Harry stared. "They keep a dog," he said, "a jolly one; it can do heaps of tricks."

"It is too clever by half," said S—. "Come with me, my boy. You and I will go and ask how No. 8 is."

Harry wondered, but got his cap and followed.

To this question the girl answered joyfully

that her employer was a great deal better; out of danger."

"Can he read the papers yet?" asked S.—

"Well, now, how odd!" said the girl, "I was just going to get it for him when you rang. Rover takes it always off the doorstep and lays it in the little smoking room; but these two weeks past we've none of us thought of the paper, or even gone into the room, we've been so dreadfully anxious about Mr. Orr."

"May I see the smoking-room?" asked the photographer.

"Certainly, sir," said the girl, surprised.

But when Harry, S.— and Sarah entered the room there was a still greater surprise, for the floor was littered with papers, yet folded, carried in from various doorsteps by the busy Rover. During his master's illness no one had taken the paper from him and praised him for so doing, so he must have tried to earn praise by bringing in more papers, searching every doorstep up and down the street.

"And we all too upset to notice it!" said Sarah. "Well, I never! Rover, you're a thief! This will be news for your master."

"The mystery is discovered," said the photographer. "Could I ask as a favor that this room be left as it is for Jones, of the newspaper office, to see? I think your employer will not object when he hears that a boy has been accused of taking the papers."

"Certainly, sir," said Sarah.

The agent was taken to No. 8. He found there all the missing papers, and Rover was kind enough to make things clear by bringing in another stolen paper during his visit.

"You are entirely cleared, my lad," he said. "We must have you back." This is a queer affair," and he patted Rover on the head.

"Thank you; but I can't spare my boy; he suits me," said the photographer.

"Well, then, we must give Ames a present, for he has suffered unjustly."

"I don't want anything, sir; I'm only too glad to be cleared."

"The boys said you were saving up money for some purpose; perhaps I could help you do that."

"O, nothing, sir, for me, but I did want to get mother a dress."

"Ah, yes! I won't keep you now. Good-bye, S.—, you have done us a valuable service by clearing up this little affair."

That evening a knock came at the Ames's door, and a parcel was left directed to Harry's mother. It contained a beautiful dark dress "from Rover."—*The Working Boy.*

True to Principle.

Louis Albert Banks tells, in the *Union Signal*, of a Poughkeepsie business man, a widow's son; who started as a confectioner. He prospered in business, and became also a sincere Christian. By and by his principles were tested:

"One of his friends, who was also one of the richest young men in the community and the best customer he had, came to his shop one day and ordered ten pounds of brandy drops. The young confectioner did not make these, but he ordered them from New York by express. Before they came, however, his conscience began to trouble him. Was he doing right in having a hand in selling these brandy candies? He knew that the young man who had ordered them would give them out among the young men and the young women of his acquaintance, and the result might be that more than one would get their first taste of intoxicating drink in that way, and no one could tell what sad result would

come of it. On the other hand, if he refused to accommodate his customer, he would no doubt lose his friendship and his trade, and only drive him to some one else who would procure them for him. He could not sleep that night, and the more he thought about it, the more thoroughly convinced he became that it was not a Christian thing to have part in any way in putting temptation in the way of another. Having come to this conclusion, he acted with promptness and firmness. When the brandy drops came he immediately expressed them back to the wholesale firm in New York, and when the young man came around after them he frankly told him what he had done, and why. As he expected, the young man was very angry, and was full of contempt for him on account of what he called his 'fanatical notions.'

"That was the parting of the ways for these two young men. The poor young confectioner that stood by his principles has grown to be a wealthy and honored citizen, while the rich young tippler has long since gone to a dishonored grave, eaten up by his sinful lusts and appetites as Herod was eaten of worms.

"Our young hero maintained the same attitude as his business enlarged and broadened. He became after a while a caterer, and on his business cards, through all the years, he has kept the plain and simple statement that not only would *no wines and liquors be furnished by him* but he will not permit his servants to serve at a feast or dinner where they are used. He has many times lost hundreds and thousands of dollars by this fidelity to principle, but it has never tempted him to swerve for a moment, and, perhaps, in the long run, he has gained by it, even financially. His splendid fidelity to principle has been a great object-lesson for good to all who have known him, and has helped by example and influence to banish the punch-bowl and the wine-glass from many a wedding feast and public dinner in that part of the country.

"When the great Poughkeepsie Railroad bridge was nearing completion, a big dinner was given to the railroad men of the country at that place. Our friend, as the leading caterer of the region, was secured for the occasion. But as the time drew near, and he found they intended to use wines, he refused absolutely to have any thing to do with it, and so steadfastly did he abide by his purpose, that the wines were banished.

"Who can tell how wide the influence for good such a business man spreads through the community? Like Peter's healing shadow, on whomsoever the influence of such a man falls, its effect is to strengthen him in purity and righteousness of life."

INDIAN FANATICS.—The Odessa correspondent of the *Times* writes, under date May 19th: About ten days ago in the government of Kherzon, near Tiraspol, seventeen bodies were discovered of fanatics who had allowed themselves to be buried alive under the idea that the world would shortly come to an end, and on an investigation being held by the Crown Prosecutor, M. Witte, brother to the Minister of Finance, a numerous sect of these demented creatures has just been discovered, as well as ten more dead bodies, and it is believed that between twenty and thirty more have disappeared in the same way. Active search, therefore, is being carried on by the Government to discover their remains. The victims are assured that by so dying they will receive a martyr's crown.

LINES

Occasioned by reading Matt. viii: 24-26: "And behold there arose a great tempest in the sea, inasmuch that the ship was covered with the waves, but He was asleep; And his disciples came to Him and awoke Him, saying: Lord, save us, we perish! And He saith unto them, whoso are ye fearful, O ye of little faith? Then He arose and rebuked the winds and the sea, and there was a great calm."

When on his mission from his home in heaven,
In the frail bark the Saviour deign'd to sleep;
The tempest rose—with headlong fury driven,
The wave-tost vessel whir'd along the deep—
Wild shriek'd the storm amid the parting shroud
As the vex'd billows dash'd the darkening clouds—

Ah! then, how futile human skill and power—
Save us—we perish, in the o'erwhelming wave!
They cried, and found in that tremendous hour,
"An eye to pity and an arm to save."
He spoke, and lo! obedient to his will,
The raging waters, and the winds, were still.

And thou, poor trembler, on life's stormy sea,
Where dark the waves of sin and sorrow roll;
To Him for refuge from the tempest flee,
To Him, confiding, trust the sinking soul:
For oh! He came to calm the tempest-tost,
To seek the wandering and to save the lost.

For thee, and such as thee, impell'd by love,
He left the mansions of the blest on high:
'Mid sin and pain and grief and fear to move,
With lingering anguish, and with shame to die.
The debt of justice, boundless mercy paid,
For hopeless guilt complete atonement made—

Oh! in return for such surpassing grace;
Poor, blind, and naked, what canst thou impart?
Canst thou no offering on his altar place?
Yes, lowly mourner! give Him all thy heart:
That simple offering He will not disown,
That living incense may approach his throne—

He asks not herds, and flocks, and seas of oil,
No vain oblations please th' all-knowing mind;
But the poor, weary, sin-sick, spent with toil,
Who humbly seek it shall deliverance find.
Like her, the sufferer, who in secret stole,
To touch his garment, and at once was whole—

Oh for a voice of thunder! which might wake
The slumbering sinner, ere he sinks in death—
Oh for a tempest, into dust to shake
His sand built dwelling, while he yet has breath
A viewless hand to picture on the wall,
His fearful sentence ere the curtains fall!

Child of the dust! from torpid ruin rise—
Be earth's delusions from thy bosom hurl'd;
And strive to measure with enlightened eyes,
The dread importance of the eternal world.
The shades of night are gathering round thee fast
Arise to labor, ere thy day be past.

In darkness, tottering on the slippery verge
Of frail existence, soon to be no more;
Death's rude, tempestuous, ever nearing surge,
Shall quickly dash thee from the sinking shore.
But ah! the secrets of the following day,
What tongue may utter, or what eye survey!

Oh! think in time, then, what the meek inherit,
What the peacemaker's, what the mourner's part
The allotted portion of the poor in spirit,
The promis'd vision of the pure in heart.
For yet in Gilead there is balm to spare,
And prompt to succor, a Physician there—

For me, I ask no mansion of the just,
No bright possession in yon dazzling sky—
For me, 'twere joy sufficient, low in dust
Like weeping Mary at his feet to lie
In deep abhorrence of myself, and hear
Such words as gladden'd her delighted ear.

S. SMITH

Who love this world are enemies to Christ
and who love the Lord Jesus Christ and hate
Him for their Lord over them, they are
deemed out of the world. The world would
have a Christ, but not to rule over them; the
nature of the world is above Christ in man,
until Christ hath subdued that nature in man.
—G. Fox.

Is Jesus the Messiah?

[In our last number there was a poetical piece, which related the experience of a young Jewess, who resided on the banks of the Ohio River. It reminded us of the similar account of one of the same people, living in the west of England, named Leila Ada.]

Leila Ada was the only daughter of A. T., Esq., a wealthy Israelite of Cornwall, England. She was led to acknowledge Jesus as the Messiah promised to her fathers, and to embrace him as her God and Saviour, through the reading of the New Testament, accompanied with earnest prayer to the God of Abraham, Isaac, and Jacob for light and comfort.

Having herself become acquainted with the Truth as it is in Jesus, she wept as she thought of the darkness which still surrounded her dear father; she felt that her Christianity, and, indeed, every natural feeling was involved, if she made no effort to induce him to renounce Judaism. But how was she to proceed? To obtain an answer to this question cost her much mental agony. To her father she was tenderly devoted, and she knew that he was a strict believer in the faith of his fathers; and, therefore, all the prejudices of his mind would be strongly against her Christianity. To the present period in her life he had never once spoken to her with a look or tone of displeasure, and she had at no time crossed his will, nor done anything to which he would not give permission. But God was with her, and through the fortitude of Christian principle, she was enabled to dare the worst. And unquestionably, if we reflect a moment upon the Jewish character, we shall perceive that she had cause to fear not a little.

Of the means taken by Leila, she thus remarks in her diary:

"I have this night laid a letter on my father's dressing-table; in it I have detailed the change which has taken place in my soul; in it I have avowed my belief in Jesus of Nazareth, and the joy and peace which I experience in believing. O, that it may do him the good I ardently pray for—that it may lead him to embrace the Gospel of Christ. I have committed it to God. I leave it in thy hands, O my Father. Bless it, I beseech thee! This whole night do I intend to devote to special wrestling with thee for the salvation of my dear father.

"And now, I beseech thee, be thou my helper. Choose thou for me my future portion; be my inheritance, calm my agitated spirit. Have I not committed the event to thee? O, be with me on the morrow, when I shall be questioned respecting the hope that is in me; do thou be *very* present with me, and enable me to speak as becomes a temple of the Living God. May I be saved from bringing any disgrace or disrepute upon the religion of Jesus—that Divine cause which now possesses my heart. May my feet be firmly fixed upon the rock Christ Jesus; and then, whatever shall occur, whether I live or die, I shall be happy—for I shall be the Lord's.

"It is with gratitude I record that my soul is impressed with a sense of the Divine presence and love. I can rejoice in the blessed conviction that my Beloved is *mine*, and I am *his*!—I have a *present* salvation. Blissful hopes, animating prospects are before me. Whatever results happen to me temporally, may my soul but enjoy the presence of God, and all will be well. O, my Father, baptize me largely, and still more largely, with the hallowing influences of thy holy Spirit. This will renovate my nature, and cleanse the very thoughts of my heart. This is

what I want—inward holiness—to be holy as thou hast called me to be."

The letter to which Leila refers breathes the spirit of filial piety and love, and is at once a fine proof of her good sense, and an ornament to the religion she professed:

"My very, *very* dear father, do you love me? O, how plainly I hear you say, 'How can my dear daughter ask me this question? Has she not had proofs of my affection again and again? Does she not know that she is dearer to me than all the world besides?' But my very dear father, do you love me?—do you love me? Yes, I know that you love me—dearly love me; and, my dear father, I love you most tenderly—most deeply; so as no language I could think of could describe to you; and I know that you believe that I do.

"Well, then, my father, will you not rejoice whilst your daughter tells you of the goodness of God as manifested towards her—a poor, sinful, guilty creature? O, I do so fear you will distrust this delightful work, and yet not from wilful unkindness either, but from what you will believe to be a proper sense of duty. But, my dear father, with tears of joy coursing down her cheeks, your Leila tells you that she knows, she *feels all her sins are forgiven through the blood-shedding of Jesus of Nazareth*. O, be mild while I speak further; and yet I am faint, and my hand trembles so that I can scarcely go forward.

"I am so happy!—O! my dear father, if you did but know how *very* happy, I am quite sure of this—you would rejoice with me; you would not hesitate a single moment, but would come, as you are invited, and drink largely of those fountains of bliss, the streams whereof make glad the city of God. I feel that God loves *me*, and that I love *Him*. I feel that I am his child, and I have through grace a blissful assurance that, saved by my blessed Redeemer, I shall see Him and be happy in his presence to all eternity. And will you not come to heaven, my dearest father?

"Do not suppose that I am mistaken, or that I am deceiving myself. O, no! I am as sure that all my sins are forgiven, through Christ Jesus, as I am of the being of God himself. I could tell you the very minute when I first received this conviction, and was enabled to rejoice in God, my Saviour. And if you, my dear papa, would in this same way test its reality, by possessing for yourself a knowledge of the love of God, it would *alone* be quite sufficient to convince you of the truth of the Christian religion. When under the influence of joy, no argument, however forcible or sophistical, could convince you that sorrow filled your heart. The result of faith in Christ is *peace* and *joy* in believing. To this my experience bears testimony. What further proof can I wish that its origin is Divine? I do not. I have this internal consciousness, and am as certain of it as of anything that affects my external senses.

"With great propriety, we always attach importance to a remedy that has been tried, and more especially, too, if the individual recommending it has personally proved it to be efficacious. I once was very unhappy. Instead of submitting myself to the righteousness of God, I was going about to establish my own righteousness. At this time I was sunk in sin, and knew not where to look for one ray of comfort. My whole soul hungered for food my religion could not give. It groped in its deep night for some pillow on which to repose itself, and find the dawns of heaven, but all was in vain, till it found repose in the wounded side of Jesus. And here may I abide forever! Allow me then, my

dear father, in the fullest filial affection, to recommend to you this remedy. I know you are not happy; you *cannot* be happy as you are at present, and this is the only cure, and it is the never-failing cure, for a weary, sin-sick soul.

"I need not tell you the train of circumstances which in a gracious and benignant providence, God used to produce this sweet change—of course you will understand me as meaning instrumentally. To God's Holy Spirit alone am I indebted for that illumination which enabled me to see *his* way of salvation. And O, it is so simple—only believe! Whosoever believeth on Him [that is, Christ] shall be saved.' Christ is the end of the law for righteousness to every one that believes. But the proofs that the Messiah *has* come, and that Jesus of Nazareth, is the Messiah, are numberless, unmistakable, and positive. Shall I go on? I must hope that you will bear with me.

"The law given by Jehovah to Moses upon Mount Sinai, was designed for that land which was given to our great ancestor Abraham, and for that land only, for it cannot be fulfilled in any other. Therefore, through the dispersion of our nation, we are in the position of a people who have a law given to them by God which they cannot obey. From what we know of the Divine government, we are sure that it cannot consist with the wisdom and character of God, that this shall still be the law by which we are governed.

"And is not our destitution of a sacrifice bewailed in our service as a great calamity? In one of the prayers that are offered on the Day of Atonement is this expression, 'Woe unto us, for we have no Mediator!' And to make up for this want of a sacrifice we have transgressed the law by our invention of rites and observances; a course expressly forbidden.

"Then, my dear father, in the absurdities of the Mishna and Gemara—the Talmud—see the consequences of man's attempting to supply the place of God's law. O, I do think that in every sense that book is a terrible insult to the Divine wisdom, and therefore, how sinful! If it had been desired to hold up the religion of the Jews to universal contempt, and outrage propriety, delicacy and common sense, a more fitting book than the Talmud could scarcely have been devised. Moses gave no intimation of this traditionary or oral law—of this interpretation of God's written law. The law which was *written* and laid up in the ark, which was the only law of which he spoke, and *that only* was commanded to be read in the ears of all the people.

"You, my dear father, are, doubtless, as well acquainted with the Mishna as I am, and therefore, I need not point out to you—need not quote its impurities nor its follies. Indeed, I must beg you will let me recall a part of what I have just said; for some of them I could not write—you would not love me if I could. But how impious to stigmatize God as the author of such a book!

"The Jews declare that the Mishna contains God's interpretation of his law; yet this *interpretation* is so obscurely given, that it requires an interpretation from man.

"And you know that this belief in the childish follies and foolish observances of the Talmud has caused an almost total neglect of Moses and the Prophets; or, when they are read, it is so carelessly and cursorily in spirit, that we never understand their meaning. Hence we are involved in a fearful darkness. We acknowledge and honor the Scriptures of the Old Testament as divine—so do the Christians, and during many centuries the deep, rational study of the Old

Testament Scriptures has been confined to them solely, or very nearly solely. Now, my dear father, this forms to us a powerful presumptive proof that the Scriptures of the New Testament are also Divine; for, as the Christians, who are so deeply acquainted with the Old Testament, believe in them as Divine, it clearly follows that they cannot be *hostile* books. Indeed, I might say further than this—that the Scriptures of the New Testament have led them to study those of the Old Testament, and the result is, that they acknowledge both as the written word of God, for they are agreed together. Can we say as much of our inane, debasing Talmud, and the books of Moses and the Prophets? Beside, what man knows much of the enormous Talmud? And he that does know much of it, knows this, likewise, that no mortal can ever fulfill the law set forth in it. Who, then, is safe? Hence it is that the Jew looks beyond the present life with terror and alarm; hence his dread of death, and his fear that in the grave he will be beaten by the Evil One, and suffer other terrors too numerous to mention. Hence he cannot die with holy confidence and composure, for he cannot be certain whether he shall be taken to heaven or not. R. Inani, on his death-bed, confessed and said 'that he did not know whether he should be happy or miserable.' Once, too, my dear father, like the rest of our nation, I was unhappy and in doubt, and knew not where to turn for comfort; but now, through my Redeemer, I am very happy, for I have found the place of rest and calm repose. And this can be found in no other way but by resting the soul upon the atonement of Jesus.

"Before this I might have said that unquestionably the law of Moses is not perfect, inasmuch as it leaves some sins without an atonement; but this is to teach us to look forward beyond the type to the great Antitype—even the Messiah.

"All our nation and all Christians believe that the Old Testament writings give promise of a Redeemer, who will save his people from their sins. The prophecies in reference to this are most explicit, so that if we will diligently study them, with a prayerful dependence upon Divine aid, I do not see that we can be easily mistaken as to his person. A history of the promised Deliverer's life is given; the manner of his death, his empire, the time and circumstances of his birth, and other particulars are clearly written. Let us see, my dear father, if Jesus of Nazareth be not the Messiah; and if we can prove it from the books of the Old Testament, will you not then believe? O! you must; I must be sure you will; and then you and your child will glorify God together. I pray that the Lord Jesus will grant me the aid of his Holy Spirit, and graciously answer my petitions for the salvation of my beloved father.

"The Jews admit that they have no certain, definite knowledge of the time of the Messiah's appearing. 'Hope deferred maketh the heart sick.' 'Our eyes fail while we wait for our God,' was anciently the language of our people. The hope of Israel, the Saviour thereof in time of trouble, they know not. Hence they have ever been liable to deception, and again and again they have been bitterly disappointed. That there was a general and strong expectation of the Messiah at the time that Jesus of Nazareth appeared, is evident by the numbers of well-informed and learned men who received Him, and who were so convinced of the truth of what they saw and heard, that they willingly suffered the most cruel martyrdom for his sake.

"But the Jews themselves likewise expected

Him at this period. This is especially testified by the heathen writers, Seutonius and Tacitus; and a reference to Josephus, our own historian, proves that from their hope of deliverance by the Messiah proceeded their desperate resistance of the Roman power. Under every misfortune of their country, they still clung to this hope, and more and more earnestly as its calamities increased. They were buoyed up by it during the miseries of the most dreadful siege which history records—that of Jerusalem. And we are told by Josephus that, on the day upon which the city was taken, the poor, infatuated people were persuaded by a false prophet to ascend the battlements of the temple, with the expectation that they would there receive miraculous signs of their deliverance.

"And that Jesus was the Messiah is confirmed by the sufferings of the early Christians. Their belief in Jesus was not a mere matter of *opinion*, it related to matter of *fact*. We certainly know whether we see a person, or do not see him; we certainly know whether we see anything wonderful, or do not see it. The first Christians united to assert a series of miraculous and astonishing facts. They were convinced of what they saw, and rather than compromise or deny the truth, they submitted to the most horrible sufferings and the most cruel oppressions. These they endured, not for a short time merely, but through a long course of years. But they had seen the miracles of Jesus, and had also seen Him after his resurrection from the dead; for 'He was seen,' says St. Paul, 'of Cephas, then of the twelve [apostles], after that he was seen of above five hundred brethren at once, of whom the greater part remain unto this present.' Now, supposing the story were false, would St. Paul have dared to make such an assertion, and mention, in connection with it, a host of witnesses, who, as he declares, still lived, and might, therefore, have come forward and contradicted this statement?

"Then the accounts of the Christians by heathen writers agree as to their sufferings and numbers with those accounts we have in the Scriptures. I extract the following passage from Murphy's 'Tacitus': 'In order, if possible, to remove the imputation [of ordering Rome to be set on fire], Nero determined to transfer the guilt to others. For this purpose he punished with exquisite tortures a race of men detested for their evil practices, by vulgar appellation commonly called Christians. The name was derived from Christ, who, in the reign of Tiberius, suffered under Pontius Pilate' the procurator of Judea. They were put to death with exquisite cruelty, and to their sufferings Nero added mockery and derision. Some were covered with the skins of wild beasts, and left to be devoured by dogs; others were nailed to the cross, numbers were burnt alive, and many, covered over with inflammable matter, were lighted up, when the day declined, to serve as torches during the night.' Now, although it was shameful to misrepresent the conduct of such a suffering people, yet Tacitus' testimony is valuable, and not the less valuable because he was a heathen, and an enemy to the Christians. It proves that Jesus suffered under Pontius Pilate; and that within thirty-one years after his crucifixion, there were great numbers of Christians in Rome, as well as in Judea; and that for their belief in Christ they were called to endure most fearful sufferings. All these beautifully agree with the accounts we have in the Scriptures.

"But now that the Jews have rejected the true Messiah, they are ever liable to imposture, for they cannot calculate the time for his ap-

pearing. Thus at a loss, they have always been ready to grasp at any shadow. It has been so from the time of the impostor, Bar Cozab,* to that of Napoleon Bonaparte; and so far have they now lost all pretension to a knowledge of the true time of his appearing, that, embittered by frequent disappointment, they have uttered the dreadful anathema, 'Cursed be he that shall calculate the time!' Yet it is the period for the Messiah's appearance most clearly marked out in Scripture. Why are our nation skeptical in reference to the prophet Daniel's inspiration? Simply because it is Daniel who most unmistakably defines the time of the Deliverer's appearance; and if Daniel be true, that is, if he be inspired, they have a deep conviction that the period is past.

"And who and what the Messiah is to be, the Jews profess to know not, except that they declare to us one thing, 'He is to deliver them from their afflictions, and give them, in reversion, joy, temporal dominion and prosperity, and the triumphant possession of their own land.' I will notice this belief again directly. 'When the Messiah comes,' they say, 'he will manifest his claims, and make his mission altogether plain.' How are they to judge of these claims, but according to their agreement with the prophecies? How would they have ever known that any Messiah should be given, except that God had promised Him? And has God declared no means by which He was to be known? Has He said nothing about Him; what He is to be; how we are to be certified of Him; whether He is to be a Gentile or a Jew? Yes; they know something of this, from the predictions of the Scriptures; they know that He is to be a Jew; and they do profess further that they know enough to be able to declare that Jesus of Nazareth was an impostor and blasphemous. Why do they not study all that can be known by the prophecies; and, having studied, why do they not declare to the world all that can be told about the Messiah, so that the Christians may compare the Messiah in whom they believe, with the one whom the Jews expect according to the Scriptures, so that the Jew may be able to say, 'This is a picture of the promised Messiah; a history of his life, acts, death, and sufferings, as drawn from the unerring standard of Scripture. Judge ye between us this day?' Why should they hesitate to do this? The Christians are ever ready to bring into light their multitudinous proofs that the Jesus in whom they believe is the Messiah, the promised Son of God. But if, for a moment, we suppose that He is to come, how are the Jews to know Him? They neglect the reading of the only book which tells of Him; then how shall they know Him? Even should a mighty conqueror appear, it could be no proof that he is the Messiah, any more than the conquests of Alexander or Caesar, or Judas Maccabeus, or Bonaparte could prove them to be the expected Deliverer.

* We extract the following note from Leila's correspondence: "In the second century of the Christian era, the Jews scattered over the whole Roman Empire rose in rebellion. Their leader in the province of Syria was Cozab, who represented himself to be the Messiah and in this he was supported by a celebrated rabbi named Akibah. This Cozab persecuted the Christians, struck medals and pretended to work miracles. He was crowned King of the Jews at Bethel, and he then assumed the name *Bar Cozab* or son of a star. The Emperor Adrian sent Julius Severus to quell the rebellion. He completely subdued the rebels, took fifty fortified places, destroyed very nearly one thousand towns and villages, and slew in various engagements about 580,000 Jews. Embittered by the terrible consequences of his pretensions, the Jews afterwards designated the false Messiah *Bar Cozba*, or son of a lie."

And even if one should come and work miracles, he must be brought to the test of the Scriptures. This our nation admits. Then why do they not study them? They also admit another scriptural definition of who He is to be, 'He is,' they say, to be the son of Abraham, and Judah, and David.' But, if He were to come now that the genealogies are lost, by what means could the descent be proved?

(To be concluded.)

FOR "THE FRIEND."

Worship.

Worship is that homage and reverential fear which is due from created beings to the Maker and Preserver of all things. Angels and archangels, great in power and glory, fall down before his throne and adore Him, whilst with them, in their songs of praise, the songs of those redeemed from death and sin, swell the anthem of thanksgiving, honor and glory to Him to whom alone all praise is due.

Christ Jesus, the beloved Son of God, the Eternal Word, by whom God created all things in heaven and in earth, He, veiling his divinity, clothed himself with humanity, left his Father's throne, and for a while tarried upon earth, God's footstool. Angels, with heavenly songs made audible to men, announced his advent, and of Him is it said, "Let all the angels of God worship Him." He came to declare and to do the will of God, his Father, in the redemption of man. "God," said He, "is a Spirit, and they who worship Him must worship Him in spirit and in Truth" (John iv: 24).

Again He said, "The Father seeketh such to worship Him" (v: 23). Plainly did He declare, as his prophets had already done, that God dwelleth not in temples made by hands, neither is He worshipped by the works of men's hands, for not even the heaven, nor the heaven of heavens, can contain Him who framed them all; how much less a house which man buildeth. In Christ Jesus God's fulness dwelt. His body was the temple and tabernacle of God. Man, fearing the destruction of that temple which, by wicked hands, Herod had built, sought to destroy the Temple which God had reared, and crucified the Lord of Glory. But Zion's King rose triumphant from the grave, having vanquished satan, sin and death; for God's angel despoiled his prison tomb, and after being forty days seen of men, he reclothed himself in garments of glory, and in presence of them all, they saw Him, accompanied by his angelic escort, ascend on high, where He sat down upon his Father's throne, and they who beheld and believed, did worship Him. Thus did He vanish to human eyes, but not to the spirit's ken, who, by David, foretells us how these cried, "Lift up our heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of Glory shall come in." The angel guard reply, "Who is this King of Glory?" To whom the answer comes, "The Lord, strong and mighty; the Lord, mighty in battle." "The Lord of Hosts, He is the King of Glory" (Ps. xxiv: 8-10).

And now, exalted on high, invested with almighty power, Zion's King seeks to uprear her walls and rebuild her beautiful temple of living stones, purified and sanctified by his Holy Spirit. His temple, which he now builds in his Church, which is Christ's body, in whom, as He promised, "I will dwell in them, and walk in them, and I will be their God, and they shall be my people" (2 Cor. vi: 16). For of Zion is it said, Thy Maker is thine husband; the Lord of hosts is his name, and thy Redeemer the Holy

One of Israel; the God of the whole earth shall He be called" (Is. liv: 5). O ye, who are then called by his name, and upon whom his name has been placed, hearken to the words of the Spirit by David, "Hearken, O daughter, and consider, and incline thine ear; forget also thine own people and thy father's house. So shall the King greatly desire thy beauty, for He is thy Lord, and worship thou Him" (Ps. xlv: 10, 11).

Who, then, are they in whom He thus doth dwell in power? Not the unrighteous, for theirs is not the kingdom of God, nor do they reverence Zion's king, who reigns in righteousness and in Truth. Sinners once, now forgiven, "washed, sanctified and justified in the name of the Lord Jesus and by the Spirit of our God," these are they to whom Paul speaks, saying, "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy, for the temple of God is holy, which temple ye are" (1 Cor. iii: 16, 17). Christ does not now, any more than in the days of his flesh, dwell in a temple defiled by sin.

Like, as typified under the law, the Lord first cleanses, ere He takes up his abode in his temple. By his incarnation did He sanctify man as his sanctuary. By "The washing of the Word does He now purge men from their sins, that they may be a holy temple unto the Lord. As the Judge of all mankind said to his disciples, "Now ye are clean through the word which I have spoken unto you. Abide in me, and I in you" (John xv: 3, 4). The members of Christ's Church are then his saints, his "Elect, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ" (1 Pet. i: 2).

It is, then, by the baptism and operation of his Spirit He cleanses the heart; in and through his Spirit He dwells in the heart of the obedient; by the same making them as priests unto God and to himself, enabling them to offer up spiritual sacrifices, holy, acceptable unto God. And this is the worship which is well pleasing to the Father, being offered in the name of the Son. No formal worship this, devised and performed in the time and will of man, like that of Saul's, but the saints who know the voice of the Shepherd and Bishop of their soul await in reverential silence the coming of Christ Jesus, their Priest and Prophet, who, faithful to his promise, does not fail to meet with those who, being gathered in his Name, are such as the Father seeketh to worship Him. And since the Church, Christ's body, in heaven and earth is one, and as his bride, He makes himself one with the Church, so is their worship one. Nor is this such a worship as the angels in heaven and the spirits of the redeemed cannot unite with, for, as the apostle says to the Church, "Ye are come unto Mount Zion, and unto the city of the Living God, the heavenly Jerusalem and to an innumerable company of angels . . . and to the spirits of just men made perfect" (Heb. xii: 22, 23). The prophet Isaiah foretold of Zion being thus uplifted in these last days, when all nations should flow unto it, and when the Lord would himself teach his people, and they should walk in his path. And as Isaiah, who, by the Spirit, tasted of Christ's sufferings, and beheld the glory which should follow, cried in his day, so do all true ministers of Christ upon whom the spirit of promise has been poured, now cry, "O house of Jacob, come ye, and let us walk in the light of the Lord." "He will teach us of his ways, and we will walk in his paths" (Is. ii: 5, 3).

W. W. B.

NATURAL AFFECTION OF METALS.—"Sacra fames auri." The hunger for gold which in men is called achedute, in metals is justly called sacred.

In all the water of the sea there is gold—about four hundred tons in a cubic mile—in very much of the soil, some in all Philadelphia clay, in the Pactolian sands of every river where Midas has bathed, and in many rocks of the earth. But it is so fine and so mixed with other substances that in many cases it cannot be seen. Look at the ore from a mine that is giving its owners millions of dollars. Not a speck of gold can be seen. How can it be secured? Set a trap for it. Put down something that has an affinity—voracious appetite, unslakable thirst, metallic affection—for gold, and they will come together.

We have heard of potable gold—"potabile aurum." There are metals to which all gold is drinkable. Mercury is one of them. Cut transverse channels, or nail little cleats, across a wooden chute for carrying water. Put mercury in the grooves or before the cleats, and shovel auriferous gravel and sand into the rushing water. The mercury will bibulously drink into itself all the fine, invisible gold, while the unaffected sand goes on, bereaved of its wealth.

Put gold-bearing quartz under an upright log shod with iron. Lift and drop the log a few hundred times on the rock until it is crushed so fine that it flows over the edge of the trough with constantly going water, and an amalgam of mercury spread over the inclined way down which the endusted water flows will drink up all the gold by force of natural affection therefore.

Neither can the gold be seen in the mercury. But it is there. Squeeze the mercury through chamois skin. An amalgam, mostly gold, refuses to go through. Or apply heat. The mercury flies away as vapor, and the gold remains.

If thou seekest for wisdom as for silver, and searchest for her as for hid treasure, thou shalt find.—*Christian Advocate.*

THE FRIEND.

NINTH MONTH 25, 1897.

Amid the many discouragements which abound it is a source of comfort to those who maintain an exercise of spirit for the spread of the Truth, to meet with evidences from time to time that the Lord's spirit is at work in the hearts of many, and that some are becoming willing servants to our Lord and Saviour, Jesus Christ. Some, who have had long and bitter experience of the power of temptation, and of the workings of the grand enemy of mankind, who lies in wait to deceive, if it were possible, the very elect, are led to desire for these visited ones, that their submission to the crucifying power of their Saviour may be so full that they may know a complete deliverance from any conformity to those worldly ways, which are inconsistent with the Divine will, and may be so transformed in the spirit of their minds that they may prove what is the good and acceptable and perfect will of God concerning them.

We believe it was the design of the Head of the Church that the Society of Friends should bear a fuller testimony to the spiritual character of the religion of Christ than was generally received by professors at that time of their becoming a distinct body. Their eyes were opened to see that Divine worship must be in spirit and

in truth; and that no outward performances were of any spiritual value, except as the Spirit of the Lord prompted them and accompanied them. Not only in acts of worship, strictly so called, but in everything of a religious nature, they endeavored to feel the Divine command or liberty, before engaging in services, which although good in themselves, might not be in the line of action, which the Head of the Church intended they should occupy.

SUMMARY OF EVENTS.

UNITED STATES.—Attorney General McKenna has given his opinion on Section 22 of the new tariff bill, stating that no discriminating duty of ten per cent. should be levied on goods coming directly into the United States through Canadian ports or upon foreign goods shipped from countries other than British possessions in British vessels. The Government has accepted this judgment.

The steamer *City of Peking*, which arrived at San Francisco on the 22nd ult., brought advices to the effect that the treaty of annexation had been ratified by the Hawaiian Senate on the 8th instant.

Clarence King, formerly Chief of the United States Geological Survey, says: "The time is not far distant when a man can start out of Denver and travel to Klondike, stopping every night at a mining camp. Already two American stamp mills are pounding away on the borders of the Straits of Magellan, and the day is approaching when a chain of mining camps will extend from Cape Horn to St. Michael's. I believe we are about to enter upon a century which will open up vast resources, and they will be the grandest the earth has ever known. Before the end of the twentieth century the traveller will enter a sleeping-car at Chicago, bound via Behring Straits for St. Petersburg, and the dream of Governor Gilpin will be realized."

The Monetary Commission appointed under the authority of the Indianapolis Sound Money Convention held its opening session in Washington on the 22nd. Sessions may be held daily until Congress meets. Ex-Senator Edmunds will preside over the meetings.

In the last year there was an increase of 35 per cent. in the number of normal trained teachers in Georgia.

Secretary J. R. Ripley, of the Missouri State Board of Agriculture, estimates the fruit crop of his State to be worth \$25,000,000.

In the Forestry Building at the Tennessee Centennial exhibition, forty-five different kinds of hardwood are shown as the product of a single farm in Montgomery County, Tenn.

Florida orange trees are recovering from the disastrous freeze of a few years ago, and Florida growers expect to put 500,000 boxes of the fruit on the market this year.

An Albuquerque despatch says there has been a great discovery of free milling gold ore in the Chocolate Mountains of Yuma County, Arizona, and that the rush there has started.

The strike of the anthracite coal miners is practically at an end, nearly all the collieries in the Hazleton region being at work.

The Coroner's jury which investigated the death of the striking miners at Latimer agreed upon a verdict at Hazleton. Four of the jurors joined in a declaration that the killing was "wanton and unjustifiable." The other two did not concur as to this.

Two of the kidnappers of little John Conway, at Albany, have been sent to prison for fourteen years, and the third is a fugitive from justice.

By a despatch from Skaguay, Alaska, of the 19th ult., we are informed that the pilgrims in Sheep Camp rushed from their tents in wild excitement about half-past seven the previous morning to avoid being washed away by a sudden torrent caused by a snowslide. Sheep Camp is the first day's resting place of the Dyea trail, a flat piece of ground on the north bank of the Dyea River, and six miles up. There were several hundred tents there, two or three saloons and a storehouse. Two miles above is a small lake and beyond it is a glacier. The snow on this glacier slid down, bringing trees and great boulders and everything in its way to the lake and down the stream. All the bridges are gone, the river was a raging torrent and one man lost his life.

A destructive timber fire has been raging in the Big Horn country in South Dakota. G. W. Green, Special agent of the Interior Department, reports fifty-four square miles in the heaviest timber destroyed. The estimated loss is over \$500,000. The fire was finally extinguished by a snow storm.

A company has been formed to deal in postage stamps for collectors. There are several individual firms engaged in this business in New York, but it is believed that there is also room for a company with \$100,000 capital to engage in it.

Deaths in this city last week numbered 352, which is 9 less than the previous week, and 14 less than the corresponding week of 1896. Of the whole number, 156 were males and 196 females: 45 died of consumption; 31 of heart disease; 24 of pneumonia; 18 of marasmus; 17 of cancer; 16 of cholera infantum; 14 of old age; 13 of diphtheria; 13 of inflammation of the stomach and bowels; 12 of nephritis, 12 of inanition; 10 of Bright's disease, and 10 from casualties.

Markets, &c.—U. S. 2's, 98 a 100; 4's, reg., 111½ a 112½; coupon, 113½ a 114; new 4's, 125½ a 126; 5's, 114½ a 114½; currency 6's, 102 a 105.

COTTON.—Middling uplands were officially quoted at 7c. per pound.

FEED.—Bran was quoted at \$13.00 a \$13.75 per ton for winter in bulk and \$12.50 a \$13.00 per ton for spring in sacks.

FLOUR.—Winter super, \$3.25 a \$3.50; do extras, \$3.50 a \$3.75; Pennsylvania roller, clear, \$4.40 a \$4.65; do, do, straight, \$4.65 a \$4.80; Western winter, clear, \$4.40 a \$4.65; do, do, straight, \$4.70 a \$4.85; do, do, patent, \$4.90 a \$5.15; spring, clear, \$4.40 a \$4.65; do, straight, \$5.00 a \$5.25; do, patent, \$5.25 a \$5.50; do, favorite brands, higher. City mills, extra, \$3.50 a \$3.75; do, clear, \$4.50 a \$4.70; do, straight, \$4.85 a \$5.00; do, patent, \$5.50 a \$5.70. **RYE FLOUR.**—\$3.30 per bbl. for choice Pennsylvania.

GRAIN.—No. 2 red wheat, 94½ a 95c.

No. 2 mixed corn, 32 a 33c.

No. 2 white oats, 27 a 27½c.

BEEF CATTLE.—Extra, 5½ a 5½c; good, 4½ a 5c; medium, 4½ a 4½c; common, 4½ a 4½c.

SHEEP AND LAMBS.—Extra, 4½ a 4½c; good, 4 a 4½c; medium, 3½ a 3½c; common, 2½ a 3½c; lambs, 4 a 6½c.

HOGS.—6½ a 6½c. for best Western; 6½ a 6½c. for others, and 5½ a 6c. for State.

FOREIGN.—At a meeting of the bankers of London, last week, a resolution was adopted protesting against the Bank of England's proposal to hold one-fifth of the bullion held against its note issue of silver. This action, on the part of the bankers, is unprecedented. The next day this protest was presented to the Bank. A movement has been begun to induce other commercial bodies to enter a like protest.

A decided sensation has been caused in diplomatic circles in London by Great Britain's notification to the United States that she cannot participate in the sealing conference at Washington if Russia and Japan take part in it.

The growth of London is astonishing. The latest returns on the subject show that over 1,200 houses are erected monthly in the metropolis, and during the year between the Eighth Month 1896, and the Eighth Month 1897, 14,591 houses were built.

The people of Ireland have \$32,215,000 in the Post-office Savings Bank.

All arrangements for the cession of Kassala to Great Britain have been completed.

The Associated Press correspondent in Madrid says that Minister Woodford, in his interview with the Spanish Foreign Minister, represented the gravity of the condition of Cuba, and requested that Spain would find a method of speedily ending the war. He offered the good offices of the United States in effecting a settlement of the Cuban troubles, which practically gives Spain an opportunity of gracefully ending the war. It is said that all the European countries, except Austria, recognize that the interests of the United States justify interference.

The postal authorities in Berlin are preparing to place at the railway and other stations 200 penny-in-the-slot machines for the sale of stamps and postal cards, also for pencils to write on the cards.

A province in Italy was swept by a hurricane on Ninth Month 22nd. Forty persons were killed and seventy injured.

It is said forty persons were killed and many were injured, on Ninth Month 24th, by an earth-slip at the sulphur mines, near Girgenti, Italy.

It is asserted that the Russian Government will shortly prohibit the exportation of wheat from Russia. Belmania Pass, held by Haddah Mullah, with a large force of Mahomds and Shinwaris, has been captured by the British. The tribesmen were driven out of every position.

The plague is increasing in Bombay residency. At Poonah several Europeans have been attacked by the disease.

Pitcairn Island now contains 120 inhabitants, the

descendants of the well-known English mutineers at Tahitian women. Only forty of the inhabitants are men.

It is estimated, a Havana dispatch says, that over 150,000 native Cubans have disappeared from various causes. In certain towns entire families have been wiped out.

Velasquez, ex-Inspector General of Police, now in prison in the City of Mexico, has confessed that he ordered the killing of Arroyo, the assailant of President Diaz. His servant admits buying the knives with which the deed was committed.

RECEIPTS.

Unless otherwise specified, two dollars have been received from each person, paying for vol. 71.

Thos. A. Wood, Agent, O., for himself and Jonathan Brown; Joel Cadbury, Phila.; Wm. H. Hain, Gtn.; Joseph Cartland, Mass.; Susan E. Dickinson, P. Samuel Forsythe, Pa.; Anna Eastburn Willits, N. J. Sarah S. Carpenter, N. J., per Josiah Wistar; Elihu Cooper, Phila., and for Sidney Temple, Pa.; Elizabeth C. Yarnall, Pa., per H. E. Yarnall; Elizabeth Taylor, Phila.; Henry B. Leeds, Agent, N. J., \$8. for Wm. B. Haines, Samuel P. Nicholson, Mary Warrington, Daniel G. Garwood and Abbie M. Garwood, 50c. to No. 13 vol. 71; W. W. Dawees, Pa.; J. M. Price, Phila.; Martha G. Cook, Md.

Remittances received after Third-day noon will appear in the Receipts until the following week.

NOTICES.

ONE or more Friends desiring a quiet home will find pleasant rooms at RACHEL E. BALDERSON'S, 2026 Mervine St., Phila.

WANTED.—A Friend wishes a position as housekeeper in Friends' family. Address "Q," Glen Mills, Pa.

In the obituary notice of Jane Gibbons, published Ninth Month 11th, her age was not mentioned. She has been requested to state that she was in her ninth-fourth year.

ORANGE STREET AFTERNOON MEETING.—By a recent conclusion of the Monthly Meeting of Friends in Philadelphia, the First-day afternoon meeting held at the Orange Street meeting house, is to convene at half-past three o'clock throughout the year, commencing First-day, Tenth Month 3rd.

WANTED.—The Committee who have charge of the Boarding School for Indian Children, at Tunesa, New York, desire to engage a woman Friend to take care of the boys when out of school and not engaged in farm work. A person of middle age preferred.

Apply to CAROLINE C. SCATTERGOOD, West Chester, P.

SARAH E. SMITH, 1110 Pine St., Phila.

WESTTOWN BOARDING SCHOOL.—Applications for the admission of pupils to the school, and letter in regard to instruction and discipline should be addressed to WILLIAM F. WICKERSHAM, *Principal*. Payments on account of board and tuition, and communications in regard to business should be forwarded to EDWARD G. SMEDLEY, *Superintendent*. Address, Westtown P. O., Chester Co., Pa.

THE CORPORATION OF HAVERFORD COLLEGE.—The Annual Meeting will be held in the Communion Room of Arch Street meeting house, Philadelphia, on Third-day, Tenth Month 12th, 1897, at 3 o'clock P. M.

GEORGE VAUX, JR., *Secretary*.

The charter requires an attendance of twenty to constitute a quorum; therefore members are particularly requested to be present, if it is possible for them to do so.

That future notices may not be delayed, please notify the Secretary of any change in address.

DIED, on the fifth of Eighth Month, 1897, JOSEPH SHAW, a much loved elder and member of Westtown River Monthly Meeting of Friends, held near West Chester, Ind., in the seventieth year of his age. He was of a meek and quiet spirit, concerned to live of offence toward God and man. He was a life member of the Society of Friends, faithfully bearing its testimonies, as they have been maintained from beginning. His bereaved family and many friends have the consoling hope that their loss here has the beginning of his unchanging joy.

WILLIAM H. PILE'S SONS, PRINTERS, No. 422 Walnut Street.

THE FRIEND.

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MOORESTOWN, BURLINGTON CO., N. J.

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Is Jesus the Messiah?

(Concluded from page 86.)

"It is a visionary and idle theory to suppose that Messiah will miraculously restore the genealogies. This inane supposition lays our nation open to imposture and forgery in this very particular. It is essential to the very nature of genealogical proofs that they be transmitted from age to age through all posterity. If the Messiah were to restore these registers, they would neither be *genealogical proofs*, nor, indeed, any proof at all of his descent. If He were distinctly seen to create such records, it would prove that He had performed a miracle, nothing more—it would be just as availing that He testified his descent by some other miracle. I speak reverently I can think of no miracle which the Messiah, if He be not come, could now perform, that could be to man a *test* that He had descended from Abraham, and Judah, and David. To restore our genealogies would, in the opinion of man, bear the character of fraudulent evidence; and, therefore, it would not be such as God would ask of him to believe. In God's dealings with mankind He universally appeals to the exercise of their judgment, and, according to this judgment does He quit all conviction by means of miracles. He makes his proofs so plain, so clear, so direct to the reason, that man cannot avoid conviction, unless he determinedly oppose himself to the truth. When Jesus made his appearance upon earth, He did not ask men to take it for granted that He was the Messiah because He declared himself to be so. No; He exhibited miraculous signs; and of what character? Were they of a kind which might be forged; was it possible that they could be surreptitiously performed; or, after all, according to human judgment, would they, as proofs, be regarded as inconclusive? O, no; to the commonest reason they were palpably, clearly Divine. Were they not? To walk upon the sea, to restore the blind, to raise to life the dead, to heal the sick by a word, to calm the fury of the tempest, etc.; can there be any doubt that these were exercises of Divine power? Indeed, our Saviour appeals to the judgment of the multitude, 'If I do not the works which my Father, believe me not!'—I ask not that you shall believe my Divinity, except as I prove

it to you by my acts. Of this kind would be his language in reference to our genealogies, 'If it cannot be proved by your own registers that I am the son of Abraham, and Judah, and David, believe it not.'

"But, as the prediction that He was to be the Son of Abraham, and Judah, and David, is explicitly written in the Scriptures, it follows clearly that his appearance was to take place while his descent could be proved by our registers. Therefore, here again is powerful evidence that He has appeared; and here I say, too, that this prediction is fulfilled in the person of Jesus of Nazareth. He was proved by our genealogies to be lineally descended from Abraham, and Judah, and David.

"I just now observed that our people expressly believe that a part of the Messiah's office is, that He shall be a temporal deliverer. If this belief be a correct one, my dear father, it would show just this—that, on the coming of the Messiah, He would find them in a condition which *needed* temporal succour. And was not their position at the appearance of Jesus one which needed help? Were they not suffering intensely from the galling yoke of their Roman masters; from the severe government of Herod, the deputy sovereign under Cæsar? 'Yes,' they will answer, 'and if this Jesus, of whom you speak, were the Messiah, we should have been delivered from this tyranny!' How can you tell what He would have done, had you believed upon Him? The prophet describes the Messiah as first to suffer, and then to conquer; and from this very prophecy the Jews have thought fit to invent what I may call a two-fold Messiah—Ben Joseph the Sufferer, and Ben David the Conqueror. He is to be a Conqueror—but in what way? Is it not in this? That all his *enemies* shall be put under his feet; that all his *foes* shall be bruised and made his footstool? And were not all the promises of deliverance made to his friends? Were not temporal blessings in abundance promised to these, and shame and confusion to his enemies? Undoubtedly. Evidently it was thus understood by Zacharias, the father of John the Baptist. This fully appears in his beautiful and prophetic song, in reference to the birth of our Lord Jesus Christ: 'Blessed be the Lord God of Israel, for He hath visited and redeemed his people; as He spake by the mouth of his holy prophets, which have been since the world began; that we should be saved from our enemies, and from the hand of all that hate us, to perform the mercy promised to our fathers, and to remember his holy covenant; the oath which he sware to our father Abraham, that He would grant unto us that we, being delivered out of the hand of our enemies, might serve Him without fear, in holiness and righteousness before Him, all the days of our life.'

"And those who rejected, blasphemed, insulted and crucified the Messiah, could it be expected that He would grant such heinous sinners temporal deliverance? That, at about the period of the coming of Jesus, the Jews were a most iniquitous nation is proved by the testimony of

Josephus; so wicked that he observes, 'If God had not sent the Romans as his executioners, the earth would have opened and swallowed us up.' What a dreadful place! And doubtless the most crying evil of these people was their rejection and treatment of Jesus Christ the Son of God. How could such sinners expect deliverance? Did not Jesus weep and lament over Jerusalem, while He foresaw the punishment which would descend upon it and the calamities which would befall it, for putting Him to death? Listen, my dear father, to the thrilling passage, as I copy it from the Gospel of St. Luke; and O that, by the aid of the Holy Spirit, it may sink deep into your heart, is your loving daughter's prayer: 'And when He [Jesus] was come near, He beheld the city [Jerusalem] and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the day shall come upon thee that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another! *because thou knewest not the time of thy visitation.*' What a solemn subject for deep thought is this passage! How signally was it fulfilled!

"Do you ask me what deliverance Jesus wrought out for his friends—for those who believed on Him? Did He not deliver them from those awful calamities and sufferings which overwhelmed those who crucified Him? Most certainly; He promised that He would do so. Permit me, my dear father, to transcribe the passage. It is in St. Luke's Gospel, 'And as some spake of the temple, how it was adorned with goodly stones and gifts, he said, 'As for these things which ye behold, the days will come in the which there shall not be left one stone upon another that shall not be thrown down. Nation shall rise against nation, and kingdom against kingdom; and great earthquakes shall be in divers places, and famines and pestilences; and fearful sights and great signs shall there be from heaven; but there shall not a hair of your head perish. And when you see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them which are in Judea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto.' He promised his disciples that 'not a hair of their heads should perish,' and this promise He fulfilled. He warned them of the terrible events which were to happen, and that when they saw Jerusalem compassed with armies, they were to flee to the mountains—to depart out of the midst of Judea. The disciples obeyed their Lord, and were kept amidst the desolating scourge.

"In reading the pages of history we find that, in every case, nations are blessed in a ratio proportioned to their Christianity. Mark England! Christians really rule the world with a power which is irresistible. All heathen, idolatrous, and unbelieving nations are weak and helpless.

Look at the Jews! They are quite at the exercise of the Christian will. And at the Mahometans! They are impotent as their religion is baneful and false. Just so of the pagan nations. When no Jew could approach the city of his fathers, a Christian church was peacefully flourishing in Jerusalem. Here, my dear father, it might not be out of place if I were to say that you must not suppose that the spirit of persecution and oppression which has been so often manifested towards the Jews, is at all sympathized with by the real Christian. Oh, no! I have found it to be exactly the reverse. I find that the real and earnest Christians love and honor the Jews, as the nation from which sprang the Messiah; as the penmen of the Gospel; as the people to whom it was first delivered, and by whom it was first preached; as those who in the first ages of Christianity formed an impregnable defence of the Christian religion; as a proof of the Gospel, and, to say no further, as their brethren in Christ, He being the great centre—the great salvation both of Jews and Gentiles. O, I always find that a true Christian is ready to acknowledge even that he is under obligations to the Jews which he can never repay. Father, dear, with tears I beg of you do not think unkindly of the Christians—love the Christians; they very, very ardently love the Jews; and they are such a lovely and affectionate people as I could not describe. I have found real and true happiness among them. Their hearts are knit to each other; the grief of one appears to be the grief of all, and each is ready to sympathize and soothe. Indeed, I could not have imagined, a short time ago, that such happiness, such union and such affection were to be found upon the earth. It is a reflection, faint certainly, but real, of that feeling which pervades the bosoms of the spirits in celestial bliss. O, that my dearest father may soon partake of it too! and then—but, indeed, I must not think—how happy we shall be.

“But I did not say what kind of Christians they were who persecuted the Jews. Well, I scarcely need, for you could imagine for yourself. They were dead professors of Christianity, and perhaps not that—for, of the nations called Christian, the great bulk is composed of men making no profession, and the number who really and genuinely possess the faith of the Gospel are very few indeed. I pray that they may be increased. But there is no salvation for an unbelieving, nominal Christian, any more than for a rejecting Jew.

“But whither am I wandering? I return, and ask, have the Christians had no temporal blessings conferred upon them through the reception of the Gospel? God has fought for them against the mightiest powers and brought them off victorious. These blessings are, however, the minor blessings compared with the others which are showered upon the subjects of the Saviour's kingdom.

“Yet Israel is not always to be a servant and a by-word among the nations. Oh, no! a brighter day is to dawn upon our ancient people; a day which, by their conversion to Christianity, shall recover them from their fallen and ruined condition. This is clearly expressed in Scripture. It is a part of the new covenant into which God has entered with the seed of Jacob, ‘Behold the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah; not according to the covenant that I made with their fathers, in the day that I took them by the hand to bring them out of the land of Egypt, which my covenant

they brake, although I was a husband to them, saith the Lord. But this shall be the covenant that I will make with the house of Israel. After those days, saith the Lord, I will put my law in their inward parts, and will be their God, and they shall be my people. And they shall teach no more every man his neighbor and every man his brother, saying, Know the Lord; for they shall all know me, from the least of them unto the greatest of them, saith the Lord; for I will forgive their iniquity and I will remember their sin no more’ (Jeremiah xxxi: 31-34). And how delightfully majestic is the prophecy of Isaiah, in which he tells, in glowing and animated terms, of the glory of the church in the universal conversion of both Jews and Gentiles, ‘Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people; but the Lord shall rise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising. Lift up thine eyes round about and see; all they gather themselves together, they come to thee; thy sons shall come from far, and thy daughters shall be nursed at thy side. Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee’ (Isaiah lx: 1-5). Turning to the New Testament (bear with me, my dear father), we find the Apostle Paul telling us the same glorious truths, and also of their happy consequences. ‘If the fall of them [the Jews] be the riches of the world, and the diminishing of them the riches of the Gentiles, how much more their fulness? For if the casting away of them be the reconciling of the world, what shall the receiving of them be but life from the dead? For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits, that blindness in part is happened unto Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved’ (Rom. xi: 12, 15, 25, 26). It is beautiful! Their misery and suffering have been deep and intense, but proportioned to these shall be the greatness of the mercy exercised, and their happiness and joy. The blindness is to rest upon Israel only until the conversion of the Gentiles, or, as the meaning probably is, all Israel shall be saved—all Israel shall be grafted in, when the fulness of the conversion of the Gentiles is come in, or is coming in. And all the nations of the earth shall rejoice in their exaltation. ‘And thou, O tower of the flock, the stronghold of the daughter of Zion, unto thee shall it come even the first dominion; the kingdom shall come to the daughter of Jerusalem.’ ‘Thou art my servant, O Israel, in whom I will be glorified.’

“Yet how carnal are the Jewish expectations of a temporal deliverer! Is this the spirit manifested by Abraham, by Isaac, by Jacob? Did they desire earthly prosperity as their chief good? Was not the spiritual glory of the Messiah's kingdom that upon which they set their eye of faith? O, my dear father, raise your views from things temporal to those which are eternal. Read the sublimely impressive 72d Psalm.

“But why has such gross darkness fallen on the Jewish mind? Why is it that they cannot recognize the Messiah of the Scriptures? Because they have abandoned the hope and faith of their pious fathers in the person of the Messiah; because they have wilfully withdrawn themselves from the light of that blessed volume by which our ancestors loved to test the purity of their

faith and actions. And why have they forsaken the Scriptures and reposed themselves upon the senseless and absurd fables of men? They have rejected Jesus of Nazareth. If they search the Scripture, it bears incontestable evidence to the truth that He was the Messiah—the promised Son of God. It is a test by which their religion cannot stand a trial. Then may God early arise and by his powerful Spirit tear away the veil which blinds our people, and thus, their eyes being opened, may He grant them the grace of repentance for their guilt and iniquity, and admit them to the participation of the glorious blessings of his salvation.

“In the Targum* of Onkelos, we find, Genesis xlix 10—a passage of Scripture to which Christians appeal—rendered thus: ‘There shall not pass away one exercising dominion from the house of Judah, nor a scribe from his son's seat forever, until Messiah shall come; and his is the kingdom, and to Him the people shall hear.’ This proves that the Messiah has come, for dominion has passed away from the house of Judah.

The rabbis, David Kimchi, Solomon Jarchi, Levi Ben Gersom, Aben Ezra, and others, among a host of theological works, have written commentaries upon all the books of the Old Testament. Our late writers, while laboring to refute the interpretations of Christians in favor of the Divinity and Messiahship of Jesus, have contradicted their predecessors. They themselves have admitted it. David Kimchi wishes to supply the second Psalm to David merely, but confesses that our pious forefathers had applied the psalm to the Messiah, and goes on to say, if the psalm be interpreted thus, the meaning will be clear, though it seems more likely that David composed this psalm concerning himself, as we have explained.

“And now, my dear father, I have to say to you the accordance between the prophecies concerning the Messiah, and the record of the life, sufferings and death of Jesus of Nazareth, as given by the Evangelists, is perfect and complete and—which for a moment I had let slip—his resurrection too, for the proofs of the resurrection of Jesus of Nazareth, and that it took place in accordance with the prophecies, are clear, conclusive and beyond rational contradiction. Do you ask me if I can prove that to Him the prophecies are accomplished? I must emphatically answer ‘yes!’ for the coincidences are multiplied, precise, minute.

“In the writings of David and Isaiah we have a series of predictions which foretell, in the most emphatic terms, the following events: That the Messiah was to be a descendant of David; that his mother was to be a virgin; that He was to be born in Bethlehem; that He was to be of humble birth, and without external recommendations to public notice; that He was to reside in Galilee; that his life was to be one of suffering; that He was to be rejected of his own people (the Jews); that He was to be betrayed by one who professed to be a friend; that He was to be treated as a malefactor; that He was to be mocked and insulted; that He was to display lamb-like

* The Targums are translations of the Scriptures from the pure Hebrew of the original into a Chaldean dialect. After the Babylonish captivity, this dialect became the national tongue. Some of the Targums are entitled to much more credit than others, because they are more ancient, and the original sense and signification is more strictly and literally maintained in translation. Others are rather commentaries, in which fables are intermingled. The Targum of Onkelos is held in the greatest estimation, on account of its antiquity and purity.

meekness and patience; that He was to be put to a violent death, yet with the appearance of justice; that his executioners were to divide his apparel, casting lots for his vesture; that although put to death as a criminal, He was to be interred in a rich man's tomb; that he was to rise from the dead, without his body having undergone corruption; and that He was to leave the world, and ascend into heaven. Now, my dear father, all these prophecies are in the book which you honor as Divine. There can be no forgery, for they were written long before the advent of Jesus. It is a well authenticated fact, that long before the occurrence of the events described in the Gospel narrative, they were in being, not only in the original Hebrew, but in a Greek translation also. Will you, my beloved father, take the Old and New Testaments—then, comparing the writings of David and Isaiah with the no less inspired records of the Evangelists, you will be fully assured that the agreement is *exact, precise*. This is not hyperbolical writing—an opinion given upon something I wish to believe; it is but just and properly true. Do, my dear father, prove it for yourself. Read the Book, and you will be fully satisfied that all the particulars contained in the prophecies which relate to the advent of the Messiah are accurately fulfilled in the person of Jesus of Nazareth. At least, then, if you will not do this, let me prevail upon you to read St. Paul's beautiful Epistle to the Hebrews. It cannot do you *harm*; I recommend it as what I hope will do you good; and you enjoy elegant literature. Well, believe me, that even in this low sense it is quite a rich treat.

"Nor is it possible that the Jews can be altogether blind to the curse which has rested upon our nation during the eighteen hundred years which have elapsed since the crucifixion of Jesus. 'What adequate cause can be assigned for our long-protracted chastisement?' is one of their solemn questions. 'What can that crime be, which was committed by our ancestors, and of which to this day we have not repented? Whatever it is, it must be some act or deed of a most atrocious character—an act or deed in the approval of which we have steadfastly persisted, and the guilt of which we have obstinately refused to acknowledge.'

"And if they will seriously reflect, they cannot avoid the conclusion that there is no one deed to which, in all ages, they have given their adhesion, except the crucifixion of Jesus. With that event, too (and they cannot avoid observing it), commences the era of their sufferings and distresses. Here, what is related of Rabbi Solomon Marochan occurs to me. While reflecting upon the iniquities of the Jews, he said, The prophet Amos mentions a fourth crime for which we have been in our captivity—of selling the just one for silver. It manifestly appears to me that, for selling the just one, we are justly punished. It is now one thousand years and more, and during all this time we have made no good hand of it among the Gentiles, nor is there any likelihood of our ever any more turning to good. Oh, my God! I am afraid lest the Jesus whom the Christians worship be the Just One whom we sold for silver.'

"At the commencement of this letter, my dear father, I told you that I had *proved in my own soul that Jesus is the Messiah*. This, to me, would, if it were alone be quite sufficient. It is conclusive proof. I could desire no greater, for it is altogether satisfactory. Through Jesus I am washed from my guilt; through Jesus I have a joyful looking forward to a glorious immortality; through Jesus I rejoice with 'joy unspeak-

able and full of glory.' I know whom I have believed, and I know that He has purchased and 'laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day, and not to me only, but unto all them that love his appearing.'

"All my tastes, desires and pursuits are opposite to what they once were; old things are passed away, all things are become new. It is my constant prayer that I may have a heart purified, even to its most secret thoughts and imaginings.

"I now commit this letter to you. I beg of my Saviour to attend it with his smile and benediction. O, that it may lead my dear father to those streams of bliss of which his Leila has already tasted! O, that the angelic choir may have to tune their golden harps and praise the Lamb of God, moved by the sight of my much loved parent prostrate at his feet! How happy we should be, my dear father, both journeying to heaven together! Both having the sweet assurance that even death itself could but divide us a few short years. O do, do begin to serve Jesus. I cannot write any more; my paper is moistened with tears. They are tears of mingled prayer and praise.

"May God be with you and keep you, and bless you, and may He guide you and lift up the light of his reconciled countenance upon you; yea, may you be very precious in his sight is the prayer of, my dearest father,

"Your very affectionate and devoted daughter,
LEILA ADA."

FOR "THE FRIEND."

Arthur T. Pierson has recently written concerning his attendance at the Keswick Convention, England. He speaks of a "progressive unfolding of the truth," although there is "no published programme of subjects or of speakers." "If any speaker indulges in a rhetorical, ambitious flourish of words, in some elaborately prepared speech, intended for effect, it is like a loud, discordant note in a generally subdued and quiet harmony." He was "above all else impressed with the Holy Spirit's persuasive presence," while "to see three thousand people quietly waiting before God in silent prayer, was a new experience."

The above testimony bearer, when a resident some years ago in Philadelphia, occupied the place of pastor to a congregation of Presbyterians. A fire which occurred destroyed the manuscripts of his sermons, and providentially directed his mind to a consideration of the grounds of true Gospel ministry. He was convinced that he had striven too much after mere rhetorical display, not sufficiently following the Holy Spirit's guidance. He would do differently. The church pew system must be given up, all offerings be voluntary. A stipulated salary was refused, and, not feeling at liberty to accept the pecuniary offering of a very wealthy member who would have him remain, he departed to another, and, as he believed, Divinely required, field of service. J. W. L.

CRITICISM.—How good it would be if we could learn to be rigorous in judgment of ourselves, and gentle in our judgment of our neighbors! In remedying defect, kindness works best with others, sternness with ourselves. It is easy to make allowances for other's faults, but wise. Cato said, "I would rather my good actions should go unrewarded than my bad ones unpunished. I pardon every one's faults sooner than my own." This is true self-love and true

philanthropy. "If thy hand offend thee, cut it off," is a word for *our* sins; for the sins of *others*, "Father, forgive them."—S. S. Times.

Searches Among Old Papers.—No. 8.

LETTER TO HENRY DRINKER.

Dear Friend:—I should have wrote thee before this, I believe, had not William Savery come along and got some account how matters went in our convention, but I have been uneasy since that I had not, thinking it was incumbent on us so to have done. I therefore give thee a short hint thereof. I believe I attended them every day through their sittings except one meeting-day, and I am very strongly suspicious that John Dickinson knew that was our meeting day, as he then moved that the blacks should be prevented by the constitution from purchasing real property, etc., his conduct respecting the blacks and the conscientiously scrupulous against arms, induced one to believe that he was as great an enemy to the cause of righteousness as was in that body. I told him so in a letter delivered him myself the last day, and I do verily believe if any one Presbyterian in New Castle County had been there in his place, something would have been done in both cases, he was in the way. I told him those that came the nearest to the truth and were not in it, and profess it, were its greatest enemies. They have expunged the article respecting the militia, but altered the first respecting conscience, confining the rights of conscience to what they call worship. I called Coram out just after he had spoke on this subject, and queried who gave him the power to limit and square the rights of other men's consciences within such limited bounds, as such a circle. I told him it was necessary to vary his expressions, for if he limited the rights of conscience he was an usurper—he ought to vary it to something approved or pretended for, that the rights of conscience were sacred. And I called out several of the Presbyterians, and told them that if Presbyterians would only give Quakers as good a government as Quakers gave Presbyterians upwards of a century back, we should not complain, after they had such a length of time to improve and reform, that I was sorry to find that the seeds of persecution were manifest more within the limits of Peun's lines among the Presbyterians than any other part of the United States. I was sorry it was yet among them. I asked liberty to speak among them on this subject, in convention, which was readily granted. I let them know we were on that ground not to be disappointed, and I hope we were prepared to receive their determination. Be it as it might, I believed it was not likely to put us in a worse situation than we had been, that we had a sufficiency yet left, and that if they preferred oppressing tender consciences, that a curse instead of a blessing would be likely to attend their fines and penalties, that our consolation would be that we had discharged our duty, and leave the event. A motion was made near their conclusion that no slave should be exported or imported into the State. This made some warmth. Sussex members picked up their hats and ran out, that on the vote there was then but seventeen would vote—eight for and nine against the motion. This was ill-timed. I did not promote it, so it stands.

I received a few lines the other day from Caspar W. Haines, mentioning a debt due from — Wallis to his father, and that in some way thou would have to pay money to Wallace,

that he had spoken to thee respecting my debt due thee, and that thou was willing to settle it in this way, which is very agreeable to me and the more so, as it is to them, I expected to have received information from thee, whether a turn was likely to answer as was talked of respecting Pope, but not having heard from thee, I intended to have given thee a draft for some money I had in Philadelphia when thou was down, but thou did start sooner than I expected. Thou wilt therefore please settle my bond in this way, and I shall leave it with Caspar to discharge the whole of his father's bond, or only so much as will discharge that balance with me, as may best suit his convenience, of which thou can inform me—though I shall write a few lines to him.

I want to send the paper I read to thee and Thomas Mooney for the consideration of Friends—circumstances call for something being done in some way. The infernal business continues, and the clamor against me in Maryland increases. What will the issue be—perhaps the march through the land of what is called the Hessian fly will do something, as it has made its appearance in our neighborhood, as well as other strokes at the wheat—scale and rust.

I should like to be at your Quarter if an engagement on appointment of our own Quarter does not overbalance at that time—whether or not I expect thou may hear from me before that time. In haste, I am with love to self and family, thy affectionate friend,

WARNER MIFFLIN.

Sixth Month 27th, 1792.

THE VITALITY OF DISEASE GERMS.—A large proportion of the contagious or infectious diseases are communicated by means of germs; and these disease germs have a strange vitality which must not be overlooked if we would escape their power.

The following example was communicated to the State Board of Health of Pennsylvania by the attending physician:

"Two years ago a child died from scarlet fever about four miles from Downey. The cradle in which the child died was afterwards sold at public sale and purchased by parties having knowledge of the death of the child. They brought the cradle home and placed a babe of eight months in it to sleep. In about ten days a rash came out over the child which made it quite sick. I was called to see the case and informed them that it was a case of scarlatina. They were much surprised as there had been none in the neighborhood for two years. This brought out the history of the cradle. They had washed the cradle at least six times with hot water and did not think any germs could live after two years' time and different ablutions. The babe recovered, and another boy, aged two years, took the fever, then the mother, then the aunt, who had been helping to care for the children, then the grandmother, aged 60 years. After her, the father of the children. All had it in a severe form, but all finally recovered. There were no other cases in the neighborhood before or after, as I took the precaution of keeping persons away. This case shows how the infection can and does remain in clothing and, as in this case, in wood, after repeated washings and after two year's time, as there was no opportunity to have contracted it from any other source."

Too much care cannot be taken to guard against such dangerous and deadly diseases.—*The Christian.*

FOR "THE FRIEND."

There is a way no vulture's eye has seen,
No gallant ship nor rowing galley been,
The lion's whelps upon it never trod
Nor the fierce lion passed along that road;
But humble fools, wayfaring men, may take
That narrow pathway, fearing no mistake.
Our time of travel here's too short a day
To seek a new, to seek another way.
And as we know the path the righteous trod
Will lead to rest along the heavenly road,
So all we ask is this, that we may come
By the same road that led them safely home—
When this world's trials; its toils are past,
Rest with our Saviour and our God at last;
And whilst we wake may this be still our prayer,
That we may meet all honest-hearted there.

The fear, the awful fear that we might make
By trusting human reason some mistake
Is such that we would nothing know,
Than run such fearful risk by doing so;
Much rather with the publican declare
Our sad demerits and our humble prayer.
To him who holds the balance, lays the line
That weighs each motive, measures each design.
Our condemnation is we have the light
To guide our wandering footsteps to the right;
For in the light, to us distinct and clear,
Would shine each feature of our duty here,
And marshalled too, before the judgment seat
Must stand our record on the balance sheet.
A light to us as we that light obey
That shines more clearly to the perfect day,
Though by that light perhaps we might destroy
The pleasing picture of some darling joy,
But win a present and eternal prize,
Doubly commensurate to the sacrifice.

Then let each morn begin our lives anew—
Square with the day each obligation due.
Thus to the important point our thoughts confine
Where heaven and earth in one horizon join;
Prepared to leave if this day summoned home,
Resigned to wait the appointed time to come.
Though length of days to length of years extend,
There is a date when all of earth must end.
Now is the moment, now the hour forsooth,
And every day proclaims aloud this truth—
That day, to-morrow, which we never see
May be the dawning of eternity;
As we may learn before another sun,
Life's bowl is broken and its sands are run.
Then strive the first great object to secure
All that on earth that is worth living for.

Gently, ah! gently point to us the way
That leads the soul to peace and rest in Thee.
But if (sad thought), coercion must be given,
Drive us, O Father, if we must be driven
Unto the Rock to which the righteous flee,
And find a refuge and sure rest in Thee.
For what this tenure where we never know
That we shall reap a single crop we sow,
To the long day that must forever be
In the fee simple of futurity.

C. S. COPE.

WEST PALM BEACH, Fla., Ninth Month, 1897.

MUCH attention has been paid to the boarders welcome or unwelcome, in ants' nests. It is well known that ants keep cows, *i.e.*, the aphides, whose "honey" they feed upon. Various beetles, mites, pill-bugs, etc., only occur in ants' nests. One beetle (*Claviger testaceus*) found in the ant-hills of Paris, is so dependent, that it perishes on being removed from the care of the ants. Janet now tells us that the "silver pit," or "slick," as they are called locally in New England (*Lepisma*), enter ants' nests and live what Janet calls a myrmecocoept life. When the ants (in confinement) were fed with small drops of honey, and pairs of them became locked together by their jaws, the *Lepisma* would rush in between them and intercept the drop or a portion of it in its passage and then precipitately retreat, but only to beat another pair in a similar way, and so on until its hunger was satisfied. Hence the *Lepisma* is a dietetic sneak thief.—*The Independent.*

FOR "THE FRIEND."

The Christian's Walk with God.

"And Enoch walked with God; and he was not; for God took him" (Gen. v: 24).

"Adam and Eve walked in the presence of the Lord God in the garden of Eden, in the cool of the day" (Gen. iii: 8).

"When Abram was ninety years old and nine, the Lord appeared to Abram, and said unto him, I am the Almighty God; walk before me, and be thou perfect" (xvii: 1).

Seeing, then, in patriarchal days, the Lord thus walked among and with his people, has he hid his face, in these Gospel days, that no man may no more hear and know his voice as they did? By no means. To him that believeth, God declared himself, in his beloved Son, Jesus Christ, as Jesus said to Philip, "He that hath seen me hath seen the Father" (John xiv: 9). He then who believeth in Christ, believeth in the word, and Christ said, "I am in the Father and the Father in me" (John xiv: 10). "God was in Christ, reconciling the world unto himself" (2 Cor. v: 19). He then who heard and received Christ's word, heard the voice of the Lord. And the same Christ who spake to the disciples on earth is now come in spirit to abide with his people forever, and teacheth them by his inspeaking word, as He the Good Shepherd said, He who laid down his life for his sheep, "My sheep hear my voice, and a stranger will they not follow." Christ, then, now speaks to his people by his Son, who He hath appointed heir of all things, so that whatsoever the Father hath, the Son has also, and every attribute of God also appertaineth to Jesus Christ. He is, as the prophet declared, "the mighty God, the everlasting Father, the Prince of Peace." "Immanuel, God with us," and as Christ was in the Father, so did He live of those who believed in Him, "I in them, and thou (God the Father) in me, that they may be made perfect in one" (John xvii: 23). Well, then, might the apostle declare that what he prayed for and what he preached was "Christ in you, the hope of glory," that "Christ might dwell in your hearts by faith," that so, the in Christ, and Christ in God, they might be made perfect in one.

How then does Christ thus so plainly appear to and be known by his people? Like as we know and see the sun by his light, so do we know and know the Sun of Righteousness, who declared, "As long as I am in the world I am the light of the world," by the light of Christ, which comes from God through Him. And it is as "we walk in the light, as God is in the light," we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all unrighteousness. And to walk in the light is to shun the evil which the light makes manifest and reproves, and to do the good which that power which comes to those who obey the light, enables them to do even the things well pleasing to God.

Those who thus walk come to the day of Christ for the Sun of Righteousness has arisen with healing in its wings, and cleanseth the heart from sin; and they walk like Abraham who saw Christ's day, and was glad, by the same faith which Christ is the author, in the steps of Abraham, in obedience to God, and God's blessing to Abraham, abideth on them, for they are the children of Abraham by faith, and walk in the presence of Christ and of God. W. W. L.

GLADSTONE says, "There is but one question to-day, and that is the Gospel. My only hope for the world is in bringing the human race into contact with the Divine revelation."

Catholic Reform in France.

Perhaps nothing better reveals the reaction from formalism and the skepticism attendant upon it, or indicates more clearly what is going on beneath the surface in the religious thought of France, than a very marked movement among the young Roman clergy in that country toward a more simple and a purer Christianity. In this movement are the elements, at least, and workings of an approaching reformation.

A year ago a Paris daily newspaper, *L'Eclair*, speaking of the attitudes of thought which have been very apparent in various parts of France, published a letter of l'abbé Bourrier, in which are the following sentences:

"I well understand that Romanism, with its dogmas which are now held of no account, its crowned hierarchy dressed in gold, which we admire still, though it has ceased to terrify, with its formal esoteric heathen worship, is at an end.

"We must break with these old customs; we must overthrow the remains of ancient prejudice and frankly avow that we were on a false path.

"Let us, then, be logical and make the schism. Leave to the Italians their Italian Pope, their Italian worship, their Italian subtleties—above all, their morals and superstitions. Delivered from this network, let us advance toward that evangelical ideal which is irreconcilable with ancient Roman doctrines.

"If we desire a religion for the people we must take away from childhood that strange catechism of Roman theology and put the simple Gospel into the hands of our youth. The Gospel written for the humble is more intelligent.

"Blessed are they which hunger and thirst after righteousness, for they shall be filled.' 'Blessed are the poor in spirit.' 'Blessed are the meek.' Teach them how Divine the maxim, 'It is more blessed to give than to receive.' Put in the place of the casuistry and the imaginary perfection of the cloister the sublime command, 'Thou shalt love the Lord thy God,' and the second, 'and thy neighbor as thyself.' This is better than dogma.

"Put the Gospel into the hands of the people. But if you do this you will soon be suspected and expelled by your superiors.

"When I wished to distribute among my catechumens copies of the New Testament approved by an ancient bishop, I saw my colleagues tear them up before my eyes.

"The day that our priests renounce formalism and preach the conversion of the heart and the 'worship in spirit and in truth,' we shall have a popular Catholicism; but on that day we must say good-by to the madonnas which bring in two million francs a year, and we must sell some of their rich chasubles, and give the people a popular edition of the Bible.

"This, after four centuries of printing, the church has not yet thought of doing. While waiting for this day, let us make the departure from the ancient dogmas."

A little time before this another priest appeared—Frederic Bonhomme, of St. Palais—who wrote thus to his bishop:

"My Lord Bishop:—I have gone through a slow and well considered labor, a gradual but sure advance toward the Gospel of Christ.

"The grace of God, which inclines men's wills, without doing them violence with a sublime attraction, has given me the love of eternal truth.

"This truth is not to be found anywhere but in the Gospels. I have sought everywhere else. I have gone over tradition and the letters of

the Popes; but my conscience and reason have constantly replied, 'This is human language and it is mixed with error.'

"Assuredly truth is to be found only in God and in the Gospel which Revelation transmits to us.

"My evangelical convictions have brought upon me the hatred of the Ultramontane priests, and your council has passed judgment upon me, although I have done nothing but good in preaching the pure Gospel. Now a date has been fixed for my departure from St. Palais.

"You have resisted the desire of the authorities who asked that I might be retained at St. Palais and have paid no regard to the voice of the Christian people, who in a petition covered with signatures, begged that I might be continued in my parish.

"Now, in obedience to God, to my own conscience, to the Gospel, I voluntarily resign my position and I separate myself from you."

A few weeks ago the same non-partisan daily paper published the "confession of faith" of a priest excommunicated for preaching the Gospel in his church. This priest was only less fortunate than l'abbé Bourrier, l'abbé Joye, Bonhomme, Carneloup, Merlhon, and others who have recently left their churches and are at this time preaching according to their convictions, expelled from their charges but not yet excommunicated. The newspaper, *L'Eclair*, says:

"These neo-Catholics who go back to the apostolic teachings of the first century do not leave the Roman church unless forced to do so. They remain at their posts, preaching until expelled by their bishop. Recently, in the diocese of Soissons, the *cure* of Plomion, in the department of Aisne, l'abbé Philpott, has been tried at the tribunal of the inquisition. He refused to retract, and resisted all solicitations and threats."

The address of this priest to his parish and to his colleagues, dated June 26th, 1897, brought about his excommunication. The following is his confession, which will not fail to make some comment:

"Accused and brought before a kind of inquisitorial tribunal for having declared the principles of the Gospel which I preach to my parish, I was invited by my bishop to confess my faith, before the ecclesiastical conference of Vervins. To-day, his highness denies me that privilege, and I am obliged to bring the question before the tribunal of public conscience.

"When early martyrs were called before judges to be questioned they replied, 'I am a Christian.' Following their example I make my confession in their words, I am a Christian. I am a Christian because I am united to Jesus Christ by faith, because in Him I have the pardon of my sins and immediate communion with my Heavenly Father, because the teachings of Jesus Christ are the law of my mind, because the teaching of Jesus Christ is the ideal of my life, because I do not conceive of a more perfect religion than that of Jesus Christ.

"I put the Gospel of Jesus Christ above all human thought and judge everything from that.

"Human institutions are praiseworthy in that they are inspired by the principles of the Gospel, they are blameworthy if they are indifferent to those principles.

"I believe in Jesus Christ who was foretold, who in this earthly life brought the good news of salvation. I believe in Jesus Christ in his glorified life, inspiring by his spirit those who put their faith in Him. I believe in eternal salvation, the conditions of which have been ir-

revocably fixed by the Gospel, so that human authority can neither add to them nor take away anything from them.

"The conditions are simply faith in Jesus Christ, not an intellectual faith, but an entire giving up of the same to the direction of Jesus Christ. When we feel that in spite of our sins we are cleansed by the blood of Christ, that God is our Father, we are his children, brothers with Christ, heirs with Him of eternal life.

"I believe in the Holy Spirit, sent by the Son and the Father.

"This Holy Spirit, according to the beautiful thought of Tertullian, and according to the promise of the Saviour himself, is the vicar of Jesus Christ. By the Spirit, God reveals himself to us. It is by the Holy Spirit that the words of Jesus make our hearts to tremble, and it is the Spirit who teaches us to call out to God and say 'Our Father,' and who tells us that we are 'children of God.'

"This testimony is the indestructible foundation of my Christian faith and my apostolic calling. I believe in the Word of God contained in the Old and New Testaments. The books of the Bible did not fall from the sky; they were not verbally dictated by their authors. To the souls of patriarchs and prophets, to the souls of inspired men, the Holy Spirit has communicated the mind and will of God.

"I believe in the unwritten word of God, in Divine tradition which the Holy Spirit conserves in the church, and which should be taught under the control of the Gospel.

"I believe in one holy and catholic and apostolic church. This church is the kingdom of God preached by Jesus in Judea and Galilee. This church is one because it has one head, one Lord, Jesus Christ. It is holy because the Divine virtue of the Gospel purifies and sanctifies it. It is catholic because it embraces all those places which make confession of Christianity.

It is apostolic because propagated by the apostles who were witnesses of the teachings of Jesus.

"The Roman church is not the universal church. She is only the most important part of the church.

"The apostles and the first missionaries founded independent churches united to each other only by love and faith in Jesus Christ.

"Afterward the churches grouped themselves under the authority of the bishop of Rome. The papacy is therefore a human institution, and in view of the Gospel all Christian churches are equal. To refuse the name of Christian to two hundred and fifty million of people who believe in Christ is blasphemy, and to dispute their hope of eternal life is to dispute the Gospel.

"Salvation may be found in all churches, if one's life is in harmony with the teachings of Jesus Christ.

"I believe in the infallibility of the Divine word contained in the Bible, in tradition and in the teachings of the church; but by the side of the revealed truth, prejudices, ignorance and human passions have introduced human errors. God alone is infallible, and infallibility alone is a quality which God does not communicate to a creature.

"The prophets, inspired as they were, were mistaken when predicting a Messiah whom they saw as a temporal king.

"The apostles were equally mistaken when preaching the resurrection of the dead, they affirmed that their contemporaries should see the last days of the world.

"I believe in the necessity in the church of

doctrinal authority; that is, an official teaching; but this teaching cannot be imposed. Truth cannot be imposed. Truth proposes.

"I claim the right to think differently from my superiors because it is my duty to seek the truth, and in acting thus I am far removed from heresy.

"I believe, in spite of my convictions and because of my convictions, that I would be a good servant of the church in the diocese of Soissons. In all sincerity, with the ardent desire to bring souls under the yoke of Jesus Christ, in poverty of spirit and in Christian charity and in the apostolic liberty.

"As Christ was catholic I am a catholic; and the large and tolerant Catholicism of the first century I am persuaded will be the Catholicism of the twentieth century.

"My historical studies of the nineteenth century have carried me back to the beginnings.

"If the Gospel of the first century becomes that of the twentieth century, and all churches unite in the peace and charity of Christ, the four hundred and fifty million Christians could bring into the net of the Gospel the millions of those who live away from Christ.

"As for me, I am and I wish to be only a preacher of the Gospel.

"It is as impossible for me to keep a hypocritical silence as it is to lie.

"In whatever situation it may please the Divine providence to place me, honored or humiliated, I am resolved to preach the Gospel according to my conscience. Woe is me if I preach not the Gospel."

These are brave and earnest words. This is of an earnest soul, and an illustration of the attitude of mind among very many sincere young priests in France, not a few of whom from time to time are rising above their past and reaching forth to the things that are before them. May we not with good reason cherish the hope that once again in France "the morning light is breaking."—*A. Beatrice Beard in the Independent.*

FOR "THE FRIEND."

The Exercise of Christian Virtues.

There are times when we may be inclined to think that if our daily lives were relieved of the vexations, trials and disappointments and temptations which continually beset us in our secular occupations, it would be a comparatively easy matter to exercise the Christian virtues. If others always dealt fairly by us, if our friends never tired our patience by their failings or by unreasonable exactions, if business was always good and our debtors paid us our dues with faithfulness and promptness, if the children were never fretful, and always kept out of mischief, then indeed, we think, we could be sweet tempered at all times, kind and considerate always, and never unmindful to be helpful to our fellow-men.

Such a thought, however, is both vain and delusive. Vain, because the permanent condition of external pleasantness pictured will never be realized in this world; for were not the disciples of old told by Him who knows the end from the beginning, "In the world ye shall have tribulation?" Delusive, because vital Christianity and the exercise of its virtues are not dependent upon exterior conditions. As a matter of fact, no outward circumstance has power to keep the regenerate heart from that inward communion with the Lord which is ever the disciple's solace in time of trial, and the source of his strength to overcome the evil. Coupled with the Divine

declaration, "In the world ye shall have tribulation," was the blessed assurance, "Be of good cheer; I have overcome the world." Yet to be partakers of this victory, there must be an abiding in Him who is victor—an abiding, real and substantial, as of the branch in the vine. This, then, is the great object to be obtained, not the removal of outward difficulties, but a heavenly union with Christ, a being "strengthened with might by his Spirit in the inner man."

Christianity consists, first of all, in a heart purified of the Lord and engrafted in Him; it is an inward state of acceptance with God, where the peace of Christ reigns, where his rest is known, and where his Spirit works to will and to do of his own good pleasure. As this heavenly condition is realized in the soul, and obedience is practised, the outward life becomes a faithful expression of this inward government of the Lord, and the fruits of righteousness in the lives of faithful believers can be manifested by Him who is the sole Author of them, as well amid outward adversities as in the midst of tranquillity and ease. Nay, rather will it be so in the former case than in the latter; for one of the most potent instruments which the soul's enemy makes use of, is temporal comfort and prosperity. Then self, being more and more indulged, insidiously gains dominion in the heart, and little by little the daily cross, which it has ever been and ever will be the disciples' portion to bear, is slipped off. So little, indeed, is an outwardly smooth path to be desired, that the apostle tells us, "Brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience." And was not our Saviour's prayer for his disciples not that they should be taken out of the world, but that they should be kept from the evil? S.

Scripture Illustrations.

"WE CAME WITH A STRAIGHT COURSE UNTO COS, AND THE DAY FOLLOWING UNTO RHODES, AND FROM THENCE UNTO PATARA."

—The minute accuracy of Luke's narrative, in everything relating to the journeys, voyages, character of the countries, and government of the places which he visited, is among the commonplaces of critics. One of these, after examining Ephesus and the neighborhood, Greek Testament in hand, lately remarked that Luke had risen greatly in his estimation for his marvellous accuracy. Many years ago the writer accompanied a friend, spending a few months among the Eastern islands, in a small sailing yacht. We happened to be off the Troad in the month of April, with a steady but gentle north-west wind, which promised settled weather. We determined to follow the track of Paul, as recorded in the Acts, to Palestine. In every case our log corresponded with Luke's, though sometimes probably our days were shorter, and we often spent two or three days where the apostle only anchored for the night. Following his course from Assos to Mitylene, thence to Chios, and, a few days after, to Samos, from whence we made the detour to Patmos and returned, a fair wind took us from the port of Samos, now called Tagani, in about seven or eight hours, to Cos, a distance of more than forty miles. At Ephesus and Miletus we could not call, those ancient sites being now far inland, and the ancient bay of Miletus now a low, marshy plain. After a day spent at Cos, we ran, with the same wind, around Cape Krio to Rhodes, a sail of rather over fifty miles, in six hours. The same favoring breeze which wafted that little company, eighteen hun-

dred and fifty years ago, safely by the south Cyprus straight to Tyre, was equally kind to us and bore us to our goal, Beyrout, twenty miles to the north of it, in almost exactly the same time. At Patara, whose port is now a marsh shut out from the sea by a long sandy ridge, we did not touch. How well we appreciated the force of the remark, "Having discovered Cyprus, we left it on the left hand!" for, with most other winds, a sailing vessel would be glad to direct her course on the north side of the island under the lee of the land. What strange vicissitudes, in the course of ages, have these places—in the days of the apostle busy marts, thriving seaports, and, some of them, vast hives of human industry—experienced! Troas, a deserted forest of oak-trees, with fragments of colossal masonry and giant shafts strewn around; Assos, only to be recognized by its ruined theatre and sorcery gateways, standing on a lonely shore; Mitylene, Chios and Samos, though shorn of their ancient wealth and prosperity, still existing, though dwindled into little more than fishing-villages, with some local trade; Trogyllium, a mere rocky promontory; Ephesus, once the fourth city in the world, and the metropolis of the Levant, now but a marshy plain, with a few ghost-like columns and ruined heaps, shut out from the sea which once she ruled; Miletus, now far inland, and, if possible, more desolate; and Patara, the old port of Lycia, frequented, as we are told, by the ships of every nation, is now but a collection of massive ruins, its port filled with sand, and pestiferous swamp. Rhodes alone retains some traces of her former prosperity, but she is, to the past, what her modern hovels are to her noble palaces and magnificent ruins.—*H. B. Tristram.*

RHODES.—Of the places called at before reaching Phenicia, Rhodes was the most important in subsequent Christian history. The town, with the same name as the island, was founded on the northeast extremity about 408 B. C. It speedily became a great centre of commerce, and was noted for ship-building and for the manufacture of weapons of war. Its schools of oratory were celebrated, being visited among others by Cicero and Cæsar. The brazen Colossus erected in the harbor in 270 B. C., was one of the seven wonders of the world. Overturned by an earthquake in 222 B. C., the ruins lay till A. D. 661, when a Jew bought them from the caliph, and carried away nine hundred camel-loads of metal. Rhodes was the last resort and stronghold of the Christian knights of St. John after the disastrous issues of the Crusades, and was held by them upwards of two centuries. It was taken in 1522 by Suleiman II., after a gallant defence, and since then it has sunk under the blight of Turkish power. Even in its decay a considerable trade is done, the main exports being sponge, sesame, valonia, wine, storax oil and fruits.

PTOLEMAIS.—This city, known of old as "the key of Palestine," is the only one of those visited on this voyage which, after a stormy and checkered history of more than three thousand years, still retains much of its ancient influence. It appears as Accho (Judg. i: 31) in the Old Testament, but never taken possession of by the tribe of Asher. Called Ptolemais, probably from Ptolemy Lago, it is known by this name in Apocrypha and in the New Testament, but its old name is seen again in St. Jean d'Acre of the Crusaders, and persists in the modern name of Akka. It stands on the edge of a beautiful and fertile plain, to which Nazareth and other towns inland, as well as Beyrout, are largely indebted for fruit and vegetables. The city now contains

from ten thousand to twelve thousand inhabitants, chiefly Mohanmedans, perhaps a fourth being made up of Christians, Jews and Persians. The mutessarrif of Acre is responsible to the wály of Beyrout, and has under him the important districts of Haifa, Nazareth, Tiberias and Safed. Until recently, nearly all the grain from the extensive wheat-fields of the Háuran was carried hither by camels for export. The Háuran, Damascus and Beyrout Railway has necessarily taken part of this traffic, and will probably take more, until the projected line from Acre and Haifa to Damascus is built. Great quantities of oil are also sent from the Galilean olive groves. The harbor, however, is not used now by vessels of great draught, and the chief steamship trade is done by its modern rival, Haifa, where the anchorage is safe and commodious.

"HE BOUND HIS OWN FEET AND HANDS."
—Illustrations of this dramatic method of warning are found in Isaiah xx: 3, 4; Jeremiah xlii: 1-11; Ezekiel iv: 1-3, etc. The habit of enforcing a warning by some striking action or symbol still prevails. I heard, for example, of an Arab in Galilee, who being in imminent danger, had a message from a friend to flee for safety. With the message was a single quince, which in Arabic is *safarjal*. This the quick-witted Arab interpreted as *safar* "set out," *'ajil* "haste," and forthwith made his escape.—*William Ewing in S. S. Times.*

Gas Help.

This refers to more than stump speech-making. The old Romans drove through solid rock numerous tunnels similar to the one for draining Lago di Celano, fifty miles east of Rome. This one was three and a half miles long, through solid rock, and every chip cost a blow of a human arm to dislodge it. Of course the process was very slow.

We do works vastly greater. We drive tunnels three times as long for double-track railways through rock that is held down by an Alp. We use common air to drill the holes and a thin gas to break the rock. The Mont Cenis tunnel required the removal of nine hundred thousand cubic yards of rock. Near Dover, England, a thousand million tons of cliff were torn down and scattered over fifteen acres in an instant. How was it done? By gas.

There are a dozen kinds of solids which can be handled, some of them frozen, thawed, soaked in water, with impunity; but let a spark of fire touch them, and they break into vast volumes of uncontrollable gas, that will rend the heart out of a mountain in order to expand.

Gunpowder was first used in 1350; so the old Romans knew nothing of its power. They flung avelins a few rods by the strength of the arm. We throw great iron shells starting with an initial velocity of fifteen hundred feet a second, and going ten miles. The air pressure against the front of a fifteen-inch shell at that speed is twenty-eight hundred and sixty-five pounds. That ton and a half of resistance must be much more than overcome.

But the least use of explosives is in war; not over ten per cent is so used. The Mont Cenis tunnel took enough for two hundred million musket cartridges. As much as two thousand eggs have been fired at once in California to loosen up gravel for mining, and twenty-five tons were exploded at once under Hell Gate, at New York.

How strong is this gas? As strong as you please. Steam is sometimes worked at a pressure

of four hundred pounds to the inch, but not usually over one hundred pounds. It would be no use to turn steam into a hole drilled in rock. The ordinary pressure of exploded gases is eighty thousand pounds to the square inch. It can be made many times more forceful. It works as well in water under the sea or makes earthquakes in oil wells two thousand feet deep, as under mountains.

The wildest imagination of Scheherezade never dreamed, in Arabian nights, of genii that had a title of the power of these real forces. Her genii shut up in bottles had to wait centuries for some fisherman to let them out.—*Christian Advocate.*

FOR "THE FRIEND."

A FEW WORDS CONCERNING MAN'S DUTY AND HIGHEST INTEREST.—That which sundry times and in divers manners had been spoken by the prophets regarding Truth, and at a later age rendered clear by the coming of the Truth himself, the Son and sent of the Father, should it not be the primary concern of believers to teach and to preach the same doctrine as He taught, following in all things his example? For believers to do otherwise is not following Him who is the Way, the Truth and the Life; "No man cometh unto the Father but by me." This is the teaching of the blessed Jesus concerning himself. He will translate out of darkness into his own marvellous light. As He is followed it will then be witnessed what is much desired by the children of God, "There shall come out of Zion the Deliverer, and shall turn ungodliness from Jacob."

PHEBE R. GIFFORD.

PROVIDENCE, R. I., Ninth Month 18th, 1897.

WHEN Victoria was crowned, most English-speaking people had liquors on their sideboards, and used them freely. The abstainer was often put upon the defensive and sometimes flatly accused of gross discourtesy, and often found his pastor opposed to his views, either openly or covertly; almost all the colleges had liquors at the Commencement and other banquets, and to propose a wedding feast without wine would have seemed most unreasonable. Deploable as the situation still is, it is vastly better than it was then, when statesmen were often little better than common drunkards, and great lawyers were frequently public spectacles.

THE FRIEND.

TENTH MONTH 9, 1897.

A letter from a valued Friend in a distant Yearly Meeting mentions that he had recently been from home attending some meetings, and adds, "I was greatly encouraged in finding so many tired out with the fast element." "One of the young speakers of this Monthly Meeting was carried to the asylum for insane persons not long since. I have some fears that the same may befall another young man who is very active and does not seem to regard the need for waiting for a fresh qualification of the Holy Spirit." "I am sorry for these poor, deluded souls. The so-called leaders of the people have caused them to err."

We have received letters from Augustus Taber and his daughter Cornelia, expressing their satisfaction at the publication in THE FRIEND A

few weeks since of a pamphlet detailing the work of the "Women's Indian Association of Northern California," and intimating that help from the East would be very acceptable to aid in building a cottage near Greenville and purchasing a buggy for the use of the Friend located there.

Although we are not without sympathy with those who devote time and labor to the civilization and benefit of the aborigines of our country, yet we are fully impressed with the conviction that the religious welfare of the natives must depend on the Divine blessing, and that those only should enter on these labors who are drawn to them by the Head of the Church.

Accompanying this letter were some scraps. One details a meeting of the Association, at which it says:

Mrs. Ament was present from the school at Greenville, Plumas County, and gave a vivid description of the gradual emerging of the Indians under the charge of her husband and herself from heathen superstition into Christian faith and of their ready adaptation to the customs and habits of civilization. The progress has been most encouraging, and is sufficient cheer to all those who are working for the uplifting of the Indian and to convince even the most skeptical that he is capable of enlightenment. There are about forty pupils in the school at present; the usual number is fifty-five, but the accommodations have been much cramped by the fire last March, which destroyed the main building.

The parents of the children show the keenest interest in the school and Sunday-school, and walk long distances to be present and hear recitations. The pupils show much pride and self respect in their desire to be clean and well dressed. Much of the clothing worn is made at the school and the specimen garments displayed by Mrs. Ament would have done credit to a white seamstress of long experience.

Several touching stories were related of the gratitude and devotion of the pupils toward their teachers. One boy, who was acting as carpenter, and who had taken Mr. Ament's place in repairing an upper floor, stepped on a loose board which gave way under him, precipitating him to the floor below. He was badly hurt and stunned, but his first remark on regaining consciousness was: "How glad I am that it was not Mr. Ament who fell."

At the time of the fire a boy who was sick of consumption and in the hospital did heroic work in saving bedding and furniture, and after the cooks had fled from the kitchen he rushed in and brought out a large box containing forty loaves of bread; then making another dash he brought out the kettles of meat and vegetables that were cooking on the stove, thus saving food which lasted for two days.

He probably injured himself by his exertions, for he died soon after at an Indian home in the neighborhood. One of his last requests was that he might be carried out to look once more on the school, saying: "I have been very happy there." He told his uncle and aunt to try and be good and come where he was going, adding, "I am going where I will never be thirsty any more." During the fever and pain of his last illness he had been parched with thirst, and no water brought to him seemed refreshing.

Another little boy, a pupil of the school, said at dying: "Don't cry, grandma. Jimmy will be better now; Jimmy is going to see mamma."

Christian influences have rayed out from this school like beams from a lighthouse. It is indeed a good work and one worthy of support.

A letter to Cornelia Taber, of San Jose, California, from one of the new missionaries at Hoopa Valley, tells us that "The valley itself is beautiful, much of it is under cultivation, and most of the Indians live in comfortable board houses, varying in size from two to six rooms. I have noticed that in most of those visited there were beds, tables, chairs and cupboards. Usually these were home-made articles, but some were bought. Several of the women have sewing-machines. Few of these homes were really neat, though I have been told

that others are so; but with most there is great room for improvement. All seem friendly, and are very much pleased with pictures, picture-cards and illustrated papers. I think the younger women have considerable regard for appearance. They are nearly always neatly dressed when they come here or to the store. These things all look hopeful, but of course there is a darker side. Some of the old Indians are very destitute, and no one seems to care for them. Government allows them a few rations, but aside from that their case is pitiful. We found two old women sick, with not enough clothing to cover them, and the ones who were not sick were not much better off. Calico dresses for these poor creatures would be very welcome; or if any of the ladies will send unmade calico I will try to get some of the Indian women to meet at the home of some one who has a sewing-machine, and I will meet them and help them make garments for the old and sick. I believe it would be the best kind of a sewing society to start among them. Let them learn to do something for the old and sick and poor. They do not respect old age as they should. Many of them are quite neat with their sewing. I found a woman to-day making a dress for a little girl, because the child had no mother. There are very many good qualities displayed, but the people are steeped in superstition. Many promise to come to meeting, but most of them yet fail to do so.

SUMMARY OF EVENTS.

UNITED STATES.—General Neal Dow, the honored author of the Maine Liquor Law, and the uncompromising opponent of the legalized liquor saloon, died at his home in Portland, Me., on the 2nd instant, in his ninety-fourth year. The night before his death he said to his nurse: "This is the end, and it is all right." He also indicated his desire that the arrangements for his funeral should be simple.

The unofficial vote in New Jersey on the Constitutional amendments were as follows: Gambling amendment, 70,187 "for" and 69,575 against, making a majority for the amendment of 612. There were 73,259 cast "for" the ad interim amendment, and 66,253 "against," making this amendment approved by 7,006. The woman's suffrage amendment is defeated by 10,295. The total vote on this amendment was 64,784 "for" and 75,079 "against."

On the 1st instant the Cabinet discussed the case of the Government against the Union Pacific Railroad. It is stated that the details of the plans of the Government were arranged. There seems to be a general belief among the members of the Cabinet that the Madrid crisis, if not making for our good, cannot be expected to injure our relations with Spain. This belief is based upon the idea that if a Conservative Cabinet succeeds to the Azcarraga Ministry, the worst that can happen will be a continuation of the present line of policy. On the other hand, it is believed a Liberal Ministry will offer good opportunities for bringing the war in Cuba to an end.

The monthly Treasury statement shows that at the close of business Ninth Month 30th, 1897, the public debt, less cash in the Treasury, was \$1,012,122,713, an increase since Eighth Month 30th of \$3,787,592. This increase is accounted for by a corresponding decrease in the amount of cash on hand.

The official reports show that the highest temperature ever reached in California was 130 degrees, this being at Mammoth Tank, in the desert region of San Diego County. Close to it was 128 degrees, at Indio, in the same county.

Los Angeles capital is interested in a scheme to buy 300,000 tons of Comstock tailings, which went through the Gould & Curry mill in the 60's. Including quicksilver, it is figured that the deposit is worth \$2,000,000.

Montana's mineral product during the calendar year 1896 was valued at over \$50,000,000.

The New Orleans State Board of Health official bulletin says: During the twenty-four hours ending 9 p. m., Sunday, Oct. 3, there were: cases of yellow fever, to-day, 31; deaths to day, 2; the total cases of yellow fever to date, 317; total deaths from yellow fever to date, 36; total cases absolutely recovered, 93; total cases under treatment, 188. The disease continues in a rather mild form in a number of places in Louisiana and Mississippi.

Austiu, the lumber city of Potter County, was visited by a destructive fire on the 4th inst. The Methodist and Presbyterian houses of worship, opera house, and about 100 dwellings were burned. The town was practically without water supply. The loss is \$75,000.

Fire broke out in the Central Power Station of the Capital Traction Company a few minutes before eleven o'clock on the night of the 29th ultimo, and in thirty minutes the magnificent six-story structure was doomed. The burned building occupied an entire block and the loss is estimated at \$1,000,000.

Deaths in this city last week numbered 342, which is 10 less than the previous week, and 59 less than the corresponding week of 1896. Of the whole number, 178 were males and 164 females: 47 died of consumption; 29 of heart disease; 27 of diphtheria; 18 of pneumonia; 18 of inflammation of the stomach and bowels; 17 of old age; 15 of marasmus; 14 of cancer; 13 of inanition; 10 of convulsions; 10 of nephritis; 10 of Bright's disease, and 9 of cholera infantum.

Markets, &c.—U. S. 2's, 98 a 100; 4's, reg., 111½ a 112½; coupon, 113 a 113½; new 4's, 125½ a 126½; 5's, 114½ a 115½; currency 6's, 102½ a 106.

COTTON.—Middling uplands were officially quoted at 6½c. per pound.

FEED.—Bran was quoted at \$12.75 a \$13.25 per ton for winter in bulk and \$12.25 a \$12.75 per ton for spring in sacks.

FLOUR.—Winter super, \$3.00 a \$3.25; do extras, \$3.25 a \$3.75; Pennsylvania roller, clear, \$4.25 a \$4.40; do., do., straight, \$4.40 a \$4.60; Western winter, clear, \$4.30 a \$4.40; do., do., straight, \$4.50 a \$4.75; do., do., patent, \$4.80 a \$5.00; spring, clear, \$4.25 a \$4.50; do., straight, \$4.75 a \$5.00; do., patent, \$5.10 a \$5.35; do., favorite brands, higher. City mills, extra, \$3.25 a \$3.50; do., clear, \$4.40 a \$4.60; do., straight, \$4.70 a \$4.85; do., patent, \$5.15 a \$5.50. **RYE FLOUR.**—\$3.30 per bbl. for choice Pennsylvania. **BUCKWHEAT FLOUR.**—Choice new, \$2 per 100 pounds.

GRAIN.—No. 2 red wheat, 91½ a 94½c. No. 2 mixed corn, 31 a 31½c. No. 2 white oats, 27 a 27½c.

BEEF CATTLE.—Extra, 5 a 5½c.; good, 4½ a 4¾c.; medium, 4¾ a 4¾c.; common, 4 a 4½c.

SHEEP AND LAMBS.—Extra, 4½ a 4¾c.; good, 3¾ a 4c.; medium, 3½ a 3¾c.; common, 2½ a 3c.; lambs, 4 a 5½c.

HOGS.—6½ a 6¾c. for best Western; 6½ a 6¾c. for others, and 5½ a 6c. for State.

FOREIGN.—Ottey Waite and five children and G. W. Farmer and wife, all colored, who were of the party of 315 emigrants who left Savannah for Liberia, by the steamer *Labrador*, in Third Month, 1896, have arrived at Liverpool. They assert that more than half the *Labrador's* party are dead, and that the rest of them are trying to reach the United States.

In one consignment, recently, a feather dealer in London received 6000 birds of paradise, 360,000 birds of various kinds from the East Indies and 400,000 humming birds. In three months another dealer imported 356,398 birds from the East Indies.

The value of France's 1896 vintage is estimated at about \$235,000,000.

The campaign against the Mohmands has been completed. The fines will now be collected.

The Parliament of Iceland having voted a subsidy for the purpose, the Great Northern Telegraph Company next summer will lay a cable from Scotland to Iceland by way of Faroe Islands. It is reported that Great Britain will make a cable connection from Iceland to British America.

The Spanish Cabinet resigned on the 29th ultimo, and the resignations were accepted by the Queen Regent. Sagasta, the Liberal leader, having been summoned to Madrid has formed a Cabinet, in offering the names of which he "expressed his intentions to give the largest possible measure of Cuban home rule, to reverse the Conservative policy in Cuba and the Philippines, to recall General Weyler if he does not resign, to prepare for a dissolution of the Cortes, and to select able representatives to go to Washington and European Capitals, to prove to America and Europe that Spain is going to do spontaneously and sincerely what the United States has suggested could be accomplished more quickly and better by mediation, or the interference which the Spanish people would certainly not brook, and to which no Spanish Government could assent."

There is a rumor in Madrid that the Spanish Government has received a communication from the leaders of the Cuban insurgents, suggesting a basis of settlement of the Cuban difficulties.

It is stated that there was a plot against Emperor Nicholas at the time of his recent visit to Warsaw. The principal street between the Governor General's palace and the royal castle was undermined. The conspirators were afraid the roadway would collapse and called in several masons to build supports. The masons notified the police. One hundred and thirty arrests followed.

A new Cabinet has been formed in Greece. Earthquakes are reported from Boerne. A n island has been thrown up near Mempoakul.

The steamship *Victoria*, which arrived at Tacoma on the 3rd inst., brings news of a severe storm that prevailed over Japan last month and attained the form of a typhoon. The principal damage, so far noted in late papers, was at Tokio, where 376 houses were totally demolished, 7776 partly damaged and 14,043 houses submerged. In Shiydoka there were 1060 houses demolished and 4000 rendered practically worthless. In this district thirty-seven were killed. In the Cifu province bridges were washed away, the rice crop injured and other damage done. In Saituma prefecture an embankment broke and fifty villages were flooded. Yejer is practically in ruins. In Koishikawa 1500 houses were submerged and Ushigome 153 collapsed. Hardly a house in the cession escaped damage; the Presbyterian mission and Baptist schools suffered the worst. At Toyama 18 houses were flooded. The telegraph wires were prostrated and up to the sailing of the *Victoria* it had been impossible to learn the extent of the damage in the outlying districts.

A number of public buildings in Manila, Philippine Islands, were destroyed by incendiary fire on the 28th of Ninth Month. Many persons were burned to death and many injured.

RECEIPTS.

Unless otherwise specified, two dollars have been received from each person, paying for vol. 71.

Sarah C. Roberts, Pa.; Susanna E. Chambers, Pa.; to No. 27, vol. 72; Mary Hasket, O.; T. S. Down, Pa.; Joseph E. Maule, Phila.; Levi S. Thomas, Pa.; Francis Wood, N. J., \$2.50 to No. 22, vol. 72; Zena M. Hartz, Phila.; A. Herford Cooper, Pa., to No. 27, vol. 72; Mary E. Windle, Ind.; L. O. Stanley, Age, Ind., \$4 for W. C. Stanley and J. W. Hodson; W. B. Smith, Phila.; J. H. Dewees, Pa.; James T. Shil, Phila.

Remittances received after Third-day noon will appear in the Receipts until the following week.

NOTICES.

A WOMAN Friend wishes employment as visiting helper in families, by the hour or day. Address E. S., 708 S. Washington Square, Phila.

WANTED, by a young man Friend a clerical position, one of trust preferred. Having had in charge a and a half years, the accounts, also pay-roll of a large manufacturing concern. Satisfactory references given. Address, Box 12, Masonville, N. J.

WANTED.—The Committee who have charge of the Boarding School for Indian Children, at Tunesas, New York, desire to engage a woman Friend as teacher in the Primary Department of the School.

Apply to CAROLINE C. SCATTERGOOD, West Chester, Pa. SARAH E. SMITH, 1110 Pine St., Phila.

WESTTOWN BOARDING SCHOOL.—Applications for the admission of pupils to the school, and letters of regard to instruction and discipline should be addressed to WILLIAM F. WICKERSHAM, Principal. Payments on account of board and tuition, and communications in regard to business should be forwarded to EDWARD G. SMEDLEY, Superintendent. Address, Westtown P. O., Chester Co., Pa.

THE CORPORATION OF HAVERFORD COLLEGE.—The Annual Meeting will be held in the Committee Room of Arch Street Meeting-house, Philadelphia, on Third-day, Tenth Month 12th, 1897, at 3 o'clock P. M.

GEORGE VAUX, JR., Secretary. The charter requires an attendance of twenty to constitute a quorum; therefore members are particularly requested to be present, if it is possible for them to do so.

That future notices may not be delayed, please notify the Secretary of any change in address.

DIED, at St. Luke's Hospital, Phila., Sixth Mo. 2, 1897, HOWARD DARNELL, of Mt. Laurel, N. J., a member of Evesham Monthly Meeting, aged fifty-seven years.

WILLIAM H. PILE'S SONS, PRINTERS, No. 422 Walnut Street.

THE FRIEND.

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FOR "THE FRIEND."

Gather the Fragments.

In the Fifth Mo., 1878, when attending Western Quarterly Meeting, we lodged at the house of Morris Cope. The conversation turned on the difficulties that attended the Hicksite separation. London Grove Monthly Meeting had been a large body of Friends, and comparatively few of them were left after the separation. Morris said, his father-in-law, Samuel Swayne, was under an appointment to visit one of those who had left their meetings, and made frequent attempts during several months to perform the service, but the person always evaded seeing him. Finally, he told Morris to have his horse ready for him at peep of day the next morning, "At whatever time thou says, father," was the reply. So early next morning Samuel Swayne mounted his horse and rode off. He returned about the middle of the forenoon, but for a day or two after, when sitting alone, he was evidently much amused at the remembrance of some incident, so much so that Morris asked him what it was that made him laugh so much.

He then told him that on the morning when he left so early, he got to the house of the man he wished to see before people were much astir, and looking in at the kitchen window as he passed, he saw the owner going towards the fire-place. Without hesitation, he opened the door immediately, and entered just in time to see the foot of the man, whose body had gone up the chimney, whither he had retreated to escape notice. Being caught, he came down and behaved himself with much propriety.

Morris Cope also related an incident in his own experience in those troublous days. At one time he had occasion to go to the house of a neighbor who had taken part in the separation. He was a pleasant, sociable man, and told Morris that he was a Hicksite. He said some of their people objected to the name, but he did not; he believed the same as Elias Hicks did, and therefore he might properly be called a Hicksite. Morris asked him what Elias Hick's views were on several points of doctrine, but he was unable to answer. Finally, he said, he would honestly tell him his position. He had been brought up

to go to the brick meeting-house, and there he intended to go. "If you met there, I would just as willingly go to your meetings as to those of the other party, but to the brick meeting-house I intend to go."

Morris spoke of a visit paid to their house by that aged minister, Caleb Pennock, in the lifetime of Samuel Swayne. The conversation turned on the present depressed state of the Society of Friends. Caleb's faith was strong that there would be a revival amongst us, and even in that neighborhood. Samuel Swayne seemed more doubtful; and Caleb replied that the tide did not change and come in again till it had first all run out.

In the Sixth Month, 1878, our aged friends David and Rachel Roberts related the following incident connected with the history of Mary Ingham, afterwards Mary I. Hadley, a step-daughter of John Simpson. It was told to them by Christopher Healy.

In the course of a religious visit in Ohio, Christopher came to Ohio, where Mary and her mother then resided. Here he learned that Mary was about to marry a man who had been disowned by the Monthly Meeting to which he belonged in New York or New England. He moved away before he received his testimony of disownment, and going to Carolina, made application and was received into membership as one convinced of Friend's principles. He afterwards went to Ohio, opened a school at Mount Pleasant, and made suit for the hand of Mary Ingham. Christopher met with him at the house of Dr. Parker, and by some questions as to his former membership exposed his imposture.

It had been arranged between Mary and her lover that they should go on the next day to her brother's, who resided in another part of the State, and take up some money that was coming to Mary from her father's estate, which was to be used in the erection of a house that her sister proposed building.

In the evening, after Christopher's return to Jonathan Taylor's, where he was making his temporary home, he became so uneasy about the proposed marriage, that he told Ann Taylor that she must go to Mary Ingham, and dissuade her from going on with it. Ann said she could not do that, but during the night the weight of the concern pressed so heavily upon her, that she came downstairs early in the morning, and proposed to Christopher to go with her to see Mary.

They accordingly went, and explained to the young woman the deceitful character of the man, and urged her to give up the proposed connection. She was then just packing up her clothing, in order to go to her brother to get her funds. Mary said, "What can I do?" "Go home with us," was the reply. She did so; the man was sent for to Jonathan Taylor's and a paper drawn up and signed, releasing each other from their engagement of marriage. In his earnest persuasion, Christopher said to Mary, "If thou wilt give up that man, I will promise thee a good husband." This promise proved

true: and Christopher said, when he again visited Ohio, he found Mary and her husband sitting heads of the meeting to which they belonged.

Mary was subject to depression of spirits, and her friends were anxious as to the effect of the severe trial she had just passed through, and spoke to Christopher about it. "Let her come with me," said Christopher; and so she attended a number of meetings in his company.

At Haddonfield Quarterly Meeting, held at Evesham in the Sixth Month of 1878, in the early part of the meeting, some solemnity was felt, and a degree of exercise to draw nigh unto the Lord in spirit. A visiting minister spoke very excellently, referring to the declaration of our Saviour, "Strait is the gate and narrow is the way that leadeth unto life, and few there be that find it. Wide is the gate and broad is the way that leadeth to destruction, and many there be that go in thereat." The great obstacle to our entering into the path that leads to heaven is our own self-will. This must be given up, and we made obedient to the Lord's will before we can enter into the fold of rest and peace. The sermon closed with an appeal to the young to give up their hearts to the Lord.

Another visitor followed impressively and satisfactorily in the same strain. He reminded his hearers that when the Lord by his spirit visited our hearts, knocking for an entrance there, and we refused admission to the Heavenly Guest, He would withdraw, and then we could no more command a return of this precious visitation than we could command the clouds of heaven to come and rain upon the earth.

Both of these ministers dwelt on the absolute need of the practical work of righteousness, of taking up the cross, of receiving the Lord into our hearts, and of walking in obedience to the manifestations of his spirit. Abigail W. Hall followed in a short and lively exhortation, in unison with the preceding exercises; and another friend bore testimony in a tendering manner to the goodness of God, who visits and revisits the wanderers. In a solemn supplication offered before the close of the meeting for worship, a petition was put up that those who had not given themselves to the Lord might be visited again and again, so that they might be compelled to submit to the Divine will.

At the close of the business meeting, one of the visitors said, that as he rode in the morning to the place of gathering, he observed the care with which the land had been tilled, and the promise of an abundant harvest; and he had felt no doubt that the fruits of the earth would be cared for and gathered by the inhabitants. His thoughts had been turned to a harvest of another kind, to the men and women whose souls were to be gathered into the heavenly garner, and his heart had been lifted up in petitions that the Lord would send forth more laborers into this harvest. It was the Lord's will to use instrumental means; and those who became his followers would have a measure of labor for others.

J. W.

The Grace of Abhorrence.

"I abhor you! I ABHOR you!"

The place was the office of *The Independent*. The speaker was that grand old fighter for every good cause, Dr. Joshua Leavitt. It was not long before Dr. Leavitt's death, in his seventy-ninth year, that a man well past middle age slowly entered the room, whom our old editor did not at first recognize. He had been, years before, a friend of Dr. Leavitt's, a preacher of the Gospel, if we remember, had conveniently escaped with his life when his wife was drowned by the capsizing of the small boat in which the two were rowing or sailing on the Hudson; and he had shortly after joined a community whose practice of regulated social promiscuity was for many years a disgrace to the State. As soon as Dr. Leavitt recognized his visitor he rose to the full height of his commanding figure, and, with the repeated and emphatic execration, expelled the man from the office.

Dr. Leavitt believed in the injunction of St. Paul, "Abhor that which is evil." He abhorred evil whether in the abstract or the concrete. He abhorred evil things and evil people. He could not love without exercising, when occasion called, its opposite grace. What man loved like Paul? What other man ever pronounced such a panegyric on love? Yet with genuine sternness he dictated the words: "Let love be without dissimulation; abhor that which is evil; cleave to that which is good." The hypocrisy of dissimulated love he abhorred. He uttered his abhorrence, too, with vigor when occasion called. "God shall judge thee, thou whited sepulcher!" he cried out to an unjust judge.

We need often to repeat the lesson that love is not all gracious complacency. It is beautiful, it is tender; but it is also terrible. We do not often speak of abhorrence as a grace; but it is half of the virtue of goodness. One must not love the good with more intensity than he hates the evil. God's holiness is a needle with two opposite poles. The man who loves his country must hate those who would corrupt its purity. He who follows virtue must attack vice. He who worships God must execrate Satan.

The duty of abhorring evil is one that is general in its nature; it admits of no exception of favored vices. We are very liable to excuse the sins which we "are inclined to," while roundly condemning those we "have no mind to." It is one of the weaknesses of poor human nature that if a sin is agreeable to us we discover or invent excuses for it. It is not so bad as some other sins; indeed, in our case, it is not certain that it is a sin at all. We have a certain right to do what we would blame others for doing; or we even say to ourselves that it is merely conventional wrong, but is in fact no real wrong. Whatever is wrong, without exception in our own favor, we ought to abhor, and we ought to cultivate the grace of abhorring it; for we may be certain that if we allow ourselves an easy sentiment of allowance for any sin, we have taken down the bars to its commission; and one sin being made easy, opens the way to another and another, until the conscience is seared as with a hot iron. Remember that Paul first enjoined such love as does not deceive itself, "without dissimulation" and then, in the analysis of it, he first commanded us to abhor the evil, and that next to it came the injunction to cleave to that which is good.—*The Independent*.

A COBBLER in Leyden, who used to attend the public disputations held in the academy, was asked if he understood Latin, the language used.

"No," he replied, "but I know who is in the wrong in the argument by seeing who is angry first."

Searches Among Old Papers.—No. 9.

LETTER TO WILLIAM DILLWYN.

PHILADELPHIA, Eleventh Month 9th, 1796.

Dear Friend:—Though late, and as thou mayst think, out of season, I now acknowledge myself indebted for thy acceptable letter dated on the eight of the Seventh Month last year.

There subsisted, as I have good reason to believe, between dear John Pemberton and myself a mutual near regard, much ripened and strengthened in the course of our banishment in 1777; a friend and brother was he, very near and dear to me, and his removal from this scene of probation and exercise has left a blank, not I believe, to be supplied in time. Take him all in all, with a mind so watchfully attentive and devoted to the openings of duty, though frequently tried and assailed with hesitations and doubts, so truly sympathetic and tender towards the distressed and afflicted of all ranks, that I have said in my heart, where is his like to be found. A very just part of the testimony of the Monthly Meeting concerning him is, that he honored the Lord with his substance and with the first fruits of his increase. We have learned from Alexander Wilson since his return to us that Lewis Seeborn, of Peace Dale, near Pyrmont, in Germany, a sober religious person who was acceptably attentive to our dear deceased Friend, and for whom he appeared to entertain a good esteem, has by losses he has sustained by bankruptcy and otherways been reduced to straightened circumstances, Hannah Pemberton being so informed, expresses a desire of affording him some assistance, and proposes supplying him with five guineas, to which I am disposed to add other five. She inquired of me if thou could fall on the means of remitting this aid to him, and at her request I ask thy kind assistance therein, being unprepared with a bill for so small a sum; on notice of thy having furnished it, the amounts shall be paid either here or in London, with interest, as thou mayst direct.

I do hope and believe thy amiable daughter Susan and her husband are increasing in religious weight; my son Henry, now thy kinsman, by his steady conduct has obtained the respect of his neighbors generally in Bucks Co., where he resides; that the seasoning virtue of Truth may be so given way to that he may be not only morally but religiously respectable is my earnest desire. Hannah, as a mother and wife, appears very much as her best friends could wish, though they much desire she and her husband may come more and more into the simplicity of the Truth. Thou wilt probably hear of the marriage of my daughter Mary to Samuel Rhoades in a way that has been afflicting to her best friends and particularly to my mind. A hope is entertained of their coming under a degree of right conviction on the occasion. On the arrival of N. Waln and D. Bacon, the former appeared feeble and in low health, which however since his landing has been considerably improved. I don't hear he has appeared in testimony since his landing. David is quite the hearty man.

This is intended to go by Thomas English, a young man, partner in the house of James Clibborn & English of this city. They are respectable in trade and are respectable members of our religious Society. Thomas produced a good certificate from Ireland to our Monthly Meeting in the Northern District, of which he is a mem-

ber. His going from hence to Europe is, as informs me, sudden and unexpected, so as prevent his applying in person for a certificate and had desired I would on his behalf request one. This being his situation he wishes Friends in London may be informed thereof, thy communicating the same as far as may be necessary and proper will be kind. He is known to Samuel Emlen and I believe to Wm. Saver. I intend to send thee by him a few pamphlets containing the report of the committee of Yearly Meeting on the Boarding School maintained in the Ninth Month last, with an essay of rules proposed and a minute of the said meeting on the occasion. Thou wilt be pleased to supply thy brother George, William Savery and Thomas Scattergood with one, or more than one of them if they choose—dear Samuel Emlen's eyesight being so defective, may forbid his perusing making use of them, if not, there is none more welcome. The dear man will have heard before this reaches thee of the death of his wife, and though from her state of weakness and long confinement this event might have been looked for, yet to his tender spirit and feeling mind it must, I have no doubt, been deeply affecting.

The enclosed letters be kind enough to convey or deliver as opportunity presents, and what may fall in thy way I wish to be affectionately remembered to George and Sarah Dillwyn, Thomas Scattergood, David Sands, Sarah Errison, and to Deborah Darby and Rebecca Young, the two dear women who lately visited this land, having left a sweet savor behind them and with whom my spirit was nearly united. I value thy household, and desire to be retained in thy remembrance, being truly thy affectionate friend and

BROTHER

A Remarkable Tribute To Dr. Luke.

The parable of the Good Samaritan, we need hardly remind our readers, comes to us on the authority of what M. Renan calls "le plus beau livre qu'il y ait"—the most beautiful book in all literature—the work, we may add, of a physician whose familiarity with Hippocrates has been proved by Hobart and Plumptre, and whose practice seems to have lain, at least for a memorable period, in the mercantile marine of the Mediterranean. Till recently the only version of the parable accessible to English readers represented this capable practitioner as representing the Good Samaritan to have bandaged the victim's wounds—lanced, punctured, or lacerated—and then to have poured into them oil and wine. That mistranslation continued to puzzle generations of the devout till the Revised Version put matters right by substituting "pouring" for "pouring in," the Authorized rendering having been adopted from a misinterpretation of the Vulgate, which gives "infundens" though "infundo" means to "pour upon" as well as to "pour into." The Good Samaritan's therapeutics are thus vindicated as conforming to the recognized practice of the time, whether Greek or Jewish. The bandage having been adjusted, it was saturated with a mixture of oil and wine, an emollient and a stimulant, presumable to keep the cloth from stiffening while running the reparative or healing process. Galen, writing about a hundred and thirty years subsequently to St. Luke, describes a paste, in which oil and wine are the principal ingredients, to be applied to wounds. The elder Pliny, whose "Historia Naturalis" was nearly contemporary with St. Luke's Gospel, refers to the same practice.

The Good Samaritan's therapeutics, as reported

ed by St. Luke, were, indeed, secundum artem; and if they have caused any difficulty to the nonclassical reader, that has been removed by the revisionist substitution of "pouring on" for the meaningless "pouring in."—*The Lancet*.

An Outing in North Carolina.

It seems sometimes that the naturalist is proof against the innumerable insect pests that infest our Southern woods, in the summer months, or perhaps, being such an enthusiastic lover of nature he is oblivious to aught else but this one engrossing theme—nature.

Just at this season of the year one is almost afraid to gather a handful of blackberries, for fear of being overrun with what is known hereabout as red bugs.

I delight in walking in the cooler seasons of the year, but to-day, seeing our journey was to be to a small town some sixteen miles away and more for business than pleasure, I much preferred a conveyance. I was going to say the scenery for the first part of the way was common place, but I remember some years ago my Westtown teacher telling me, when she heard me call some of our wild flowers insignificant, that nothing in nature was insignificant or common; a truth I did not then comprehend. I now realize it fully, for with all our wondrous achievements who yet has made anything half so perfect as the minutest flower formed by the Great Master's hand? The country may be uninteresting but never common place. Many farms dotted the roadside and the people all seemed busy, for, as the colored man's sermon goes:

"Every time a lazy nigger turns him round to take a nap,
The grass keeps on a growing just to smother up the crap."

And this is our busy season. Here and there between the farms primitive nature held her sway, and so dense were the woods in places we could not see more than a few yards into them. It was somewhere here that my sister tried to point out the place where a little over a year ago, when picnicking, one of the merrymakers discovered *Cypripedium Acaule*. That never-to-be-forgotten picnic when several of the party, including a young woman from Pennsylvania, had to trudge home in the rain, but which after all was confessed to be one of the most enjoyable picnics ever attended. Just now there are not many flowers out. The *Ruellia* is common in nearly all the shady nooks, then the Trumpet Creeper makes the woods gay as it encircles the trees or swings its graceful foliage over the fence locks. Here also the blackberries hang in clusters tempting the unwary to gather them. The Button Bush and *Gerardia* are also to be seen. Passing through the swamps I kept a close watch for *Clematis Crispa*, as years ago we had obtained some from this neighborhood, and my vigils were rewarded, for we found several plants in bloom besides a large blue variety. Our botanist was unable to discover the name, the flowers being so badly withered on reaching home. Nevertheless, we have the plant growing in our garden, so we hope by next spring to see it bloom again.

The birds evidently were not picnicking, so few were to be seen. What I thought was the Peweebird or Pewee was inclined to be friendly, and flew from rail to rail as we drove by. I noticed the Catbird also, but it is not a favorite of mine. The Mocking-bird, "sweetest of sing-

ers," is not so common, but I think I would never tire of its varied song. This spring it has seemed unusually happy and favored us with its song from morning till night, until within the last few days; probably the young are hatched and the birds have flown elsewhere, but they will come again later. I saw one Redbird, but I cannot find out its name as it is so shy and is seldom seen around our home except in very severe weather. One of the most picturesque spots we passed was a large creek or stream; here was beauty untrammeled. It was a wild romantic place and the trees almost meeting overhead shut out the view in front.

The stream kept its quiet course away into the forest's dreamy depths, on and on until it lost its individuality in the muddy waters of the Roanoke. The cool water looked tempting on such a warm day, but as I looked from the bridge into its shadowy stillness I confessed myself afraid, not knowing its exact depth. Although a swimmer, I am not an expert one.

Our business over, we journeyed home in the cool of the evening, so before reaching our destination the sky was all ablaze with stars, the Scorpion was most conspicuous among them, but here I had to pay for my day's outing of thirty-two miles, as my head forbade me to look at the stars except those in front, and even at that it rebelled, so we were glad when the lights of home came into view.

E. P. F.

NORTH CAROLINA, Seventh Month, 2d, 1897.

FOR "THE FRIEND."

Fruits of Righteousness.

The Lord Jesus in his teaching said "Every tree is known by its fruits," signifying that as it was in natural things, so is it in spiritual things. Now there is the natural man in his corrupt, fallen nature, and there is the spiritual man, renewed by Divine grace. As the first Adam bore a son in his own image, so all mankind are born in the same, but Christ is the first-born of a new creation, the second Adam, a quickening Spirit, who begets us in his likeness or nature. In the seed of the first, man is estranged from God, and at enmity towards Him. In that of the second, he is reconciled to God and beloved of Him, and man's love flows towards God and towards his fellow-man, for whom Christ in his love died. Those who have, through true repentance toward God, and faith in the Lord Jesus Christ, been born again of his Spirit, are partakers of his Divine nature. These are born of the Heavenly seed, the Word of God, that liveth and abideth forever. They are grafted into and partake of the sap of the true vine, and of necessity bring forth fruit to the praise and glory of the Great Husbandman, whose the vine is. And these fruits are not in words only, but in deeds, like to those of the man whose walk and conversation is well-pleasing to God, for he is of the seed upon whom God's blessing rests, who is likened to "a tree planted by the rivers of water, who bringeth forth his fruit in his season, his leaf also shall not wither, and whatsoever he doeth shall prosper." But the ungodly are not so. And it is God's grace which hath appeared to all men, which teaches these to deny the ungodliness in which they live, and how to live so as to please God, and bring forth fruits of righteousness. This same grace of God, a measure of which is given to every man, is that which comes through Christ Jesus, and which rested in its fulness on Him. Of Him is it said, He "waxed strong in Spirit, filled with wisdom,

and the grace of God was upon Him" (Luke ii: 40). Again, "Jesus increased in wisdom and stature, and in favor with God and man" (v: 52.) This is true of every child of grace, born of this immortal seed. Nor should any ever be found, like the barren fig-tree, with a great show of leaves and promise of fruit, but no fruit thereon was found. Such receive not blessing nor increase from God. For those who are trees of righteousness, planted by the right hand of the Lord, in his house, will invariably bring forth fruit to the praise and glory of God, and flourish in his courts, and still bring forth fruit in old age.

Paradise has been to us by Christ restored. We may now freely eat of the tree of life for sin and death have been subdued, and there are those who have been made more than conquerors through Him. As He himself taught our first parents in the garden, so doth He now teach his children, and freely gives to them his Spirit, that they may bring forth the fruits of his Spirit, which the apostle says are love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance," and we might add, humility and peace. These were the fruits as seen in Jesus, such as these are seen in his disciples who learn of Him and do his will.

W. W. B.

Waiting on God for His Counsel.

"They soon forgot his works; they waited not for his counsel" (Psalm cvi: 13). This is of said the sin of God's people in the wilderness. He had wonderfully redeemed them, and was prepared as wonderfully to supply their every need. But when the time of need came "they waited not for his counsel." They thought not that the Almighty God was their Leader and Provider; they asked not what his plan might be. They simply thought the thoughts of their own hearts, and tempted and provoked God by their unbelief.

"They waited not for his counsel." How this has been the sin of God's people in all ages! In the land of Canaan, in the days of Joshua, the only three failures of which we read were owing to this one sin. In going up against Ai, in making a covenant with the Gibeonites, in settling down without going up to possess the whole land, "they waited not for his counsel." And so even the advanced believer is in danger from this most subtle of all temptations—taking God's word and thinking his own thoughts of them, and not waiting for his counsel. Let us take warning and see what Israel teaches us. . . Our whole relation to God is ruled in this, that his will is to be done in us and by us as it is in heaven. He has promised to make known his will to us by his Spirit, the Guide into all truth. And our position is to be that of waiting for his counsel as the only guide of our thoughts and actions. In our church worship, in our prayer meeting, in our conventions, in all our gatherings as managers, directors, committees, or helpers in any part of the work for God, our first object ought ever to be to ascertain the mind of God. God always works according to the counsel of his will; the more that counsel of his will is sought and found and honored, the more surely and mightily will God do his work for us and through us. . . .

"It was when God had given the water out of the rock that they did not trust Him for bread. It was when God had given Jericho into his hands that Joshua thought the victory over Ai was sure, and waited not for counsel from God. And so, while we think that we

know and trust the power of God for what we may expect, we may be hindering Him by not giving time and not definitely cultivating the habit of waiting for his counsel.

A minister has no more solemn duty than teaching people to wait upon God. Why was it that in the house of Cornelius, when "Peter spake these words, the Holy Ghost fell upon all that heard him?" They had said, "We are here before God, to hear all things that are commanded thee of God."

We may come together to give and to listen to the most earnest exposition of God's truth with little spiritual profit if there be not the waiting for God's counsel.

And so in all our gatherings we need to believe in the Holy Spirit as the Guide and Teacher of God's saints when they wait to be led by Him into the things which God hath prepared, and which the heart cannot conceive.

More stillness of soul to realize God's presence; more consciousness of ignorance of what God's great plans may be; more faith in the certainty that God has greater things to show us, that He himself will be revealed in new glory—these must be the marks of the assemblies of God's saints if they would avoid the reproach, "They waited not for his counsel." "My soul, wait thou only upon God!"—*Andrew Murray.*

AN INCIDENT OF THE PROCESSION.—Near where we sat to view the sight (says the editor of the *Christian World*), an aged lady, coeval with the first quarter of the century, was altogether absorbed in anxiety about the impression to be made on her little grandson born in the nineties. Above all he was exhorted to shout with all his might when the Queen should come by, which he readily promised to do.

Just then the soldiers lining the street below were ordered to "fix bayonets." With mathematical precision the bright steel leapt aloft and clanged into the socket. "What are those spikes for?" asked the child. "Oh, well!" said the grandmother, "those you see—they are part of the gun, don't you know." The venerable lady of this century was evidently at a loss in telling the child of the next century "what those spikes were for." To tell him that they were intended to be thrust into living men's bodies and to tear the life out of them would apparently have jarred upon her sense of congruity. Yet what was the whole array but a magnificent "man-slaying machine"? From the colonial vanguard to the last helmeted rearguard there was scarcely a member of the procession, except her most gracious majesty herself, the royal princesses and lady attendants, with the Colonial premiers and a few officials, who had any other purpose of professional activity but to kill.

A friend writes us of a curious national custom that is observed in Spain. It seems that a few days ago a man was garroted in the prison in Barcelona for having murdered his wife and two children. The day before the execution, boys, dressed in hats the shape of the king's crown, and long bright robes, went about the streets ringing bells with their left hands and holding a cloth box with an aperture in it in their right hands, the object being to collect money for masses to be said for the criminal's soul. Each boy was accompanied by a representative of the church. From time immemorial this kind of collection has been taken up in the streets, it is said that the Catholic church is thereby enabled to make quite a little sum during the course of the year. When the crimi-

nal was garroted, every mother (about all of them in town were there), slapped her child's face, so that the child would remember the event and be impressed with the idea of the sin of murder.—*The Independent.*

FOR "THE FRIEND."

ON THE OTHER SIDE.

Alas! they have left me all alone,
By the receding tide,
But oh, the countless multitudes,
Upon the other side!

The loved, the lost, the cherished ones,
Who dwelt with us awhile,
To scatter sunbeams on our path,
And make the desert smile.

The other side! how fair it is!
Its loveliness, untold,
Its "every several gate, a pearl,"
Its streets are paved with gold.

Its sun shall never more go down,
For there is no night there,
And Oh! what heavenly melodies,
Are floating thro' the air.

How sweet to join the ransomed ones
On the other side the flood,
And sing a song of praise to Him
Who washed us in his blood.

Ten thousand times ten thousand,
Are hymning the new song,
Oh Father! join thy weary child,
To that triumphant throng!

But oh! I would be patient,
"My times are in thy hand,"
And glory, glory dwelleth
In Immanuel's land."
E. P. GURNEY, 1875.

A TALK WITH THE SHUT-INS.

FAITH HOLDEN.

Seems the journey long, beloved?
Far too long and great for thee?
Do the hills loom up before you
Just as steep as steep can be?
Is there no one near who kindly
Cares to lend a helping hand?
All alone, helpless and weary,
In a strange and barren land?

Are the days dark, fellow pilgrim,
Out on life's tempestuous sea?
Through this little *Open Window*
Listen to a song from me.
Storm-tossed soul am I, cast early
Where the surges swell and rise;
Called apart from sweets alluring
To our human hearts and eyes.

And led oftentimes to whisper
To our own disquiet mind,
"Why art thou cast down within me?"
(As the Psalmist did, we find.)
And not always quick to follow,
As the storms around us rave,
"I shall yet praise God," and "know Him"
As "the health" our spirits crave.

But by faith the Psalmist triumphed,
And by faith we too may win;
Parts of Christ's bruised, bleeding body,
We triumphant are in Him.
Press on fearlessly, then, faint hearts,
Once in Christ, all, all is well,
What if darkness clouds our pathway,
What if billows rise and swell?

We are nearing port, and hearken!
One oft known in storm to sail,
Is on board, and sweetly bids us,
Never let our courage fail.
For He loves us and has bought us
With his life-blood—what a cost!
Well we know that souls thus ransomed
Never can be wrecked or lost.

Have you ever thought, beloved,
From a dungeon Joseph rose,
When the time came for his deliverance
And his triumph o'er his foes?
O, my soul, cast down within me,
Why hast thou disquiet brow?
We shall yet praise our Redeemer,
Though in dungeon darkness now.

And by faith we praise this moment,
And methinks the Lord may bid
Even the angels praise, when Shut-ins
Praise as Paul and Silas did.
And sometime the walls will tremble:
That have held us prisoners long;
We shall soar to Christ and freedom
With an alleluia song.

—*Cousin Alice in Open Window*

The Home Power.

BY SAMUEL E. EASTMAN.

"The surest way to prevent crime will be to strengthen that which remains of true family life which is ready to perish. We must rebuild the tumbled-down home upon the old Jewish and early Christian ideals. The modern drift into Socialism, into organizations of every name and for every conceivable purpose, has enfeebled the moral and spiritual power of the home.

"This power must somehow be reinstated. Is the home a mere 'addendum to society,' as a recent writer has said? Is the family added to the Sunday-school? to the Christian Endeavor Society? to the new Junior Endeavor organization? or are these secondary and only help to the family? Are they very important help to a family that even approximates an ideal home? I think they are quite insignificant to such a family.

When Christian parents began to delegate to the Sunday-school their work for their children, the enfeebling process began. The Sunday-school was begun for the neglected wife of drunken or incapable parents; but parents soon leased to the Sunday-school their duties, and this 'letting out of duty' to various organizations has continued until to-day."

"I stand here as Jeremiah of old did, and cry out to you, 'Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein.'"

"I am speaking to Christian people, to those who believe in revealed religion. So let us learn from the Word wherein we have gone wrong, and see how we may rehabilitate our homes, reinvigorate our enfeebled family powers, so that our homes shall be more than the places where our boys come to eat and sleep, our daughters to dress for and get rested from the duties and pleasures of society, and both go away from for their pleasures, their education, their discipline, and their religion.

"Careful study of our sacred books shows us that the primary seat of religion is in the home, and not in the church. In the patriarchal age the father was the high priest of the family. He administered the religious rites of his household. The religious worship included all the members of his family. Household is the word used. It runs through the Old Testament, and is not dropped in the New. It includes parents, children, and servants (Genesis xviii: 1): 'I know him,' said God of Abraham, 'that he will command his children and his household after him, and they shall keep the way of the Lord to do justice and judgment.' Of David it is written (2 Samuel vi: 20), 'And David returned to bless his household;' and Paul baptizes the household of Stephanas. The word *household* is used in the Bible to express

the organic religious unity of the family; and this religious unity appears plainly in the Scriptures to be primary both in time and in importance, while the church is an aftergrowth, a Divine expedient for public benefit, that there may be in the community an organic religious unity like that of the family. The Divine ideal church is an organization, not of religious individuals, but of religious families—*households*.

So plain is this under the old covenant of law and ceremony that no one questions it. It seems to me equally plain under the new covenant of grace, though it was so neglected or questioned that there came a time when, instead of expecting their children to grow naturally and certainly in the Christian life, parents expected them to grow up out of all covenant relations, become converted, and join the church. A child of the covenant join the church!

A church in this case is like a mother who should never dare to say 'my child' until her son arrived at years of discretion, and should declare himself a member of her family.

Under the error that children must grow up in sin and unbelief and then be converted, a fatal mistake has been made; an error that grew naturally, almost inevitably, out of the sharp philosophical definitions and analytical method of the Christian teaching of the last century, following Calvin and the Schoolmen rather than Peter and Paul.

Christian parents have turned over to the church this work of converting their children. Let us learn again that the responsibility for the conversion, instruction, and Christian nurture of children rests primarily upon the parents, and that this very responsibility gives, or would give if it were not rolled upon the church, definite aim and stimulus to the religion of the home.

So it has come about that Christian parents to-day wait for their children to be converted in the prayer-meeting or the young people's meeting or in special revival meetings of the church, rather than to expect the growth and development of the Christian life by the fire-side and around the home altar.

They are coming to think, I very much fear, that the Junior Endeavor Society meeting is a more suitable place for the child to learn to pray than at the mother's knee. They look to the Sabbath-school for the godly instruction of their offspring, not to the daily lesson at home in the Bible by religious conversation and prayer. And the zest is taken out of the family religion, and family worship becomes a hollow form, in which we expect nothing as a family, and get as little as we expect.

This Christian nurture has been left to the church, to the sorrow of many Christian parents; for God has not honored their mistake, their neglect, their shirking of duty; and their children are a sore trial—half-grown men and women with no thought of life save the pleasure they can get out of it, and that pleasure not of any high order.

On the other hand, the church is thus obliged, in order to save itself from dissolution by the loss of its own, to do, against great odds and with ill success, a work that belongs primarily to the home, where it could and should be done easily, naturally, and successfully."

"The Sunday-school is turned aside from its legitimate sphere, the instruction, conversion, and nurture of children from ungodly homes whom it has gathered in, to the religious care of children of its own parents. I would suggest an impossible picture to your minds if I suggested sending your children to the bene-

volent societies of your church next winter to be clothed and rendered comfortable in body; but you send them here Sunday after Sunday, many of you, naked in heart and soul, and flatter yourselves that their white robes are being manufactured in Sunday-school; that the minister or teacher will see that they have a crown on their heads and palms in their hands on the last great day. Just how much cause there is for this vain hope may be seen in the fact, terribly apparent, that the children of the church are not in the church to-day. I contend that this is not chargeable upon the church as a church. Are we not always asking, 'What shall be done to interest the young?'

Have we not multiplied devices of pleasure, many of them worthy of Satan himself, to attract them to our social meetings and thence to the church? It is chargeable upon the neglect of Christian parents. It is because it is easier for us to feel that we are responsible as church members for the conversion of the young among us than it is to feel that as fathers and mothers we are responsible for the conversion of our own sons and daughters."

"It is not only our duty to uphold the services of the sanctuary, not only our privilege to sit together as church members in heavenly places in Christ Jesus, but our more urgent duty to walk with God in the monotonous and beaten tracks of daily toil and care—our privilege to find God at home, our high tower, our fount of every blessing.

For old and young religion is a matter of home cultivation and growth. You cannot take spiritual breaths long enough or deep enough on Sunday to sustain you through six days of worldliness and worldly work."

"To change the present terrible tendency, to correct the fateful mistake, the beginning should be made in the home. Let the specific aim be the instruction and Christian nurture of the children. This is held up to Christian parents in Scripture by law, by promise, by precept, by every kind of encouragement and inducement, and also by warnings and threatenings. It would be interesting, were there time for it, to go through the Bible and see how everywhere and in every conceivable way this aim is presented to believing parents; and also that the responsibility of the result is laid upon them, not upon the church. How shall we judge whether our home religion has this for its aim? Is the life of the household arranged with a definite purpose to secure this result? Do the children feel that the supreme wish of their parents is their growth in Christian character? What is the manifest anxiety on the part of parents and elders as the child matures without showing any signs of Divine life within? After a child is fifteen years old, is not expectation and prayer for some future conversion?

Is it not true that, unless our children bring us disgrace by noticeable and outbreking sins and follies, we do not feel anxiety that they be renewed in heart?"

If in any Christian community the separate families would use faithfully and devotionally God's primary method; if, that is, religion in the home were vital and influential, exerting, converting, and nurturing power over the soul; born into the home, the church would need no revival crises in her history, but would be in a continuous exercise of spiritual power."

"The dangerous classes are constantly recruiting their forces from our better homes—our Christian homes. It is doubtless true that from the very best homes a boy will grow up

and take the bits in his teeth like a runaway horse and plunge in a few great leaps down the hill to the very bottom. Such cases are isolated and rare. We cannot tell of a home and its power from the outside. I heard a doctor of divinity and professor of New Testament exegesis, whose four sons had gone wrong, say with trembling voice and tears running from his eyes: "I came here when my boys were little. I gave myself to the study of Greek with entire enthusiasm for my classes. I was absorbed night and day. My own boys I scarcely knew. I never knew where they were or what they were doing; and now they are grown I can do nothing for them." His repentance was bitter. It came too late. His opportunity was gone; it is an opportunity that soon passes.

It is the father and mother that the children need; not what they do for them, not what their money will buy them. A mother of small children who was a teacher in the Sunday-school said, as if it were a praiseworthy thing to do; "I am going to find a housekeeper to take full charge of my house, that I may devote myself entirely to Sunday-school work." Another mother, when congratulated upon the fact that her sons and daughters had grown up into grand and good men and women, said: When my children were young, I thought the very best thing I could do for them was to give them myself, so I spared no pains to talk with them, to teach them, to read to them, to pray with them, to be a loving companion and friend to my children. I had to neglect my house many times and deny myself many things which I should have liked to do. Now I have plenty of time and a thousand beautiful memories."

Look on two pictures: It is Sunday afternoon; the father sits with his cigar and the Sunday paper; his boys have been sent out of the room—they were making too much noise. The boys are soon out on the street. There is no place for them in the house; no one cares for them; soon they are in a group of boys. They are in an alley. There is a dog fight. There is profanity and vile language, but the house has been quiet. Now, Sunday is the only day in the week the father has with the boys. He loses his opportunity if he does not use Sunday.

Look into another home. The boys have a book, and the father is sitting with them. One leans up against him on one side, and the other hangs upon his other side. They read the book together, talk it over until weary, then walk out on the street together; father and boys are companions. This father is giving his boys his best gift, *himself*.

So let every father do if he would save his boys—become their trusted friend and companion, early gain their love and confidence, and then let him see to it that he does not lose their respect when they grow older and wiser and can see clear through him.

Ah, we can do nothing for our children worth the while unless we can give them ourselves. If we have money, we may buy for them nurses and kindergartens and books and tutors, and later college; but if we would save them, we must give them a father and mother, a Christian father and a Christian mother."

Natural History, Science, etc.

Oneida County's Bear Path.—We have often heard the word "bear path," but have never thought that it implied much, so far as its common phraseology is concerned, but to the bear it meant as much as the New York Central Railroad does to the people of the State of New

York. It was a great highway, and I will describe one of the largest ever found in this State.

It commenced at South Bay, on Oneida Lake, and extended south through this State into the Allegheny Mountains of Pennsylvania. Up to fifty years ago a portion of this path was visible at different points, but since then it has become entirely obliterated. After leaving the lake its course was straight, and it passed through Oneida where Broad Street is located. From here south it lay along the base of the Stockbridge west hill, and so on through Morrisville. This bear path has always been a great wonder. Over this wild and rough country it was laid out with as much judgment as an engineer would lay out a railroad.

The bear always chose an easy grade over the high hills, and now and then would swing his path from his course to take in a cold spring of water. When the bears came to the spring, after washing their paws and face, they would all sit in a circle on stones they had prepared for this purpose. Sometimes there would be fifty stones, and they were worn as smooth as glass, for they had been used hundreds of years. A portion of this path that lay on solid rock was hollowed out and worn smooth by the trail of the bears. It shows how ancient this animal is. He was here when the great events of the Old World were passing, and was very numerous, for the bear was really the lord of the manor. When the first white man appeared he found the bear here to dispute his title. They were always antagonistic to each other, and always will be.

I must return to my bear path, for on its line is one of the most interesting spots heard of. It is a bear's cave, and the spot is located about two miles southwest of Munnsville, at what is called the old Limekilns. I will give a description of it as taken from the diary of an old hunter, which dates back about one hundred and twenty years. There were no settlements in this part of the country at that time, and it was one vast silent wilderness, unbroken and unknown. This cave was located near the upper fall, on the north side, and extended to the rocks about one hundred feet. This was the home of the bears for thousands of years. The cave itself indicates great age, the aperture or doorway of the edge of the rocks being worn round and smooth. We did not approach very near this spot at this time, says the hunter, for there were hundreds of bears in sight and the orgies were terrible at night. On the outside and also on the inside was a great profusion of skulls, supposed to be Indians', and some were young, the teeth sound and perfect. They were carried off to medical colleges and other places of science. After this the cave became the habitation of snakes. The black and rattler dwelt here together, and were here up to about fifty years ago, when they became extinct.

Wild-Goats.—About 1740 some British vessels under the command of Lord Ansen, recruited at the Island of Juan Fernandez, in the Pacific ocean. The narrative of the expedition says that former writers have related that the island abounded with goats. It was a rendezvous for buccaneers and privateers, who formerly frequented those seas. The Spaniards, hearing of the advantage which their enemies the privateers, found in the provisions which the goats' flesh furnished them with, endeavored to extirpate those animals by putting on shore great numbers of large dogs. These had increased in numbers, and had cleared all the

more accessible part of the island of goats, so that there remained only a few among the crags and precipices where the dogs could not follow them. It was believed that there were not more than two hundred survivors.

The historian of the expedition says, "I remember we once had an opportunity of observing a remarkable dispute betwixt a herd of those animals and a number of dogs; for going in our boat into the eastern bay, we perceived some dogs running very eagerly, and being willing to discover what game they were after, we lay upon our oars some time to view them; at last we saw them take to a hill, where, looking a little further, we observed upon the ridge of it a herd of goats, which seemed drawn up for their reception. There was a very narrow path skirted on each side by precipices, on which the master of the herd posted himself, fronting the enemy, the rest of the goats being all behind him, where the ground was more broken. As this spot was unaccessible by any path, excepting where this champion had placed himself, the dogs, though they ran up hill with great alacrity, yet when they came within about twenty yards of him, they found they durst not encounter him, for he would infallibly have driven them down the precipice, but gave over the chase, and quietly laid themselves down, panting at a great rate."

Scripture Illustrations.

BY H. B. TRISTREAM.

ON THE FLIGHT OF STEPS.—At the north-west corner of the great enclosure of what is called the Haram area, which coincides exactly with the platform of the area of Herod's temple, there projects a flight of steps, leading up to the face of a grim, weather-beaten, massive tower, the military keep, which commands the space below the old castle of Antonia, once Pilate's palace, now the court and barrack of the Turkish pasha. As we look on those stairs, we can picture the orator under arrest, surrounded by Roman soldiery, addressing the surging crowd below. Hushed for a time by the sound of their loved native tongue, they break forth in renewed frenzy when he declares his mission to the Gentiles.

"CAST OFF THEIR CLOTHES AND THREW DUST INTO THE AIR."—A truly Oriental mode of expressing their indignation. An old traveller in Persia tells us that it is common for the peasants, when they have a complaint to lay before the governor, to assemble by hundreds or thousands at the gate of his palace to throw off their clothing, and throw dust into the air, as they demand justice or vengeance, not literally tearing their garments, but tossing them about with violent gesticulation. The same practice, by an exasperated audience, is alluded to both by a Greek author Lucian, and by the Latin Ovid.

"EXAMINED BY SCOURGING."—Examined is but a euphemism for tortured. To the present day, in the East, from Turkey to China, it is a common, almost a universal practice, to scourge or torture an accused person before trial, in order to extract a confession. In China the witnesses too are exposed to this savage treatment. It was the same among the Romans. Scourging was the mildest form of this examination. Provincials and subject races had no protection, but Roman citizens were specially exempt, by repeated enactments, from the application of torture before conviction. Nor was

it allowed to bind a Roman citizen, as Paul he was, by thongs or manacles. He might or be chained by his right wrist to a soldier's hand. This was called military custody, and was not considered to imply disgrace; but to fasten him with two chains was a breach of the privileges of citizenship. Any such breach would expose the officer or magistrate committing it to the heaviest penalties; while it was certain death for any one falsely to claim the rights of citizenship.

Hinduism in its Holy City.

The religion of India is as complex, as jungle like as its races and its languages. To speak of the country as a unit in any of these regards is delusive. And yet the races and the languages of India are obviously diverse and multifarious, while the religion is uniformly Hinduism, saving substantially only the 50,000,000 Mohammedans. Under cover of the common name and some common ideas, however, anything can be and is Hinduism. Swami Vivekananda could live an indulgent life and profess a vedantic faith that smiles at the real Hinduism of the people as superstition, and still call himself a good Hindu, as good as the villager who carries out his offerings of flowers and lays them down at the village shrine; or as the Punjabian whose religion consists in the worship of devils and graves. Every form of religion that is not an assertion of exclusive truth and an indictment of too much evil, can find shelter in the hospitable, absorbing arms of the adaptive and plastic Hindu faith.

But the real religion of the land is idolatry, hideous and repulsive idolatry. It is a gross descent from the stern puritanic iconoclasm of Mohammedanism to the weak, pantheistic atmosphere of this land, with its shrines on every roadside. In the vivid assertion of Mohammed of the unity, the personality of the Living God, there was and is something bracing, virile, invigorating. In Hindu idol-worship, the religion of the people, there is, in comparison, the sickening breath of weak, diseased enervation.

We went to see the authoritative representation of it in the holy city of Benares. It was a sad but interesting visit, the images of which I find it hard to keep distinctly before my mind. The whole scene persists in confusing itself in a misty cloud of incense and of blazing hearth, through which I see the funeral pyres of the dead, the great crowd bathing in the Ganges, and worshipping with its water, the obscene imagery of the temples, naked or dust-covered priests, the idols and idolatrous symbols, and smell the foul odors of the Cow Temple, or the sickening scent of crushed flowers, while a voice keeps saying over it, "The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold down the truth in unrighteousness." But the depths of religious distortion and falsehood sounded at Benares are not a dream. It was nearly dusk as we passed out of the narrow street into a small passageway, and came out beside the Well of Knowledge and the great bull beside it. People were drawing water for their offerings, and many of them bore flowers, some of which a naked priest, sitting by, was receiving. Near at hand the crowds were pressing into the Golden Temple, and down a narrow way into the Cow Temple. The former was densely full of worshippers, and we pushed through the crowd at its small door, past long lines of men and women and priests, some hideously decorated with dirt and paint,

ill we found ourselves on a little ledge at the corner of the temple containing the very sacred cows. It was wet and dark, and we had no desire to go over it, but the attendant warned us not to step down with our defiling shoes unre-moved. The odor of a stable was strong and unpleasant. The animals could be seen dimly in the sides of the temple, and the people danced in the centre, in a portion enclosed by a high fence. In the gathering darkness all was lurid and fantastic, and the presence among the pictured imagery on the wall of the passage-way, between the Golden Temple and the Cow Temple, of a chromo of the father, grandfather and uncle of the present German Emperor, with Von Moltke and Bismarck, added a touch of ludicrousness to it all, which the zeal of worshipping priests for backsheesh did not diminish. We came out of it all with a dazed sense of unreality, which, we agreed, when we tried to analyze it, was the sense of having been near the grotesqueness, the sulphurous wretchedness of Dante's hell.

The next morning we rowed up and down the river, where the multitudes bathed in the stream and worshipped in the scores of temples along the bathing ghats. Widows with shaved heads, Brahmins with their caste thread conspicuously thrown around shoulders and body, mothers with their children, pilgrims from the Mahratta country—swarms and swarms of religionists, came down into the Ganges, and worshipped with its water, toward the sun, washed their clothes, drank of the sacred stream, though the sewers of the city emptied in just above them, and the laundrymen were busily at work beating their clothes on stones just below the sewers. At the burning ghat a widow brought down her husband to be burned. A pile of wood was built, on which the body was laid, and more wood covered it out of sight. Then the sacred fire was brought down by the woman from a temple at hand, and carried around and around the body. Then, while the priest was completing the work of kindling the pyre which the widow had begun, she worshipped in the edge of the stream, and brought water in her hands, which she placed on the head of the pyre, and then in her clean white garment stood by chanting some song in a melancholy way while the fire rose. Without waiting for the body to burn she then went up the bank, picked up a turban which may have been the dead man's, from the ground, and passed out of sight into one of the temples. Out of that she went into the misery of a Hindu widow's slavery. Another body barely covered, lay in the river, while the priests or their servants built a pyre out of the wood of an old bullock cart. He was a poor man, and it was scanty fire. The vultures were waiting on the trees above the temple of the Rajah of Nepal to feed upon his charred body, when that which the insufficient pyre left was cast into the sacred river.

I do not wonder that the vultures choose the trees by the Nepalese Temple for their waiting place. I hope that nowhere else in the world are the temples of religion so prostituted by bathsome and debasing imagery. We asked the priest how such defilement could be justified. "Oh," he said, "it is to keep the lightning away from the temple!" I wonder that a pure God was not long ago smitten it with the fires of his wrath. I could understand after seeing Benares by a talk on "Personal Purity," which I afterward made to a "mass meeting" of students at Allahabad so angered some of them, and how when the question was asked at the close, "Is

there any man here who would like to have power to live a life of victory and purity?" a student could cry out in a strong voice, "No."

Afterward we went to the Monkey Temple. Monkeys are not worshipped there. They are only kindly treated. But I should as readily worship the monkeys as the red goddess whose mark the worshippers placed on their foreheads. A "holy man" lives near the Monkey Temple. We called on him, but when we looked on the naked plumpness of the ascetic and he produced at once an autograph album and asked us to write in it and launched out into a trivial, silly conversation, we left in disgust. I do not understand when we speak of God as a holy God and of our calling as a "holy calling" that this man's kind of holiness is meant. And indeed I was disappointed in the fruits at Benares. I had hoped to see at least earnest men of some dignity and spiritual bearing—men who, after light, a little light, were looking upward toward the glory. I saw instead men feverish for backsheesh, "just a little money." — Gray, of the Church Missionary Society, who was with us, explained to one of them the way of forgiveness of sin. We were standing near one of the idols from whom they sought forgiveness—if indeed they did seek it. "Yes," said the man, "but you ought to give us something." Their bodies were daubed with paint or rubbed with dust so that they looked like lizards. All their devotions seemed to me, and I wanted to see with favorable eyes, mechanical, material, atheistic. "Give to this cow," said one of them to us. "Why?" asked — Foreman. "God is in her," said the man; and the reply was given again when we asked any priest about his idol. But such pantheism instead of being high and refined ends in their grossest and most atheistic materialism, and in deifying each man's own lusts. For God is in each man. His sins, his uncleanness, his acts, are all God's. Why should he not do as he pleases? Why should he ask God to forgive that for which God in him is himself responsible?

Benares is the real Hinduism compressed into its essence. There is better Hinduism, no doubt. But when Hinduism grows much better, it breaks out into skepticisms or the Somajes, the half-way houses between Hinduism and the fuller light. How hard a task the missionaries have in introducing that fuller light we were able to understand after seeing the holy city. It would be pleasant to judge Hinduism by its books rather than by its life. We would rather have Christianity judged so in some lands. But in the case of Hinduism which books? There are books as bad as the present life regarding which Monier Williams' judgment is not too harsh: "I verily believe that the religion of most of the Hindus is simple demonolatry." Dr. Nevius believed—it seems to me the juster judgment—that actual Confucianism and actual Hinduism are the work of God's enemy and not of God. All truth is of God, but no error is; no lie is. And actual Hinduism is little truth; much more of error and of lie.

This is not the account that Swami Vivekananda gave to American audiences of the religion of the Hindu people. It is not disproved by reference to the "mild and peaceful character" of the people. It is the religion of India at its heart.—Robert E. Speer.

WHEN you find yourselves inclined to entertain ill-will towards any one, you would do well to make a close examination of your own state.

THE FRIEND.

TENTH MONTH 16, 1897.

There are some persons who place so much emphasis on the long suffering goodness of the Almighty, that they lose sight of the many denunciations which the Scriptures thunder against malefactors. Truly, the Scriptures assure us that "God so loved the world that He sent his only begotten Son, that whosoever believeth on Him should not perish, but have everlasting life." "Christ came into the world not to condemn the world, but that the world through Him might be saved." Yet we have assurance that for every idle word (still more for every wrong action), we shall give an account in the day of judgment, and that we must be judged in the great day of account for all that we have said and done. "Whatsoever a man soweth, that shall he also reap."

These texts, although they apparently teach different doctrine, yet harmonize with each other. For it is of the abundant mercy of God that his Spirit strives with man, and even when we have gone astray that his Spirit still visits us, leading to repentance and amendment of life. But let us not forget that this repentance and amendment of life are necessary to be experienced, for it is declared, "All the wicked will the Lord destroy."

In the *Herald of Truth*, a Mennonite paper, we find some evidences that others are being awakened to the doctrine that human labors are of little avail in spreading religious truth unless they are assisted by the Spirit. One of these is in a letter from Alice Yoder of Tientsin, China, in which she says of a Chinese woman whom she calls Mrs. Chang. "When prepared by the Holy Ghost, she will make an excellent Bible woman, though now she still lacks that secret power which is so necessary when preaching Christ."

The other is an extract from the writings of Theodore L. Cuyler, who says, "When I was a student at Princeton, Professor Henry had so constructed a huge bar of iron, bent into the form of a horse shoe, that it used to hang suspended from another bar above it. Not only did it hang there, but it upheld four thousand pounds weight attached to it. That horse-shoe magnet was not welded or glued to the metal above it; but through the iron wire coiled around it, there ran a subtle current of electricity from a galvanic battery. Stop the flow of the current one instant, and the horse-shoe dropped. So does all the living power of a Christian come from the currents of spiritual influence which flow into his heart from the living Jesus."

STAVANGER BOARDING SCHOOL, IOWA.—We have received a communication from one of the officers of this school, which is under the care of Iowa Yearly Meeting (Conservative).

The winter term of sixteen weeks commences Eleventh Month 22nd, and the spring term of eight weeks begins Third Month 28th. Recently by the kindness of a friend in Philadelphia, over one hundred volumes of useful books have been provided, forming a nucleus about which it is hoped a library may be accumulated. Tilman Patterson is Superintendent, and his wife, Sarahetta, matron. The teachers are Walter J. Edgerton and Lorena Starbuck.

In looking over the appended list of the scholars, we find many of them belong to the Norwegian settlers in that section.

SUMMARY OF EVENTS.

UNITED STATES.—Ambassador Hay has been informed of the final decision of Great Britain to refuse to take part in any sealing conference with representatives of Russia and Japan. The British Government, however, is willing to confer with the United States alone. The withdrawal is due to Canada's fear of being outvoted. There may now be two meetings, one between the United States, Russia and Japan, and the other between the United States, Great Britain and Canada.

The Treasury Department will appeal to the Courts from the decision of the General Board of Appraisers in New York, that the Dingley Tariff bill did not go into effect until the actual moment it was signed. The Department still maintains that the law was operative from the prior midnight of the day it was signed.

The gold reserve in the Treasury now amounts to \$147,000,000.

It is understood that the proposed increases in duty that will be made by the Argentine Government are in some cases prohibitory, and the direct result will be disastrous to the export of American goods to Argentina, which has been growing steadily for some years past and amounted in 1896 to \$11,000,000. This total included petroleum, valued at \$1,273,484; lumber and manufactures of lumber, valued at \$1,436,498, and agricultural implements, valued at \$500,491. The effect of higher duties on articles, when imported from the United States, will be to send buyers to European markets for many articles they would otherwise buy in the United States.

A Houghton, Mich., despatch, says that work has just been resumed on the Arcadian copper mines, which were idle 12 years. Capitalists controlling the Arcadian have options on adjoining mineral properties, and propose working the mines on a large scale.

Good authorities in Kansas now declare that while the mortgage debt of the State was between \$200,000,000 and \$300,000,000 in 1890, it is not more than \$40,000,000 now, and the farmers are paying off that as fast as they can collect on their crops.

The Chicago "Beer Trust" is said to be about to start "a war of extermination" against the outside brewers.

A section of country extending from Ohio on the east to Kansas on the west, and from the Dakotas south to Tennessee, has for weeks been suffering for lack of rain. The drouth is unprecedented in the history of the regions affected. The general effect of the drouth has been to reduce the yield of the corn crop, to temporarily destroy meadows and pastures, and to stop fall plowing and seeding. This may of course have far-reaching results into next year. There is a scarcity of water for the stock, and with the failure of the pastures, farmers have been obliged to begin feeding their cattle a month or six weeks earlier than usual. Wheat already sown, where there was moisture enough to make it germinate, has been killed by the drouth, and unless rain comes soon, sowing again for next year's crop will not be possible. Since the above was written, rains have fallen in Missouri, thus relieving the drouth in that State.

A despatch from Washington dated the 7th instant, says: "Surgeon General Wyman's bulletin summarizing the yellow fever epidemic, says—"New Orleans, 46 new cases, 5 deaths; Scranton, 18 cases, no deaths; Edwards, 16 cases, 1 death; Biloxi, 7 cases, 1 death; Mobile, 4 cases, no deaths; Nitta Yuma, 1 case, 1 death; Ocean Springs, no death, no cases; at Biloxi, for the twenty-four hours ending at 7 P. M. to-night, there were 10 new cases and one death. Three cases of yellow fever were officially reported at Henderson's Point, Miss., about twenty-five miles west of Ocean Springs. At Edwards, Miss., there were ten new cases of fever; no deaths." There were 6 deaths and 34 cases of yellow fever in New Orleans on the 9th. Eight cases have been reported in Galveston, Texas.

Deaths in this city last week numbered 345, which is 3 more than the previous week, and 12 less than the corresponding week of 1896. Of the whole number, 181 were males and 164 females: 35 died of consumption; 30 of heart disease; 26 of pneumonia; 26 of diphtheria; 20 of apoplexy; 19 of old age; 16 of marasmus; 13 from casualties; 12 of inflammation of the stomach and bowels; 10 of inanition; 9 of nephritis, and 9 of inflammation of the brain.

Markets, &c.—U. S. 2's, 98½ a 99; 4's, reg., 112 a 113; coupon, 113 a 113½; new 4's, 126½ a 127; 5's, 115½ a 115¾; currency 6's, 102½ a 105.

COTTON.—Middling uplands were officially quoted at 6½c. per pound.

FEED.—Bran was quoted at \$12.75 a \$13.25 per ton for winter in bulk and \$12.25 a \$12.75 per ton for spring in sacks.

FLOUR.—Winter super, \$3.00 a \$3.25; do extras, \$3.25 a \$3.75; Pennsylvania roller, clear, \$4.25 a \$4.40; do., do., straight, \$4.45 a \$4.60; Western winter, clear, \$4.30 a \$4.40; do., do., straight, \$4.50 a \$4.65; do., do., patent, \$4.75 a \$5.00; spring, clear, \$4.25 a \$4.50; do., straight, \$4.65 a \$4.90; do., patent, \$5.10 a \$5.30; do., favorite brands, higher. City mills, extra, \$3.25 a \$3.50; do., clear, \$4.40 a \$4.60; do., straight, \$4.70 a \$4.85; do., patent, \$5.15 a \$5.50. RYE FLOUR.—\$3.30 per bbl. for choice Pennsylvania. BUCKWHEAT FLOUR.—Choice new, \$2.00 a \$2.10 per 100 pounds.

GRAIN.—No. 2 red wheat, 95½ a 95¾c.
No. 2 mixed corn, 32½ a 32¾c.
No. 2 white oats, 27½ a 28½c.

BEEF CATTLE.—Extra, 4½ a 4¾c.; good, 4¾ a 4½c.; medium, 4¼ a 4¼c.; common, 3¾ a 4c.

SHEEP AND LAMBS.—Extra, 4½ a 4¾c.; good, 3¾ a 4c.; medium, 3¼ a 3¾c.; common, 2½ a 3c.; lambs, 4 a 5½c.; stock sheep, 3 a 3½c.

HOGS.—6 a 6½c. for Western; State, 5¾c.

FOREIGN.—A dispatch of the 8th inst., from Manchester, England, says: "The members of the Royal Exchange are memorializing the Government to carry out its pledges to do all possible to secure a staple par of exchange between gold and silver, and suggesting a compromise between the extreme views of both parties. Considerably over a thousand signatures have already been obtained to this memorial, including the names of several monometallists."

The Committee of the Indian Famine Fund held its final meeting in London on the 7th inst. The Lord Mayor announced that the total of subscriptions from Great Britain, the United States, the British Colonies and India, amounted to nearly £1,500,000, and that the total cost of the famine was over £10,000,000.

The great grapevine at Fontainebleau bore, this year, 7672 pounds of grapes, which fetched, at auction, \$715.

A dispatch from Berne, dated the seventh instant, says:

"The National Council, by a vote of 98 to 29, has adopted a bill providing for the purchase of the five principal railroads of Switzerland, at a cost approaching a milliard of francs (1,000,000,000 francs, or \$200,000,000), for which purpose a loan is projected."

The Spanish Cabinet having decided upon the immediate recall of General Weyler from Cuba, Captain General Blanco y Arenas has been appointed Governor General of the island. Twenty thousand troops will accompany General Blanco to Cuba. He expected to sail for Cuba on the 15th.

German Ramon Blanco, the Captain General of Cuba, announces that he will act with great energy against the insurgents, and will employ all political means to restore equity of treatment in the various sections of the community. The Captain General adds that he has the greatest desire to end the horrors of war, and to establish peace by the system which he adopted in 1879.

A dispatch received in Madrid, from Havana, says that General Weyler, the retiring Captain General, has issued an amnesty decree which includes nearly all the deported Cubans, who will thus be able to return to their homes.

Professor Sanarelli, who discovered the yellow fever bacillus, announces the discovery of a curative serum. In Eastern Australia 100,000,000 sheep now find sustenance in a region which, thirty years ago, was a sandy desert. The sheep gradually trampled the soil into firmness, so that it now grows a dense mass of vegetation.

The Brazilian Legation in Washington has received a telegram from the Government at Rio de Janeiro, stating that Canudos, the headquarters of the religious fanatics led by Antonio el Conselheiro, was captured after a campaign in which over 3000 Brazilian officers and soldiers were killed, wounded or invalided. The dispatch adds that El Conselheiro is dead.

Detailed reports of the battle at Canudos, which resulted in a great victory for the Government, and the probable death-blow of the rebellion, has just reached Rio Janeiro. According to these, 500 fanatics were killed in the battle, and 1500 were taken prisoners.

The gold standard has been adopted by the Peruvian Chamber of Deputies, by a majority of one vote.

The expedition for South Polar exploration, under Dr. Borchgrevink, will start from England next Seventh Month.

A woolen mill at Almonte, Ont., is to be run by compressed air as the motive power.

A dispatch of the 7th inst., from Winnipeg, says: "The forest fires that have been raging in Manitoba, close to the boundary line, for the past ten days, have broken out more furiously than ever. Ten or twelve persons are reported to have been burned to death,

and the fire is rapidly spreading and crossing over the boundary line into North Dakota.

"Settlers have been fighting the flames night and for over a week, trying to keep them from getting into the more thickly populated districts. Hundreds of thousands of dollars worth of timber has been destroyed, and considerable grain, as well as some farm buildings.

"Up to this time the fire has been confined to the Canadian side of the boundary, but the swarth between the United States and Manitoba has been obliterated, and great fears are entertained that fires will get beyond the control of the settlers.

"The flames are driving hundreds of wolves and coyotes out into the open country, and large flocks of geese and ducks have been seen flying over the burning forests."

RECEIPTS.

Unless otherwise specified, two dollars have been received from each person, paying for vol. 71.

Caroline Wood Bacon, N. J.; A. M. Warrington for T. F. Warrington, Pa.; Mary Ann Jones for Arthur L. Nicholson, N. Y., and Margaret Outland, N. J.; Casper T. Sharpless, N. J.; Jesse Negus, Agent, for Elizabeth T. Coffee; Elwood Comfort, Mich., to No. 27, vol. 71; Henry B. Leeds, Agent, N. J.; Mary Roberts; Anna E. Stern, Pa.; Lars Wick, Agt., Ia., \$10 for Anna Strand, Ole Tow, Andrew T. Lars Tow and Ole G. Sevig; Joseph B. Matls., Phila.; Amy J. Brooks, N. J.; Wm. Stanton, Agt., O., for Wm. Hoyle; L. O. Stanley, Agent, Ind., for L. Hodson to No. 14, vol. 72; George Standing, Ashley Johnson, Ind., for himself, Nancy T. Hacy and Mahlon Johnson; Lydia A. Haines for Elizabeth Normart, California; Pelatiah Gove, Vt.

Remittances received after Third-day noon will not appear in the Receipts until the following week.

NOTICES.

A WOMAN Friend wishes employment as visiting helper in families, by the hour or day. Address E. S., 708 S. Washington Square, Phila.

WANTED, by a young man Friend a clerical position, one of trust preferred. Having had in charge a and a half years, the accounts, also pay-roll of a large manufacturing concern. Satisfactory references given. Address, Box 12, Masonville, N. C.

WANTED.—The Committee who have charge of the Boarding School for Indian Children, at Tuscarora, New York, desire to engage a woman Friend as teacher in the Primary Department of the School.

Apply to CAROLINE C. SCATTERGOOD, West Chester, P. SARAH E. SMITH, 1110 Pine St., P. A.

WESTTOWN BOARDING SCHOOL.—Applications for the admission of pupils to the school, and letter in regard to instruction and discipline should be addressed to WILLIAM F. WICKERSHAM, Principal. Payments on account of board and tuition, and communications in regard to business should be forwarded to EDWARD G. SMEDLEY, Superintendent. Address, Westtown P. O., Chester Co., Pa.

WESTTOWN BOARDING SCHOOL.—For convenience of persons coming to Westtown School, the stage will meet trains leaving Philadelphia 7.17 and 8.46 A. M., and 2.53 and 4.32 P. M. Other trains are met when requested. Stage fare on regular trips, fifteen cents, on special trips, twenty-five cents each way. To reach the school by telegraph, wire West Chester Phone 5. EDWARD G. SMEDLEY, Sup.

WESTTOWN BOARDING SCHOOL.—The General Committee meet on the 22nd inst. at 11 A. M. The Committee on Instruction meet the same day at 9 A. M. WM. EVANS, Clerk.

A WOMAN Friend, desirous of employment, would accept situation as invalid nurse, or to do writing, sewing, or light household duties. Address "FRIEND," 1218 Girard Ave., Phila.

WANTED, a man of principle and energy to hold of a dairy farm ten miles southwest of Philadelphia, Pennsylvania.

Address "H. O.," Office of THE FRIEND.

WILLIAM H. PILE'S SONS, PRINTERS, No. 422 Walnut Street.

THE FRIEND.

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FOR "THE FRIEND."

The Christian's Path, in the Valley of Baca.

"There is a way which seemeth right unto a man, but the end thereof are the ways of death," (Prov. xiv: 12). "There is a path which no fowl knoweth, and which the vulture's eye hath not seen" (Job xxviii: 7). "O Lord, I know that the way of man is not in himself; it is not in man that walketh to direct his steps" (Jer. x: 23).

He then who walketh in the light of his own eyes after the imagination of his own heart, shall never know true peace. But the true Christian is led and guided by God's spirit, and walks in the light of the Lord. This is the path of true holiness; and the Good Shepherd, who gave his life for the sheep, and now gives spiritual life to them, gives with it the true peace of God. Light and darkness cannot dwell together. But Jesus said, "I am the light of the world." He then who receives Christ receives the light, and the light makes manifest sin in the heart, and reproves it. And with this light, grace or truth, which comes by Jesus Christ, comes power to overcome and cast out the sin. It makes plain the way of life, and Him who leads therein, even Jesus, who said, "Believe in the light that ye may be children of the light" (Jno. xii: 36); for believing and receiving Him whom Christ has sent, thou believest and receivest Christ who sent Him, and receiving Christ thou receivest God who sent Christ Jesus to be the Saviour of the world. For "God is in the light," and in this light of Christ, is alone found the true and saving knowledge of God, the true path of holiness, the path of peace that leads to glory. And this path not alone leads by the way of the cross, but it is a taking up of the cross, and a following of Jesus in the way; for He, whilst in the flesh on earth, walked in the same. His will is then done in us, as the Father's will was in Christ Jesus; and whilst there were times in which Jesus could rejoice in spirit, there were also seasons in which through temptation of the enemy, and through sorrow in sympathy with his suffering brethren, he was in heaviness of spirit. And can we who have known what it is to walk in the path of sin, expect not

to know something of these sad seasons? Jeremiah speaking of this way, prays, "O Lord, correct me but with judgment; not in thine anger, lest thou bring me to nothing" (Jer. x: 24). Now this correction or chastisement of the Lord, may, as the Apostle says, be grievous to be borne at the time, but afterward it beareth the peaceable fruit of righteousness. A blessing then rests on him who patiently endures correction. Thus spoke Jesus by John to the Laodiceans, "As many as I love, I rebuke and chasten, be zealous therefore and repent" (Rev. iii: 19).

Like sleep refreshes the body, like the winter invigorates the tree, so do these seasons of the withdrawals of the more sensible enjoyment of God's good spirit tend to strengthen our faith and increase our joy in the Lord. The Lord says, "Blessed are they that mourn, for they shall be comforted." "Blessed are ye that weep now, for ye shall laugh" (Luke vi: 21).

The Lord says of that remnant whom He chooses and calls, "I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried; they shall call on my name, and I will hear them; I will say, 'It is my people,' and they shall say, 'The Lord is my God'" (Zech. xiii: 9).

And though we may not be permitted to see or sensibly to know of his presence in these times of trouble, adversity, affliction or sorrow, his arm is never nearer than then; like a wall of fire is He round about those who fear Him. Now it is that he pours upon them the spirit of grace and supplication. They call upon the Lord and He doth answer them. He bringeth them out of all their distresses; He maketh their heart to rejoice; yea, "weeping may endure for a night, but joy cometh in the morning." These trials and afflictions, as in patience borne, are then hut the chastisements of our Heavenly Father's hand, who loves his children with an unchangeable and undying love.

Afflictions arise not out of the dust, nor does our Heavenly Father willingly afflict the children of men. The causes therefor are real, yet are they distinct in character. They may arise from our own transgressions, and then are they the loving corrections of a father's hand; or He may permit them for the trial of our faith, our further refinement and his own glory. But whatever the cause may be, we have need to patiently bear them. David suffered grievous affliction in his own family on account of his own sin, whilst Job, whom God accounted a perfect man, suffered to prove and to praise the glories and power of redeeming grace. Patience with David brought true contrition and brokenness of heart before God; with Job, the same virtue gave a view of God's majesty. The end sought for in these dispensations of God's grace, in both was accomplished and with it brought God's blessing.

As the poet Cowper says, "God moves in a mysterious way"; and it is vain for a man to strive to unfold all his counsel. What anguish of soul the mothers of Bethlehem endured on

account of the slaughter of their innocent babes. Did or could Jerusalem revenge the ruthless carnage? Alas, no! The sceptre had departed from Judah, and the Edomite reigned. Yet had the Shiloh come to whom the gathering of the people was to be; and God did comfort them both by his Spirit, and by the words of the prophet, "Refrain thy voice from weeping, and thine eyes from tears; for thy work shall be rewarded, saith the Lord; and they shall come again from the land of the enemy" (Jer. xxxi: 16).

There is nothing as of himself that man can do whereby he may atone for his sin. But under the rites of Moses' law, which are the patterns of heavenly things, the High Priest once a year, on the day of atonement, made reconciliation with God, for Israel, through the blood of the lamb, a type of that one offering of himself which Christ Jesus made once for all for the sin of the world; yet is it at times said of other offerings as of the sin offering of ignorance that "the priest shall make an atonement for him as concerning his sin, and it shall be forgiven him" (Lev. iv: 26). So in that suffering, whether of spirit, mind or body, which it may please the Lord to dispense to us as our portion, taken by itself is it nought, nothing but our due; for were it not for grace the law awards death as the penalty of our sin; yet in the hand of our Heavenly Father is it made a rod of correction, held by the hand of his love; and as such the Apostle says, "this light affliction worketh for us a far more exceeding and eternal weight of glory." The affliction is but the crucible; God looks at the heart, and when the fire has done its work, in his own time, he will say, "It is enough."

On that great eventful day, when even the sun did vest its glory, in view of the dark deed of earth's misguided sons, as Jesus hung upon the cross, there were two thieves who there suffered also. The one railed on Jesus, the other in sympathy drew near in spirit to his suffering Lord. To him was mercy extended and the promise given, "This day shalt thou be with me in Paradise." Why then should we murmur and doubt the purpose of his love? Having received of God's spirit are we not sons, "and heirs of God and joint heirs with Christ; if so be that we suffer with Him, that we may be also glorified together?" (Rom. viii: 17).

The sorrow of the world, which is one without hope, worketh death, but it is when the Christian's path lies through the vale of sorrow following in the footsteps of Him, "who was a man of sorrows and acquainted with grief" that there the beams of hope and consolation often burst out the brightest; and glorious indeed are the outpourings of bliss, like a foretaste of the joys of Heaven that greet the traveller when he has passed safely through. Like as the angels did minister to Jesus after his sojourn and temptations in the wilderness, so now does the Son of man send ministering spirits, breathing peace and love to those who are in like manner tried and found faithful.

And amidst all the Christian's trials, temptations and sorrows there is a secret rejoicing in the Lord, so that through all, they are enabled to "rejoice in the Lord alway" (Phil. iv: 4). Indeed at times by his favor so comforting and strengthening is the presence of Him who walked amidst the flames of Nebuchadnezzar's fiery furnace, that the Christian's spirit is often raised above even the pains of dissolution and the fear of death, and cheerfulness and resignation beam in his countenance, whilst others with songs of praise and victory await the coming of their Lord.

Well might the prophet Balaam, who though falling from grace, yet had his eyes open to behold the glory of Israel in the Lord, exclaim, "Let me die the death of the righteous, and let my latter end be like his;" for nothing "shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

O, ye struggling tempted ones, ye tried sufferers in the bonds of the spirit the tender sympathy of my heart flows toward you that you may look upon him whom we by our sins have pierced, that we may be saved out of all our distresses and fears; for if in the hour of his agony he outstretched his sceptre of mercy to the dying thief and to those who so cruelly pierced his hands and his feet, how much more shall He, as he now sits on the throne of his glory, who delights in mercy and who would have all come to be saved, out of his boundless store bestow on us in our sorest time of need, grace sufficient for the day as we call upon Him in truth.

"Teach me thy way, O Lord, and lead me in a plain path, because of mine enemies" (Ps. xxiv: 11). "When my heart is overwhelmed, lead me to the rock that is higher than I," (Ps. lxi: 2). "Be merciful unto me, O God, be merciful unto me, for my soul trusteth in thee; yea in the shadow of thy wings will I make my refuge, until these calamities be overpast" (Ps. lvii: 1).

W. W. B.

SELECTED.

The Faithful Helper.

I have read somewhere, that in one of our English prisons there was an underground cell which was used as a place of punishment. Away from the rest of the prison, its utter loneliness and the awful darkness of the place, made it greatly dreaded. Among the prisoners was a man of refinement and nervous temperament, much unlike those around him, to whom the horror of this penalty was a fright that haunted him both day and night. At length there was some alleged offence against the prison discipline, for which he was sentenced to four and twenty hours in this dungeon. He was led by the warders to this place; the door was opened, and he had to go down the stairs into its depths. The door was shut. The steps of the warden died in the distance; the outermost door was heard as its slamming echoed in the hollow places. Then all was still—a stillness that oppressed with terror, amid the darkness that could be felt. Nervous, and full of imagination, the man sank down, paralyzed with fear. Strange and hideous shapes came out of the gloom and pointed at him. His brain throbbed as with fever, and mocking voices seemed to call from all sides. He felt that before long the terror must drive him mad. Then suddenly there came the sound of footsteps overhead, and in a quiet tone the chaplain called him by name. Oh, never was any music so sweet!

"God bless you," gasped the poor fellow. "Are you there?"

"Yes," said the chaplain, "and I am not going to stir from here till you come out."

"What, sir?" he cried, fearing he must have mistaken the words.

"I am not going away as long as you are there," repeated the chaplain. "I heard you were here, and I knew what an agony it would be to you, so I came as soon as I could, and here I am going to stay."

The poor man could not thank him enough. "God bless you!" he cried. "Why, I don't mind it a bit now, with you there, like that."

The terror was gone. The very darkness was powerless to hurt while his friend was so near—unseen, but just above.

Every now and then, upon the silence came the cheery voice "Are you all right?"

"God bless you, sir; I am all right now" replied the poor fellow, his voice almost choked with his gratitude and gladness.

And so beside us He ever standeth, our Almighty, most loving Lord, our strength and solace! The darkness loses its terror, the fear is gone, the loneliness of life is over, for that blessed presence is a spell that destroys the power of all things to hurt us. He bendeth and whispereth to the heart, "Lo! I am with you always!" And we, what else can we do but look up and cry exultingly, "I can do all things through Christ which strengtheneth me!"

MARK GUY PEARSE.

FOR "THE FRIEND."

Gather the Fragments.

In looking over some old note-books and other manuscripts I met with some items which seemed to me of sufficient interest to extract for THE FRIEND.

A Friend who visited North Carolina in the fall of 1876, had the satisfaction of visiting that worthy old Friend, Daniel Barker. The conversation turned on the experiences of the war time. Daniel spoke of his attending one of their Quarterly Meetings at a time when much freedom of speech in reference to political affairs was not considered safe. The house was crowded with people, and still more were gathered on the outside of the building. On entering, Daniel felt an uncommon weight of exercise come over him. After a time he arose and stepped to a window, a place from which he could be heard both outside and in. He was led to dwell upon the testimony of our Society on the subject of war.

After the meeting, a Friend told him that a man who was present had said before, that Friends would not now dare to preach their former doctrine. He was so impressed with what had been declared, that he afterwards remarked that he never heard the like, and that he now believed Friends would stand.

A dream which this dear Friend had, seemed instructive. He thought he saw before him a straight path with a gentle ascent. On two paths which converged to it, he saw people walking who had garments of mingled white and dark colors. When they came to the commencement of the straight path, some entered thereon, and their garments became whiter and whiter as they ascended. Others passed by, and their garments did not become cleansed.

The Old Colored Man at Petersburg, Va.—In the winter of 1876, two Friends from the North, in the course of a religious visit, were taken to a miserable old shanty in Petersburg. There was one small room, without a window, but dimly

lighted by numerous cracks in the weather boarding and by an opening in the ceiling, where some open steps led to a loft. The floor was of earth, excepting a few boards loosely laid in one corner. Altogether it was a forlorn habitation for a human being. By the side of an open fireplace they found an old colored man of ninety-four years sitting, sawing a stick of wood with a hand-saw, to keep up his fire. He responded to their greeting by saying that his spiritual strength was what he had to depend on, as his outward was almost gone. His wife died about ten months before, and since then he had lived alone, and did not wish any one to reside with him. In summer he raises a few vegetables on a little plot of ground by his cabin, and with his rod and line obtains many a mess of fish from the Appomattox. His main dependence, however, is in the care of his colored brethren, who supply his necessities. The porter of the hotel, a very respectable elderly colored man, said he would rather talk with that old man than with half a dozen young people, and that he was very heart thankful for any little help given him.

Desolate as seemed the situation of this old man, he appeared comfortable and happy, looking forward with full confidence to the day in which he must pass over Jordan, and enter the promised land. His heart and his mouth were full of praises to the Lord. When told that his visitors had come from so distant a point as Philadelphia, he seemed overcome with thankfulness to the Lord, and his expressions of gratitude were very affecting. Laying his hand over his heart, he spoke of the goodness of the Lord in placing his Holy Spirit there; and he recognized as brethren in Christ all who had the same blessed experience, for there was but one Lord over all.

It was a most tender and refreshing season. His unshaken faith in a happy eternity was very striking. He spoke of it as a *contract* that was not to be broken.

He said he had broken through the ice of repentance some seventy-three years ago, and since then had been scratching and struggling his way through the world. He had been the slave of a man in Petersburg, for whom he worked all feebleness and old age rendered him unprofitable, and then he was allowed to take care of himself as best he could. He had never been educated, but by availing himself of such opportunities as came in his way, had become able to spell out a few verses in the Bible. For many years he was a preacher among his people; and one who had listened to him said that his sermons were remarkable. It was easy to believe this of one who was so evidently under the teaching of Christ himself, and of whom it could be said that, like the Apostle Paul, his preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit.

History of Arthur Wardell, of Beaufort, S. C.—He was a pastor of one of the Baptist churches at Beaufort. He was originally a slave from Savannah, where he married in early life. He was sold to a firm at Columbus, Georgia, and there employed as a porter in a hardware store. His separation from his wife was hard to bear. He longed to communicate with her, but was unwilling that any third party should know of his affectionate feelings. The desire to write to her lived with him, and one day he picked up in the street an envelope torn from a letter, and asked some one to read to him the address on it. He carefully studied, and practised the imitation of it. The first letter he learned was "T," and so he went on improving himself as opportunity offered.

His writing abilities at one time nearly brought him into trouble. A colored man who had been badly used asked him to write a pass to enable him to go on the cars to Alabama. He did so, and the man went, but afterwards, on returning to Columbus to see his wife, he was arrested at the depot, but destroyed the pass before it was taken from him. He was severely flogged to make him tell who wrote it, but persisted in the statement that he himself did so. Pen and paper were brought, and he was required to write his name as a proof of his ability. This he was able to do, and thus Arthur escaped.

A change in the firm at Columbus rendered his services unnecessary, and his master gave him a pass to go to Savannah, where his wife resided, and find a new master there who would purchase him. There he remained until freed by the war, when he determined to enter into the ministry. J. W.

Searches Among Old Papers.—No. 10.

HEAD OF SASSAFRAS, 6th of Eighth Month, 1792. *Respected Friend, Henry Drinker*:—Being at this place, attending with a Committee of our Quarterly Meeting, of which number are our friends, Trustrem Needles and Mary Berry, when the former showed me a letter which he received from John Fariss, respecting the wagon that the European Friend had, that he had given some directions to inquire after, informing that it might be had for twenty-five pounds, and was under thy direction. Trustrem said he did not know what to do about it; that he was requested to give a speedy answer; that he was unprovided with the money, or he would have sent it up. It brought me into a feeling on the occasion, finding that I was interested therein as well as he, which induced me to ask how that wagon was purchased, as I knew nothing about it. A Friend present said it was purchased with the Yearly Meeting stock. On which I thought whether it would be improper to be used on the present occasion to take our friend, Mary Berry, to Carolina while it remains the property of the Yearly Meeting, or whether the Yearly Meeting stock is not used in that way for any but Europeans. I never saw one year's accounts of our Yearly Meeting in my life, but I thought I would propose this matter for thy consideration, and if it is improper I think it will lay with the members of our Quarterly Meeting more generally. I think it is not right to suffer any one Monthly Meeting to be too much straightened in such account, and propose to take some order therein when I receive an answer from thee, which I shall be pleased to receive as quick as possible, in order to return the necessary answer, as I do expect the wagon will be depended on for this journey.

Had it not been that this business I am now upon had interfered at this time, I intended it your Quarter. I want the consideration of some Friend on some of my performances very much. My conflict on account of the poor blacks is as great as ever, and a small addition thereto is by a great man living in Maryland, by will, leaving me four of his favorite negroes (the will being made before the law was passed authorizing freeing by will), one of them coming to me with a letter from the executor, was taken up by a tavern-keeper, tied and kept all night, and next day robbed of his money—of which I have clear proof. The negro had sufficient and clear ass. My babe has the ague. The rest of my family were tolerably well. My eldest daughter, Elizabeth, has left me since thou was down. He is married to Clayton Cowgill, eldest son

of our valued friend, John Cowgill, deceased, which, though agreeable to me, yet I found it a great thing to give up to, the parting with a child. What would I do, then, if I was a negro, and had a daughter carried from me to Carolina? Oh, this!

My kind love to self and family and inquiring friends. Thine in heart,

WARNER MIFFLIN.

Account of Ohio Yearly Meeting.

Select Meeting on Sixth-day morning, Ninth Month 24th, 1897, was a satisfactory one. Isabella Henderson, a minister from Norwich, Ontario; David Heston, from Frankford, Pa.; Benjamin P. Brown, from North Carolina, were present.

The Meeting for Sufferings, in the afternoon, was also a comfortable meeting. No new business was entered on. The committee to print and circulate the tract on "Capital Punishment" was continued to watch our next Assembly. The committee to examine the Treatise, by Thomas C. Battey, were not ready to report.

Seventh-day morning. The meeting convened at ten. The representatives were all present but one, who was prevented by sickness. Epistles were read from New England, Canada, Western Iowa and Kansas. An epistle was also read from Philadelphia Yearly Meeting, and was referred to a committee to reply to as way opened.

The reading of the epistle was accompanied by an evidence of the solemnizing presence of the Head of the Church which was very comforting to many minds who had been very desirous that way might open for an interchange of brotherly epistles calculated to strengthen each others' hands in a faithful support of the precious doctrines and testimonies committed to this people to uphold before the world, and the desire that we might watch every right opening that might present for further service in that direction.

The language was quoted, "When Moses was forty years old, it came into his heart to visit his brethren." The fact was spoken of, that we had, in all these forty years of suspension of correspondence, been connected by frequent visits of the ministers of the Gospel, elders and living concerned members, year after year. This personal intercourse has been the reading of living epistles. As the apostle says, "Ye are our Epistle, read and known of all men," and this brought the living members of the two Yearly Meetings into closer fellowship than that witnessed even by written correspondence. So, as patience is dwelt in, we realize that "One is our Master, and that all ye are brethren."

A minute from Norwich Monthly Meeting, (Ontario) and Norwich Quarterly Meeting for Isabella Henderson was read, liberating her to attend Ohio Yearly Meeting, and other services.

There being five vacancies in the Yearly Meeting's representatives in the Meeting for Sufferings, the representatives were requested to bring forward names for the vacancies. A committee to settle with the Treasurer was appointed. The representatives were directed to propose a friend for Clerk and one for Assistant.

The meetings on First-day were satisfactory. In the morning Cyrus Cooper and David Holloway supplicated, then David Heston was much favored; B. P. Brown, Thomas Fisher and a son of Wm. Hampton, who has come to go to

school. Afternoon, E. Conrad, Benj. W. Wood, Isabella Henderson and Jacob Maule in supplication.

The meetings were favored with a true Gospel ministry.

Second-day. The representatives reported that they had conferred together, and were united in proposing Barclay Smith for Clerk, Nathan R. Smith for assistant, and Aaron Dewees and Charles Blackburn for messengers, which being united with, they were appointed.

A minute from Frankford Monthly Meeting, endorsed by Abington Quarterly Meeting, Pa., for David Heston was read. The Queries, with the answers, were read. A lively concern was manifested on account of the deficiencies which appeared from the reports, and much counsel given by exercised Friends, especially in regard to training up our children in plainness of speech, behavior and apparel, and to faithfulness in maintaining our testimony against a hireling ministry.

Third-day. The epistle of Philadelphia Yearly Meeting, addressed to all bearing the name of Friends, was read. The report on primary schools was read, which showed there were 553 children of school age, 279 of whom attended Friends' schools, 183 public schools, 28 Friends and others, 34 not going to school and 30 not definitely reported.

The report of the Boarding School Committee showed the school to have more than paid expenses, with a good prospect for the coming term. The report of the Committee on Education, as connected with primary schools, was read, and the \$250 asked for the work for the ensuing year granted. A Friend spoke on the importance of the religious training of our youth to the welfare of our Society. A lively concern spread over the meeting, and several Friends gave expression to concerns on the subject. A joint committee was appointed on a reference from Hickory Grove Quarterly Meeting, asking that a paragraph that was added to our Discipline in 1859, forbidding a man to marry his deceased wife's sister, or a woman her deceased husband's brother, be rescinded.

The trustees for the Robert Miller legacy reported that they had received \$5,520, and over \$200 interest. A committee was appointed to propose what should be done with the interest.

Fourth-day. The public meeting was large, and an interesting occasion. The Gospel was preached in the demonstration of the Spirit and with power by several Friends, and solemn prayer was offered that the seed sown might bear good fruit.

Fifth-day. The Minutes of the Meeting for Sufferings were read and their proceedings approved.

The Committee in charge of the Indians in Iowa reported that there had been a change for the better in these Indians.

The Committee to settle with the Treasurer reported his accounts correct, and asked for \$450 for the use of the meeting, and proposed Robert H. Smith for Treasurer. The Committee on the reference from Iowa reported that the prevailing sense of the Committee was that the clause of Discipline should be rescinded, which was adopted, and the Quarterly Meetings directed to have it erased from the books of Discipline.

The Committee on Epistles produced essays to all the Yearly Meetings we have lately corresponded with, and a proposition to send a minute to Philadelphia Yearly Meeting, acknowledging the reception of their epistle and that it had been read to our comfort and satisfaction. A Friend,

on Third-day, spoke of the marriage in Cana of Galilee, and how the vessels were filled with water that was turned into wine better than that which was served at the beginning of the feast. This was the case on Fifth-day, as we had a remarkably solemn meeting, in which some very weighty testimonies were delivered.

FOR "THE FRIEND."

Christian Martyrdom in Russia.

Under the above title a small book has been lately issued in London, edited by Vladimir Tchertkoff, whose address is Broomfield, Dupas Hill, Croydon, England, concerning the persecution now going on by the Russian Government against the Doukhoborts or Spirit-Wrestlers in the Caucasus. The writer himself has been banished from his native country on account of his efforts to give publicity to these barbarous proceedings. A short account of the character and history of these people has appeared in a late number of THE FRIEND, but it has been thought that the following taken from an appeal on their behalf, may give more definite information respecting their present suffering condition. It was issued in Russia in the Twelfth Month, 1896, and signed by Paul Birukoff, John Tregouboff and Vladimir Tchertkoff. It may be stated these late persecutions have followed the introduction in 1887, of an order for universal military service in the Caucasus, to which service, from religious convictions they are entirely opposed. After the promulgation of this order:

"The majority of the Spirit-Wrestlers (about twelve thousand in number) resolved to hold fast to the traditions left them by their fathers. They renounced tobacco, wine, meat and every kind of excess, divided up all their property (thus supplying the needs of those who were then in want), and they collected a new public fund.

"In connection with this return to a strictly Christian life, they also renounced all participation in acts of violence, and therefore refused military service.

"In confirmation of the sincerity of their decision not to use violence even for their own defence, in the Summer of 1895 the Spirit-Wrestlers of the "Great Party", as they were called, burnt all their arms which they, like all the inhabitants of the Caucasus, kept for their protection, and those who were in the army refused to continue service."

"After this a whole series of persecutions were commenced against all the Spirit-Wrestlers belonging to the "Great Party". First of all the troops called out were quartered "in execution" on the Spirit-Wrestlers settlement, i. e., the property and the inhabitants themselves of these settlements were placed at the disposal of the officers, soldiers, and Cossacks quartered in these villages. Their property was plundered, and the inhabitants themselves were insulted and maltreated in every way. The men, numbering about three hundred, who had refused to continue in the army service and about thirty who had refused active service, were thrown into prison or sent to a penal battalion."

"Afterwards more than four hundred families of Spirit-Wrestlers in Ahalkalaky were torn from their prosperous holdings and splendidly cultivated land, and after the forced sale, for a mere trifle, of their property, they were banished from the Ahalkalaky district to four other districts of the Tiflis government, and scattered among the Georgian villages, from

one to five families to each village, and there abandoned to their fate."

"As early as last autumn, epidemics, such as fevers, typhus, diphtheria and dysentery, appeared among the Spirit-Wrestlers (scattered as above stated), with the result that the mortality increased largely, especially among the children. The Spirit-wrestlers had been exiled from a cold mountain climate and settled in the hot Caucasian valleys, where even the natives suffer from fevers; and consequently nearly all the Spirit-Wrestlers are sick, partly because (not having dwellings of their own) they are huddled together in hired quarters; but chiefly because they lack means of subsistence."

"Their only earnings are from daily labor among the population amidst whom they have been thrown, and beyond the bounds of whose villages they are not allowed to go. But these earnings are very small, the more so that the native population suffered this year both from a bad harvest and from inundations. Those who are settled near the railway pick up something by working there, and share the wages they get with the rest. But this is only a drop in the ocean of their common want."

"The material position of the Spirit-Wrestlers is getting worse and worse every day. The exiles have no other food than bread, and sometimes there is a lack of even this. Already among the majority of them certain eye diseases, which are the sure harbingers of scurvy, have appeared."

"In one place of exile situated in the Signak district, 106 deaths occurred among 100 families (about 1,000 people) settled there. In the Gory district, 147 deaths occurred among 190 families. In the Tionet district, 83 deaths occurred among 100 families. In the Dushet district 20 deaths occurred among 72 families. Almost all are suffering from diseases, and disease and mortality are constantly increasing."

"Besides these deaths there have been others (due to actual violence) among the Spirit-Wrestlers in prison and in the penal battalion."

"The Spirit-Wrestlers themselves do not ask for help—neither those who are in exile with their families, famished, and with starving and sick children, nor those who are being slowly but surely tortured to death in the prisons. They die without uttering a single cry for help, knowing why and for what they suffer. But we who see these sufferings, and know about them, cannot remain unmoved."

"Having been in a position sooner than others to know what has here been set forth, we appeal alike to Russians and to non-Russians to help our brethren in their present sore distress, both with money offerings to relieve the sufferings of the aged, sick, and children, and by raising their voices on behalf of the persecuted."

"The most important and grateful means of expressing sympathy with the persecuted, and of softening the hearts of the persecutors, would be personally to visit the victims, in order to see with one's own eyes what is being done with them now, and to make the truth about them generally known."

1814.—12th Month 11th.—"Being First-day, we were at Wilmington, but the sap dried up very much. I thought that by reason of a craving desire after words, the meeting was hurt. After some laborious exercise, I stood up and stated that I believed much precious time is lost in our meetings, when strangers attend, by well-intentioned people, who, instead

of centering down in themselves to attend their particular concerns, wait for the stranger to labor for them. This, instead of being useful, has a hurtful tendency, for it closes up the way, and hinders the exercise of the ministrants, and such are not benefited."—*John Heald.*

Israel in Egypt.

When the enemies of the Bible were apparently making their most aggressive moves to break down the authority of Holy Writ,—denying altogether its credibility and authenticity,—at that moment, in 1799, Napoleon unwittingly joined the ranks of Bible defenders. In raising a fort for his own defense at the mouth of the Nile, he raised out of mother earth the Rosetta stone, the key to the long-lost civilization of Egypt. By this sesame, within thirty years, the old, rusty door of Egyptian civilization swung back and introduced to us people antedating the most extreme claims of the Old Testament by more than three thousand years. Napoleon conquered Egypt, and his discovery routed the skeptical critics of the Old Testament at the beginning of this century. Now, the Old Testament, instead of being the oldest heritage of antiquity, was seen to be a product of an age and people young, as compared with the hoary age of Egypt. Two thousand years before the call of Abraham we find that Egypt had reached a high state of civilization, that her kings, priests and people established and executed codes of laws and religious rituals which would be an honor to, and late advance upon, some of our present so-called civilized nations. On those narrow fringes of green enclosing the Nile River for a distance of over five hundred miles are found the remains of the choicest civilizations of antiquity. Art, literature, and science made luxurious groves on the banks of that sacred stream. Within a half century we have learned the untold importance of this land for the student of the Old Testament.

When Abraham fled from the famine of Canaan he entered the territory of the king of the twelfth dynasty of Egypt—the classic period of Egyptian history. The learning, religion, commerce, politics of Egypt were then in advancing glory—Egypt then, for the first time in history, was beginning to stretch her political wings to take under her protection other nations. In Joseph's day, the Hyksos' dynasties—fifteenth, seventeenth—were in power, probably Semite rulers from Asia. Joseph was readily received, favored, and promoted to the second place in the kingdom. Joseph's influence at court secured the most favorable terms for his father and brethren, and they are settled in the fat of the land, the land of Goshen. For long dynasties Israel prospered under the smile of friendly sovereigns. After the extinction of the Hyksos kings, the eighteenth dynasty raised Egypt to the climax of her glory. Thothmes III., of this dynasty, names on his own records three hundred and fifty-five cities captured in Asia, one hundred and twenty of which were on the east coast of the Mediterranean. In the reigns of his successors we find the elements which overturned the dynasty. In 1887, three hundred and twenty cuneiform tablets, letters, were found at Tel-el-Amarna in Egypt, which explains this dynasty's relations to Asia. They paint the picture of political and domestic relations between Egypt and Asia. Several intermarriages between these lands introduced foreign blood and religion into the

court. So distasteful was this to the old houses of the Nile Valley that an uprising of the old blood overthrew the eighteenth dynasty, and the famous nineteenth dynasty assumed the throne—capturing and holding in bondage the hated Semite sojourners, Israel. For nearly one hundred years they were galled under the yoke of this dynasty. Late discoveries show us the walls of Pithom—the very bricks made, some with and some without straw, by the Israelitish slaves. The very chastiser of Israel, Rameses II., now lies in state in the Museum of Gizeh, Egypt. From the firm lips of this proud monarch we can almost hear these hard words, "I will give you no more straw." Within two months the name of Israel has been found on two different Egyptian monuments, by two different scholars.

With this rough sketch of Egypt's bearings on the Old Testament, let us ask the question: Why was Israel suffered to sojourn in Egypt? Monumental evidence presents us with a superb picture of the complexity of Egypt's civilization at that time. God was about to educate the Hebrews to become a separate nation, that they might be the recipients and conservers of his truth. To do this in a high and worthy manner it was necessary to train them, to discipline them. Their bondage in the territory of the first civilization of that day was the choicest blessing of heaven upon them and us for all time. They served in all manner of work—not simply brick-making, but as artisans, mechanics, jewelers, tradesmen, courtiers—in fact, in every manner of toil found in Egypt. In doing this they had no choice, but were compelled to learn, and to perfect themselves in the various occupations. Thus trained in every toil, they came into contact with every grade of life, and were made ready by experience and knowledge to occupy a position of independence as a separate nation. Thus, briefly, monumental evidence in Egypt projects history at least six thousand years into the past; reveals a stupendous background for the Old Testament events set in that ground, and sets before us the extensive course of training which Moses passed through before it could be said of him that he was instructed in all the wisdom of the Egyptians; it also leads us through the halls of the manual training-school in which all Israel was compelled to train.—*Ira M. Price in The Christian.*

The Teredo.

The teredo is a woodworker. This mollusk is very destructive to the piles and wharves of the Pacific coast, and the salter the water the better does the teredo seem to enjoy its life of toil. The larger teredos when grown are from three to four inches in length and three sixteenths of an inch in thickness. They are said to be larger than those of the Atlantic, and they are surely more destructive than their Eastern relatives.

Before the young teredo is two weeks old it seems to tire of freely swimming about in the briny water, so on being washed near some wooden post or pile it clings to it and, commences its life long business of "boring." The hole is at first very small, but it is enlarged as the mollusk grows in length and diameter.

Many species have been recognized by naturalists. The teredo of San Francisco harbor is a round, white mollusk, resembling a worm in shape, but is not related to the worm family. It cannot live in fresh water. It lines its hole with shell, making a white tube which grad-

ually increases in size. It has two long siphons which it thrusts into the water, and they bring food and air for the mollusk's support, and they also carry away its sawdust and refuse, throwing them as well as its eggs into the water. Doubtless many of the eggs are eaten by small marine animals, while others lodge upon some wooden substance where the orphan mollusk hatches, swims about for a few days, and then perforates any wooden surface that comes in its way.

The two siphons are united a great portion of their length, but are free toward the ends. The sucker-like foot of the teredo is sensitive and serves to guide the animal. The galleries are excavated by the action of the spherical valves. The front of the shell as seen by the microscope is beautifully sculptured in fine markings.

The teredo works along the grain of the pile, burrowing up or down all the distance covered from high to low water mark. Most animals in their labors seem to be providing food or a home or nest for their young. But the teredo seems to spend its energies upon its boring machine, without any object in view but to exercise its powers and weary itself in making a long tunnel where there was never one before. It certainly leaves its "mark in the world," as the piles of San Francisco wharves testify.

The teredo in boring is careful not to break into the tubes of other borers of its species. When it finds it is approaching too near the home of another it turns its course without molesting its neighbor. It makes slower progress in hard oak than in softer woods, and bitter wood does not seem agreeable to the mollusk.

Piles that have been in San Francisco bay but a few years are frequently so honeycombed by teredos that pieces may break off and float ashore. In a case a few years since at Point Tiburon, the teredo borings were so numerous and the supports of the wharves were found so greatly perforated, that a new structure was needed. Only two years before the railroad had completed its slips and wharves at a reported cost of over fifty thousand dollars. Warning was given in this case of the unsafe condition by the sudden fall of two hundred and fifty tons of coal piled upon the wharf, and a large aperture forty by thirty feet was left in the wharf.

Many schemes have been devised for ridding the timbers of these destructive animals. Pitch, sulphur, lime, and poisonous ointments have been used for the purpose, and it is believed they have been of some use. Creosote has sometimes been injected into the wood, with good results, but the process requires great care and attention. It is said to require a pressure of one hundred and thirty pounds on the square inch to insure a sufficient quantity entering the wood to effect the desired result. A few weeks since the writer saw piles being used which were not composed of one piece of wood, but they were made of thick planks well covered inside with tar, and then the planks were fastened so they resembled common piles. This was tried as an experiment, and time only can show the result. In some cases each pile has been covered with nails or with a copper covering, leaving no space for the mollusk to begin its boring business or to take up its residence.

It is believed by some that there is a native Australian tree, belonging to the eucalyptus family, which is proof against the attacks of the teredo. It contains a certain gum which is not agreeable to the boring mollusk. The tree is the jarrah, and it is very sensitive to frost, too much so, it is said to grow in the "glorious

climate" of California. Captain Merry of Los Angeles, asserts that the wharf at Adelaide port was built in 1838, and was in a good state of preservation when he examined it in 1890. He states that a wharf in western Australia was erected at Albany in 1841, and as far as he is able to glean from letters received, it is still in an excellent condition. He also says: "Had the jarrah been known to our people, or been easy of access, its use would have saved the port of San Francisco alone something close upon twenty-five million dollars in the forty years that I have resided in the Pacific States."—*Cornelia E. Bamford in New York Observer.*

A Girl's Brave Act.

"She will bear the marks of her fight during the rest of her life." The doctor who made this observation referred to Anna McDowell, a young girl of nineteen, who by her heroic act has gained an enviable reputation for bravery and presence of mind. The heroine is a resident of Quakake Valley, Pa. A small trout stream runs through the valley, skirting the main road. This stream was a source of delight to the little three-year-old Nettie Hinckle, who constantly played on its banks and fished in its waters.

Nettie was fishing one afternoon when a whir of wings startled her, and looking up she saw a giant baldhead eagle flying savagely toward her. With screams of fright she started to run, but the bird fought her back with his beak and talons.

Anna McDowell, who was passing, heard the screams and hastened to the bank of the stream. Without hesitating, she seized the child and tore her away from the eagle. This apparently served to enrage the bird further, and, defeated in its attempt to carry off the child, it turned its attention to the rescuer. It circled around, tearing at her with his beak and talons in the most ferocious manner.

Nettie had fallen down on the ground, and the young girl stooped over, guarding her, at the same time vainly trying to ward off the bird's attacks. The bird grew more and more furious, and repeatedly dashed at the girl, cutting ugly gashes in her shoulders and head. Without any other means of defence, she used her arms to fight his onslaughts, but strength was fast leaving her, what with loss of blood and her high nervous state of excitement.

In the struggle her hat became loose, and instantly she thought of her hat-pin. It was one of the usual long, thin, steel pins, and drawing it out she defended herself with it against the savage bird, who, regardless of the stabs she gave, flew at her with renewed fury. Her heart failed her and her strength was nearly gone. Why did not somebody come? The bird had circled off, and was coming at her with a wild swoop, his beak half open ready to tear, and his talons extended.

She grasped him around the neck as he struck at her, and holding him with all the strength she had left, she thrust the hat-pin into his head, fortunately killing him. At the same moment her senses left her and she tumbled forward on the ground, falling on the dead bird. Little Nettie ran screaming to her house, a short distance away, and people hurried to the scene. They tenderly lifted the brave girl up and took care of her, as the bird had inflicted some bad wounds. Anna McDowell proposes to have the bird stuffed to keep in her room as a memento of the occasion, but the memory of her brave act will never be forgotten by the people of her neighborhood.—*Round Table.*

Across the Andes.

This is the title of a book published in England in 1896. It contains the notes of May Crommelin, who left home, as she tells us, on an occasion of pleasure. The party landed at Buenos Ayres. The river La Plata is a muddy stream, and bathing in its waters is like washing in cocoa.

The land is destitute of stones, and mud puddles form when there is any water. Having gouged out of town to see the camp, or country, our author says: At our wayside station we were met by Miss B. with a victoria and a pair of horses, and started for a forty minutes' drive along a road three times as broad as an English highway. This apparently lavish prodigality of land has its good reasons nevertheless. The roads, be it remembered, have no stones—not so much as a grit in them—and are therefore more or less dusty in summer and muddy in winter. This one, at any slight rise or fall in its generally dead level, was broken up into respectable gullies and water-courses, some yards wide in places, and possibly termed "ruts," avoiding which by judicious sweeps to right and left, we had still the choice of between three and four sets of wheel-tracks, deeply defined in brown ridges.

It is in the neighborhood of large towns, such as Buenos Ayres, that the heavy bullock-carts, with their great teams of six to eight beasts, cut up the highways into bogs of mire. Given a slight hollow in the stiff clay soil, the winter rains soon form a *pantano*, or mud pool, that grows to a dangerous depth, literally engulfing whatever luckless animals are driven unwarily into it. You may see as many as six skeletons in a hole when summer drought follows, showing where the poor beasts had sunk up to their nostrils in the mud, and died exhausted and choked, for want of men and ropes to drag them out.

Under the shade of an *omba* tree, waited a group of meek horses, tied up to the railing by their bridles, and ready saddled for the use of any *peon* or herder who might need one. This, to my mind, is a truly Argentine feature. No Argentine will walk a yard if he can ride. He may be seen in town coming out of one shop, meaning to cross the street to another one opposite. His horse is waiting, either hobbled or its bridle tied to the stirrups. But does he lead it across? Not he. He swings himself into his saddle, with its sheepskin beneath and its silver initials or other ornament, if only a studding of nails, at the raised back, and rides the few feet of distance necessary. Whenever I remember even wayside *ranchos*—that is, small native farms or cottages—it is with the picture of a drooping-necked horse under a tree, saddled, waiting.

The loss of life among cattle from this want of rain is terrible in the Argentine. It speaks for itself when the sickness of hunger and thirst is classed among other cattle-plagues as an "epidemic." Thousands of poor beasts die off yearly, leaving their carcasses rotting on the pampas, and it is painful to think of their sufferings beforehand.

The Basques are a large and important colony in the Argentine Republic, preserving many of their home customs and all their independence and shrewdness of character. They have made the milk trade exclusively their own. None but a Basque is a milkman. No natives, or those of other nationalities, seem to covet, or perhaps dare to interfere with, this privilege.

He has his own peculiar ideas on the subject of making butter, has the Basque. Filling the milkcans before he leaves his dairy, he covers them with the accustomed sheepskin, then mounting a-top of all, he rides off at a smart pace, churning the milk by his horse's action. At the first customer's house on the road he calls, peeps into his cans, and collects what butter-pellets can be skimmed off. Should these not be enough, he promises the disappointed housekeeper to return presently with more from his rouds; and, clinking merrily, he gallops along to churn and vend some more of his butter.

Above all I was interested in hearing maté talked of—the wonderful wholesome beverage discovered by the Jesuit missionaries, called after them Jesuits' tea, and which certainly is the national drink of South America. China, or Indian tea, is said to be supplanting it near seaports, or elsewhere, from servants in foreign families learning to follow foreign customs. More is the pity, for maté is declared, even by English doctors here, to be absolutely harmless to the nerves, and one ordered it to a friend of mine for some months during a severe illness. Others have assured me that in camp they, although English, preferred it on long expeditions to tea or coffee, as more sustaining.

Lastly, as all the poor people know, it is excessively cheap, and they indulge in it, we may say, at all hours during the day. Its consumption far exceeds that of coffee, 18,000 tons of yerba having been imported in 1891, as against 1,900 of coffee.

To enjoy maté properly, the family or friends gather in a group. Boiling water is brought, probably kept hot on a *brasero*, and poured in when the maté cup has been half filled with the herb. The principal person present then begins to sip it through the silver tube, called a bombilla, often handsomely chased, and which is bulbous and pierced with strainer-holes at the end immersed in the fibrous mixture. There is no chance of a "good long drink." One only gets about as much at a time as of Turkish coffee. The gourd is again filled up with hot water, and with its bombilla is then passed on to the second person. Probably a fresh pinch of yerba is added for the third and fifth comers. And when the loving cup has gone all around the circle the first maté drinker begins fresh again, and so *da capo*, until everyone has had, perhaps, half-a-dozen turns.

(To be continued.)

A Witness.

Several years ago, one dark winter's day, as we were travelling on a certain railroad, a stalwart Irishman entered the car and asked if a section had been reserved for S—. Several men followed him, bringing in their arms a fine looking young man, who, though only thirty years of age, was stricken down with paralysis and was utterly helpless.

Tenderly they laid him upon the couch, and left him in charge of the man who had first entered. Of course we could not help observing this man, who was so strong and full of life; the contrast with his companion was most noticeable.

We soon found that his care was unceasing and most tender and gentle; he seemed to anticipate every wish, and was constantly watching to make the invalid more comfortable.

I have seldom seen a face which impressed me as did the face of that Irishman; it shone with inward light, and one felt that a kind heart

was there. Soon we heard earnest talking; tones were low and gentle, but the words revealed the secret of the man's life.

S— had apparently said that it was hard to have such a blow come on his life, and after a little talk which we did not hear, his companion said that Joseph had no thought, while he was so cruelly sold into Egypt, that God meant him to save so many lives and to receive so much honor for himself; and Moses and David little thought, in the dark hours of their lives, of what was before them, and that the whom our Father meant to specially bless were those who most severely felt his hand laid upon them. He said, "Your Father's hand is laid upon you, S—, to bring you to your Savior who died for you and for me." Most earnestly they talked, the Irishman using such beautiful language that one wondered to hear him.

He said, "I cannot help talking of my Master for my heart is full of Him. You know, if you had lost a pocketbook full of United States bonds, you would talk about that; or if you had fine horses and furniture, you would talk about them, or whatever your heart was full of you would talk about. Jesus died for me, and now tell me He lives on high He loves me and has saved me and I must talk about Him." S— urged him to lie down and make himself comfortable for the night, but he declined to leave him, and all through the weary night he cared for his friend with the greatest tenderness.

In the morning we were delayed in reaching our destination, and fearing the long fast would cause S— to grow faint, I beckoned his attendant and offered some nice biscuits which I had in my bag. We chatted a little, and he told me of S—'s sudden illness, and that he was taking him home to his wife and child. I said, "You have Christ's peace in your heart and in your face." "Ah, young lady," said he, "Christ is everything to me; He has loved me with an everlasting love and makes me abide in Him. For four years now I have known what it was to abide in Him and to live in Him, though for thirty years before I had been a professor; but there is a great difference between being a professor and being a possessor. Now I must speak for Him, and I am not afraid to strike hard at the old man Adam, if I may only overcome him and help others to find Jesus."

I cannot tell you what a lesson this was to me, who for so many years had had a name to live, and yet was dead, and I hope that all my life I shall have reason to thank God for the ride in the cars and that humble Christian man.—Selected.

Working to the Line.

Many years ago, when I was a mere lad, I attended the raising of a great barn on a farm near my home. In those days such a raising was an event of great importance to the entire community, and all the "men folks" of the neighborhood for miles around were invited to help about putting up the heavy timbers.

When a frame had been partly raised, the men who were trying to bring a beam upon one end of which was a tenon, into its place, in a moment when another timber, it was found that the tenon would not enter, and all work was brought to a standstill until the carpenter had finished his work on the stick. It appeared he had not worked the wood down to the proper thickness, as shown by the pencil mark put there when the timber was laid out ready for the saw to chisel. It was considered no small matter that

the carpenter had not done his work thoroughly in this respect, for upon his accuracy depended his success as a workman.

When he started out to learn the business of a carpenter and was buying his tools, one of the articles needed was a chalk line. With this he would make the long marks along the side of the log he was about to hew for a timber to be used in the building he intended to put up. With this also he would line the beams, sills, and posts, using the square to guide him in fixing the length and width of the various mortises and tenons he was about to make. Once the timbers were accurately laid out, the rest of the work was simply working out the plan. With saw, auger and chisel he must cut right up to the line, and the care with which he did this determined his skill in the use of tools.

Standing by and watching a carpenter as he follows a line with his saw, or as he hollows out a mortise with mallet and chisel, it seems as if the work were not very difficult. But suppose we try it ourselves. Some way the saw runs to one side of the line, so that the end is not square after it had been cut off; or the chisel does not stand perfectly upright when we strike it, and the sides of the mortise are not really perpendicular. And after a short space of time we become convinced that, after all, following the line is not quite so easy a matter as we had imagined it to be, and we begin to ask questions about the work. Long experience is necessary to enable one to use tools skilfully. And no matter how expert the workman may be, he must be constantly on the alert or he will make a mistake.

Working to the line! This is what we must all do if we would be truly successful. No one wishes to employ a carpenter who is not careful in making his calculations and accurate in following them to the end. It is not enough to be able to make a correct estimate; the value of a contract depends upon the fidelity with which it is carried out. Of what use is it that we make engagements with our friends if we do not meet them promptly? The same way with a physician, a lawyer, a teacher, or a clerk. The world wants in every profession men who will work to the line.

The ability to do rests upon three things: The character of the man, as shown by his desire to do honest work; the training which alone will enable him to do himself justice; and finally, a genius for careful and painstaking work. Some become careless after they have secured what they believe to be a good footing in their chosen calling, and forget that it is necessary always to keep their work up to the standard. When they find that they are losing their hold upon success they begin to look about for the cause, and find that they have not been working to the line. The merchant must know that his bookkeeper is always accurate. There can be no letting down. The board which has been sawed wide of the mark will speak for itself and carry greater weight than anything we can say in explanation.

Trustworthy men are so because they work right up to the line. The demand is great for such men in every avenue in life. So that every young person now entering upon the scene of the world's activities must see to it that he has, first of all, right ideals—ideals drawn from the book of the master Architect; that he is equipped in every possible way to bring those ideals into practical use, and that he has the patience, ambition, and determination to work day after day until success has been reached.

I put patience first, because if the young need to cultivate any one of the qualities referred to more than the others, it is the power to keep steadily at his business, without flinching, to the end.

Work to the line, young friends!

E. L. VINCENT.

FOR "THE FRIEND."

Reflections on a Visit Ninth Month 18th, 1897, to the Grave of Susanna Fayle.

"Bury me with my Fathers in the cave that is in the field of Ephron the Hittite: In the cave that is in the field of Machpelah" . . . "There they buried Abraham and Sarah, his wife; there they buried Isaac and Rebekah, his wife, and there I buried Leah," was the plaintive and pathetic strain of the Patriarch Jacob, as he had gathered up his feet into his bed and yielded up his life.

In the roll of the ages since the purchase of Machpelah's field, the servants of the Lord have learned to dwell less upon the mortal part, and to dwell more upon the part immortal; trusting that when their earthly tabernacle shall be dissolved, they shall have "a Building of God, a house not made with hands, eternal in the Heavens;" and yet it is a pardonable weakness of our human hearts, if weakness it be, to have respect to the burial place of departed relatives and friends, and it is an allowable instinct to desire to be buried in our native land.

Human hopes and human desires are, however, in abeyance to the ways of One whose ways are higher than ours, and many devoted servants of the Lord have surrendered their lives in distant lands, and other climes, far from their earthly homes.

The pure spirit of John Woolman was released before he could return to his native land. Daniel Wheeler closed his valuable life among his friends in New York. The grave of Thomas Chalkley is in the soil of Tortola's Island, and William Foster's mortal body found its last resting place in an isolated settlement in far off Tennessee.

On Pocono Mountain, in the State of Pennsylvania, in a little cemetery of the Reformed Lutherans, locally known as Jones cemetery, three and a half miles from Mount Pocono Station, about one and a half miles from Swiftwater, is a neatly rounded grave with a piece of mountain slate for a footstone, and a granite headstone sixteen inches high, fourteen inches by six on the top, inscribed in lightly chiseled, but surface polished letters:

SUSANNA FAYLE,
of Bellevue Limerick, Ireland,
entered into rest at Mount Pocono, Pa.,
Seventh Month 11th, 1896, aged 68 years.

In this silent grave rest the remains of the earthly tabernacle of a stranger upon our shores, who twice came to us with messages of Gospel love, to whom was not accorded a second return to her native land, but who, no doubt, entered upon the greater glory of the Apostles vision, the eternal house not made with hands.

Physical powers do not limit the field of service which rise before the view of the spiritually minded, and they may enter upon labors for which nature cannot sustain them.

Under right authority, members of the Church may assume the burden of the service, but it is a duty they shrink from assuming, and it is a duty for which the laborers seldom ask or desire.

Suffice it to say that after a few months faithful service, Susanna Fayle was overtaken with a sickness from which she did not recover.

Nursing hands and loving hearts at the home of Samuel Emlen and family ministered to her needs, until, by medical advice she was taken to Mount Pocono in the hope that greater strength might be more quickly gained in that healthy climate, but in a little more than a week her spirit passed away to Him who gave it.

Susanna Fayle was a laborer the Church could earnestly pray the Lord of the harvest that He would send such laborers into the harvest. Free from the blighting effects of socialism towards which so many are inclining, her Saviour was He by whom the worlds were made, who once took flesh, became a propitiation for her and for all mankind and still lived as her intercessor, redeemer and friend, to confess her before the angels as she confessed Him before men.

The religious Society of Friends have no more need at the present time than it had in the days of George Fox, for any of the products of theological schools, biblical conferences or professional teachings, but it may ever welcome messengers and visitors like Susanna Fayle, who are instructed in the deep things of God and careful to dispense them only as required, and as unfolded to their view.

It was a great regret to Philadelphia Friends, that through failure of communications, the arrangements for interment near the city were not known till other arrangements had been made at Mount Pocono, but the grave is in a suitable ground not likely to suffer from future encroachments.

Loving friends transiently sojourning in the vicinity, who remember with tender feelings the touching incident of her sickness and death in a foreign land, may occasionally visit the grave for an attentive care; and to all those whose privilege it was in private or in public life to have known Susanna Fayle, her memory will be precious. T. E.

GAIN OF OVERCOMING OBSTACLES.—Obstacles and hindrances are among our best helps to success in life. Every boy knows that his kite will rise only as he runs against the wind, not with it. A man who does not have a hard time in his earlier years rarely has an easy time in his later ones. Inherited wealth is a burden that does not develop strength for its use or enjoyment. If a man who starts with enough to live upon does a good work in the world, it is in spite of his possessions, not because of them. This thought ought to startle those who seem to be in favoring circumstances, and to encourage those who lack them.—S. S. Times.

THE FRIEND.

TENTH MONTH 23, 1897.

Our friend, Huldah H. Bonwill again requests clothing and bedding for her Indians in the West, particularly for women and old men. She also wishes twenty dollars for shoes for some of the old people. Those desiring to contribute may send their bundles to William Dougherty, on Market Street, above Eighth, Philad'a. Please send promptly.

We have received a letter from L. L. Hobbs, Clerk of North Carolina Yearly Meeting, criticizing the account of the Yearly Meeting as published in THE FRIEND, so far as respects the position of James R. Jones on the doctrine of the Inward Light. He says that Abram Fisher

informed the meeting that he had had a talk with J. R. Jones on that subject, and believed he was sound.

Since then a letter has come from A. Fisher, who says that J. R. Jones told him that he had modified his views, and did not now deny Friends' doctrine of the Light of Christ, which he had publicly denied after a recent Yearly Meeting, but he had never publicly acknowledged his error.

In this number we insert an account of the sufferings of a body of people in Russia, on account of their testimony against war, from which our readers may form an idea, though probably a faint one, of the trials which must be undergone in European countries to maintain that testimony which, we believe, is indissolubly connected with the religion of Christ. From such accounts we can also the better appreciate the blessings of that exemption from military service which prevails to so large an extent in this country, and which, in measure, has been obtained by the faithfulness of our predecessors. To maintain and promote this, appears to be one of the duties of the present day, when a disposition is manifested in many quarters to foster the growth of a military spirit, particularly by the sanction given to it by religious organizations in the formation of "Boys' Brigades." In this connection we may remark that it is with much satisfaction we have observed that many prominent and influential persons favor the revival of a movement to form a treaty of arbitration with England, which failed by a small number of votes to receive the sanction of the Senate at its last session.

SUMMARY OF EVENTS.

UNITED STATES.—The Japanese delegates to the Behring Sea Seal Conference arrived in Washington, D. C., on the 17th instant.

Dr. David S. Jordan, while on his way to Washington, said: "One great obstacle to the success of negotiations in the past is the fact that we have never come into any conference with clean hands. American hands have destroyed one-third of our own herd, which once had a cash value of \$25,000,000, and more than half the devastation of other herds has been due to American enterprise."

The exports of breadstuffs from the United States during Ninth Month last amounted to \$34,629,946, an increase, as compared with Ninth Month, 1896, of over 100 per cent., and an increase of about 300 per cent. over Ninth Month, 1895.

A comparative statement of receipts at the thirty largest post-offices in the country for Ninth Month shows an increase over Ninth Month, 1896, of 7 1-10 per cent.

United States Consul Smyth, at Cartagena, in a report to the State Department, says that, as a result of the new United States tariff, on vegetable-ivory buttons, a most notable increase has followed in the shipment of ivory nuts from that port to the United States.

According to a dispatch from New York City of the 12th instant, arrangements have been practically completed for a large expedition, which will soon leave for Bolivia, for the purpose of exploring that country and opening it to American settlers who are anxious to go to South America.

It was formally announced at the United States Supreme Court last week that Associate Justice Stephen J. Field, of California, had notified the President of his intention to retire on Twelfth Month 1st, 1897.

Charles A. Dana, editor of the New York *Sun*, died at his home in Glen Cove, Long Island, on the 17th inst., aged seventy-eight years.

It is reported from Milwaukee that Andrew Carnegie has perfected the largest iron-producing combination in the world by securing the lease of the Tilden Mine. He will operate the big producer in connection with the Norrie and the group of mines which he owns in the Mesaba Range.

Within two minutes and twenty-eight seconds the old iron span of the Pennsylvania Railroad Bridge over the Schuylkill River in Fairmount Park was removed from its place, and a new and heavier steel

truss was put in. Within twelve minutes from the time the last train passed over the old, the first train crossed on the new structure.

Hampton Institute, of Hampton, Va., has admitted 220 negroes and forty Indians as new students, a much larger number than last year. The total number of students this year will be about 650.

The orange crop of California for the coming season, according to conservative estimates based on the present condition, will amount to from 7,000 to 8,000 carloads, as against 5,000 carloads last year. As 300 boxes are required to fill a car, this means an increase of from 600,000 to 900,000 boxes of this fruit. Other authorities consider 4,500,000 boxes as not too high an estimate for the amount of this season's output.

On the night of the 15th instant the dome of Robinson's Opera House, Cleveland, O., fell in. Three persons were killed and fifty or sixty injured.

Norfolk correspondence of the Baltimore *Sun* says: "Parties who have just passed through the Dismal Swamp say that everywhere can be seen dead animals which have either been burned or perished on account of lack of water. Large quantities of valuable timber, cord-wood, farm fencing and peat land have been destroyed. Immense trees are burned to their roots. There is no water in the swamp, and bears, panthers, deer and other wild animals flock to Lake Drummond to slake their thirst. The lake is lower than was ever known before."

Deaths in this city last week numbered 392, which is 47 more than the previous week, and 29 more than the corresponding week of 1896. Of the whole number, 205 were males and 187 females: 45 died of consumption; 36 of heart disease; 31 of diphtheria; 27 of pneumonia; 19 of marasmus; 17 of Bright's disease; 15 of old age; 14 of apoplexy; 12 of nephritis; 11 of bronchitis; 11 of cancer; 10 of inflammation of the stomach and bowels; 9 of inflammation of the brain; 9 of membranous croup, and 8 from casualties.

Markets, &c.—U. S. 2's, 98½ a 100; 4's, reg., 112½ a 113; coupon, 113½ a 114; new 4's, reg., 126 a 126½; coupon, 127 a 127½; 5's, reg., 114 a 114½; coupon, 115½ a 115¾; currency 6's, 102½ a 105½.

COTTON was quiet but steady on a basis of 6 9-16c. per pound for middling uplands.

FEED.—Spot bran ruled steady at \$12.75 a \$13.25 per ton for winter in bulk and \$12.50 a \$13.00 per ton for spring in sacks.

FLOUR.—Winter super, \$3.00 a \$3.25; do extras, \$3.25 a \$3.75; Pennsylvania roller, clear, \$4.25 a \$4.40; do, do., straight, \$4.45 a \$4.60; Western winter, clear, \$4.30 a \$4.40; do., do., straight, \$4.50 a \$4.65; do., do., patent, \$4.75 a \$5.00; spring, clear, \$4.20 a \$4.50; do., straight, \$4.75 a \$4.95; do., patent, \$5.00 a \$5.20; do., favorite brands, higher. City mills, extra, \$3.25 a \$3.50; do., clear, \$4.40 a \$4.60; do., straight, \$4.70 a \$4.85; do., patent, \$5.15 a \$5.50. **RYE FLOUR.**—Choice Pennsylvania, \$3.30 per bbl. **BUCKWHEAT FLOUR.**—\$1.75 a \$2.00 per 100 pounds, as to quality, for new.

GRAIN.—No. 2 red wheat, 95 a 95½c.

No. 2 mixed corn, 31½ a 31¾c.

No. 2 white oats, 27 a 27½c.

FOREIGN.—The London *Times* announces that a letter is being signed by a majority of the leading men of the city, expressing their objections to any movement by the Government in the direction of bimetalism. The London *Globe*, which has close relations with the Cabinet Ministers, reiterates that the Government may be depended upon to maintain the gold standard inviolate.

Although no official information regarding the action taken by the British Cabinet on the 16th instant, has been received by the United States Monetary Commissioners, they are convinced that the Cabinet has dealt a deathblow to their mission. The commissioners believe that failure means that no further effort in behalf of bimetalism will be made for many years to come.

Word has been received from Somaliland of the annihilation, at the end of Sixth Month, of an Abyssinian army of 3,000 men, under General Ras Mackonnen, of which number only 68 men escaped. They were attacked by Somalis in large numbers. General Ras Mackonnen was killed.

Accident insurance has now been made compulsory in Switzerland in the case of all persons not having independent means of existence.

A petroleum spring at Romany, a suburb of Baku, Russia, caught fire on the night of the 17th instant. The flames spread quickly and are still burning. Four springs and twenty-three bore holes have been destroyed. The losses are said to be enormous.

A despatch from Vladivostok, dated the 15th inst.,

says that "The foundation stone of what is intended to be the great commercial port of Russia in this part of the world was laid to-day with considerable ceremony."

On the 15th instant the King of Korea proclaimed himself Emperor.

It is stated that the Spanish Minister of the Colonies will offer the chief political and administrative posts in Cuba to Cubans.

It is stated that the negotiations between the Government and the chiefs of the Cuban Autonomist party have not produced the expected results.

The province of Parana, in Brazil, which is about the size of Austria-Hungary, has only 300,000 inhabitants, one-third of whom are foreigners.

A despatch to the London *Times* from Buenos Aires says that there have been good rains in the south and a slight rainfall in the north, so that the harvest is now secure. It is estimated that 1,000,000 tons of wheat will be exported.

The town of Windsor, the seat of Hantz County, Nova Scotia, thirty-five miles from Halifax, was wrecked out by fire on the 17th instant. Few buildings in the town were left standing, and 3,000 people are homeless. The losses are roughly estimated at \$3,000,000.

NOTICES.

WESTTOWN BOARDING SCHOOL.—The General Committee meet on the 22nd inst. at 11 A. M. The Committee on Instruction meet the same day at 9 A. M.
WM. EVANS, Clerk.

A WOMAN Friend, desirous of employment, would accept situation as invalid nurse, or to do writing, sewing, or light household duties. Address
"FRIEND," 1218 Girard Ave., Phila.

WANTED, a home for a nice-looking, strong colored boy, about fourteen, in country or city, at small salary or for clothing. Apply to I. L. PENNOCK,
805 Franklin St., Phila.

DESIRING EMPLOYMENT, I would tender my services for moderate compensation to some party needing assistance in office work, collections, &c., which I have long been accustomed to. Reference given if desired. Address, RICHARD S. GRIFFITH, 2026 Mervine St., Phila.

WANTED, by a young man Friend a clerical position, one of trust preferred. Having had in charge for a half year, the accounts, also pay-roll of a large manufacturing concern. Satisfactory references given. Address, Box 12, Masonville, N. C.

WANTED.—The Committee who have charge of the Boarding School for Indian Children, at Tunesboro, New York, desire to engage a woman Friend as teacher in the Primary Department of the School.

Apply to CAROLINE C. SCATTERGOOD,
West Chester, 1 Pa.
SARAH E. SMITH, 1110 Pine St., Phila.

BIBLE ASSOCIATION OF FRIENDS IN AMERICA.—The Annual Meeting of the Corporation will be held in the Lecture Room of Friends' Select School, 140 N. Sixteenth Street, on Fourth-day, Eleventh Month 3rd, 1897, at eight o'clock, P. M. Friends generally are invited to attend. ELTON B. GIFFORD, Sec.

FRIENDS' TEACHERS' ASSOCIATION.—The next meeting will be held at Friends' Select School, 140 N. Sixteenth Street, Tenth Month 30th, 1897, at 2 o'clock. The subject for the meeting will be "The Bible in Friends' Schools."

The subject of the Meeting is one that interests parents, committees and teachers alike, to all of whom a cordial invitation is extended.

EDITH SMEDLEY,
Secretary.

WESTTOWN BOARDING SCHOOL.—Application for the admission of pupils to the school, and letters in regard to instruction and discipline should be addressed to WILLIAM F. WICKERSHAM, Principal.

Payments on account of board and tuition and communications in regard to business should be forwarded to EDWARD G. SMEDLEY, Superintendent.
Address, Westtown P. O., Chester Co., Pa.

WESTTOWN BOARDING SCHOOL.—For convenience of persons coming to Westtown School, the stage will meet trains leaving Philadelphia 7.17 and 8.46 A. M., and 2.53 and 4.32 P. M. Other trains are met on request. Stage fare on regular trips, fifteen cents; on special trips, twenty-five cents each way. To the school by telegraph, wire West Chester Phone 35.
EDWARD G. SMEDLEY, Superintendent.

THE FRIEND.

A Religious and Literary Journal.

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MOORESTOWN, BURLINGTON CO., N. J.

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Searches Among Old Papers.—No. 11.

On perusing the Minutes preserved by Friends in this city respecting those Meetings of Ministers and Elders, which were in early times appointed and settled, and continued down to the present day, the first record we meet with was made at a meeting of ministering Friends, held at the house of Samuel Carpenter, on the fourth day of the First Month, 1692, when the following Minute was made:

"This meeting orders the meeting of public Friends in this town to be weekly, at Samuel Carpenter's, at the ninth hour on the Fifth-day.

First of First Month, 1701.—"It was agreed by the Quarterly Meeting that, for the further service of Truth, a meeting be appointed and established, to be held in Philadelphia, at the ninth hour in the morning every Second-day, consisting of all faithful public Friends that can have opportunity to attend the same, and that it be held at the public meeting-house of Friends in Philadelphia."

Seventh of Fourth Month, 1701.—Inquiry is made "whether the meetings appointed last Meeting of Ministering Friends, each Seventh-day and Second-day weekly, in Philadelphia, be observed, and of the service of them."

"The Yearly Meeting in 1701 being under a weighty concern that Friends called into the work of the ministry might be preserved in the life and power of God, so as to move with the power and cease with the power; and inasmuch as some painful instances had appeared, both amongst men and women, in their using uneemly noises, tones and gestures, drawing their words out to a great length, and drowning the matter, and also in the use of many needless repetitions in doctrine, prayer, &c., for prevention whereof; and that the respective meetings may be supplied with able ministers, especially Philadelphia, it was agreed that there be a meeting of ministering Friends, men and women, to be held in Philadelphia weekly, on the Seventh-day, about noon, and quarterly in the respective counties, at such time and place as Friends immediately concerned may conclude on."

In pursuance of the foregoing advice, the following Friends met at the meeting-house in Phil-

adelphia on the twenty-seventh day of the Seventh Month, 1701, for the purpose of opening and continuing the meeting recommended as above to be held weekly in Philadelphia, viz:

William Penn,
Samuel Jennings,
Thomas Story,
Griffith Owen,
John Salkeld,
Nicholas Waln,
John Blanstone,
John Kinsey,
Walter Faucit,

John Bevan,
Martha Chalkley,
Elizabeth Jackson,
Hester Cooper,
Richard Gove,
George Gray,
Ralph Jackson,
Hugh Durborow,
Abraham Marshall.

When the service of such a meeting came under solid consideration, and a care was enjoined in the several matters noted in the Minute of the Yearly Meeting, and also on the following heads, viz:

To examine (as it was at first) whether all the ministers do walk as becomes the Gospel.

That as there are many ministering Friends in and near Philadelphia, and divers meetings situate at such a moderate distance from the city as to be conveniently visited from thence in a morning, it was advised that Friends should so correspond and know each other's minds as to avoid too many being at some meetings, while others are left destitute.

That any appearing in the ministry not qualified, he or she be admonished by appointment from this meeting, and a like care to be extended where any ministers persist in any of those faults or blemishes pointed out by the aforementioned Minute of the Yearly Meeting.

The several meetings to which the attention of ministering Friends were requested and called over from week to week were as follows: Philadelphia, Germantown, Frankford, Merion, Radnor, Haverford, Abington, Byberry, Newtown and North Wales.

At a Quarterly Meeting of Ministers held in Philadelphia, the sixth of the Twelfth Month, 1702, the great service of that and other like meetings came under consideration, and it was then agreed there shall be from thenceforth a Monthly Meeting of ministering Friends at Philadelphia, the first to begin the first Seventh-day of the next month, and also one at Haverford the first Second-day of the week in every month, and one at Abington on the first Sixth-day of the week in each month, excepting those months only wherein the Quarterly Meeting falls, of course.

From about the year 1706, the weekly appointments to attend meetings are generally confined to the city, and for some time before none others, except Fair Hill, Frankford or Germantown, were called over or reported to.

It having been the practice of the meeting to report only respecting the Meetings of Worship held on the First-day of the week, it was, on the ninth of the Twelfth Month, 1716, concluded, after considering the usefulness thereof, to extend a like care, and make report of the state of meetings held on the Third and Fifth-days of the week.

In 1718 it mentioned and continued weekly an evening meeting at the bank, and one also is reported to about the same time held in Chestnut Street, at Solomon Cresson's.

On the twenty-sixth of Sixth Month, 1721, it is said the elders reported to the states of the meeting of the preceding week, which is the first notice taken on the minutes of the elders' service or attendance of such meetings, though they are soon after frequently named, on that and other appointments, and in the latter end of this year meetings from that time are styled Meetings of Ministers and Elders, and it is remarked on the Minutes that Friends found it expedient and necessary to add a competent number of judicious and faithful elders, men and women, to sit as assistants with ministers in their Select Meetings, who might better advise, caution and admonish ministers than they each other.

In the Twelfth Month, 1721, the Monthly Meeting directed that evening meetings be held at the Great House, and at no other place.

The following advices of the Yearly Meeting in London, in 1731, were communicated and closely recommended to the religious observance and notice of Friends in this city and elsewhere:

"*Dear and Well-beloved Friends:* The Spirit of God being the foundation of all true knowledge and experience, both in ministers and hearers, we earnestly exhort that all would diligently wait upon and mind it. Ministers in their public services especially ought always to attend closely to their several and particular gifts, and minister the Word faithfully, as it is manifested and revealed to them, observing a decent and modest behavior in the exercise of their ministry, and avoiding to entangle themselves with the affairs of this life, that they may better answer the holy warfare in which they are engaged. And let the hearers be watchful over their own spirits, and not forwardly judge or censure the testimony which may be delivered, for if they be not very careful and diligent in attending upon the Lord in meeting, they are liable to mistake in the judgment they may pass on the ministry. Now, this being, we apprehend, a matter of great moment for the preservation of love and concord in the churches, and knowing the danger and ill consequences which attend a hasty and censorious judging of the ministry, we thought it very necessary to caution the members of Monthly and Quarterly Meetings not to let their own spirits sway them, but let the Spirit of God rule and reign in the hearts of Friends, for that will preserve all in sweetness and tenderness one towards another. The due observance of this, we judge, will be a great help to ministers in the discharge of their duty and service to which they are called. We also earnestly request that the elders would be ready to help and inform the weak; that both ministers and hearers, pursuing one and the same end, namely, the glory of God and the good and welfare one of another, the Church may be edified, increase and flourish, to the consolation of the faithful. On the other hand, we advise that ministers have it very much at heart to maintain a perfect harmony

and good understanding with the Monthly Meetings to which they belong, and that they show themselves ready to hear and receive advice, as well as to teach and instruct.

And, dear Friends, we further tenderly advise all Monthly Meetings to take great care to whom they give certificates when they travel, to prevent the uneasiness which sometimes falls on the churches from a weak and unskilful ministry. And let the elders, where they see occasion, advise ministers to be very prudent in their conduct, not as busy-bodies nor meddlers with family and personal affairs in which they are not concerned or required to be assisting, and that they be very tender of one another's reputation and that of Friends among whom they travel, neither giving ear to, nor spreading reports apt to raise, in the minds of others, a lessening or desertion of any of the brotherhood; as soon as their service in the ministry is over, that they return to their habitations, and then take a reasonable and prudent care of their own business, household or family, &c.

It appears that various changes have been made of the days for holding a weekly Meeting of Ministers and Elders in this city, and likewise in the hour for gathering. At times it was held on the Seventh-day of the week and on Fifth-days, and also on the Second-day of the week, to which day, after many alterations, it was, on the Ninth of the Eighth Month, 1742, agreed to keep and to meet at the eleventh hour in the morning, which, from aught we find, has been the stated day and hour for meeting ever since.

In tracing the Minutes, no record has been found showing what led the members of this meeting into their present mode of appointing, on each Second-day, a number of Ministers and Elders to attend the several meetings of the ensuing week, which practice hath been uniformly continued for about sixty years. If the expediency and propriety of such appointments have formerly and at different times been religiously weighed and considered, as it is believed to have been the case, it is to be regretted that no minutes remain of Friends' deliberations thereon, or of their reasons for continuing the present practice.

OWEN JONES

JAMES PEMBERTON,

HENRY DRINKER.

PHILADELPHIA, Second Month 13th, 1786.

FOR "THE FRIEND."

Serpentine Plants.

It is well known to botanists that certain plants are confined to particular soils—they grow in them, but are not much found elsewhere. Perhaps the most peculiar soil in Chester and Delaware Counties is that which prevails on the serpentine ridges which are found in those counties. Serpentine is a rock composed of siliceous, magnesia and water, and small quantities of a few other substances. In the early spring the Mountain Pink (*Phlox subulata*) abounds on the serpentine formation. Dr. Darlington, in his *Flora Cestrica*, says of it, "This handsome little species is exclusively confined to the most sterile parts of the Barren Ridge, large tracts of which are covered and highly ornamented by its flame-colored flowers." Mingled with it are the white flowers of the *Cerastium villosum*, of which Darlington says, "It abounds on all our banks of serpentine rock, where its large white flowers are quite conspicuous in the month of May, but it is very rarely to be met with elsewhere." So true is this last remark, that I distinctly remember my feeling of surprise in meet-

ing with it, a few years since, along the banks of the Susquehanna. It is a hardy plant, the lower leaves living through the winter.

The upright *Arenaria* (*Arenaria stricta*) also abounds on the Serpentine Rock, near West Chester, but Darlington says he has never found it elsewhere.

Another plant frequent on the Serpentine Ridges is the *Arabis lyrata*, so called because the radical leaves are lyrate. Darlington speaks of it as frequent on the Barren Ridge, but it is not so exclusively confined to that locality as some others.

The *Asclepias reticulata* is a greenish-white species of its genus. It has the same peculiar shape of flowers as the other species, but the leaves are slender and almost thread-like. Of it Darlington says, "It is almost exclusively confined to the serpentine rocks, where it grows plentifully."

Another plant attributed to serpentine rocks is the Centaury (*Sabbatia angularis*). This is acutely four-angled. The flowers are showy, and are often numerous, so that the plant is a handsome one. I have found it growing in other localities than the Serpentine Ridges, so that it is not so much restricted in its habitat as some others. Darlington says it is much more abundant in some seasons than others. He might have truthfully made this remark of many other plants, for it is a well-known, but, thus far, an inexplicable fact, that some flowers are abundant at one season that are scarcely to be found in other years, in the same localities. They are, as a botanical friend expressed it, the gypsies of the vegetable kingdom—here to-day, gone to-morrow.

Darlington gives as a locality for a small species of Skull Cap (*Scutellaria parvula*) the Serpentine Ridge, near West Chester. The root has tuberous internodes, so that it resembles a necklace. I remember well the pleasure which the first discovery of the plant gave me some years ago.

But of all the plants found in the Serpentine Ridges, the most peculiar in its habits of growth is the *Talinum teretifolium*. It grows nowhere, except on the most naked banks of the Serpentine. The root is misshapen, as might be expected, since it is forced to find room for itself amidst the stones among which it grows. The leaves are round and fleshy, and are somewhat thickly planted along the stem. The flowers are bright purple, and are borne on peduncles that rise above the stem. The petals expand but for a single day, then close and shrivel. In searching for this plant, the botanist must select portions of the Serpentine where nothing else grows.

J. W.

SPEAKING THE TRUTH NOT ALWAYS RIGHT.—Speaking the truth may be a very good thing, or it may be a very bad thing. Its merit depends on the spirit which prompts it, or which is shown in its utterance. Speaking the truth in love is always well; but speaking the truth in unkindness, or with a purpose of giving pain, or even in thoughtlessness when it may do harm to others, is never well. The question which we should ponder before we speak is, "Why should I say this?" "Because it is true" is not a sufficient answer to this question. Unless we can honestly say, "Because love prompts the utterance," or "Because I think God would have me say this as a means of good," we had better keep silence. It is many a time mean and cruel to speak the truth unnecessarily.—*Ex.*

A Brief Biography of Jonathan Dymond

Taken from the preface to the late American edition of his *Essays*.

In attempting to compile a biographical sketch of Jonathan Dymond, to accompany the present edition of his "Essays on the Principles of Morality, and on the Private and Political Rights and Obligations of Mankind," it has been a matter of some surprise that the material for such a memorial has proved to be very meager. The explanation is probably to be found in the retiring character of this gentleman, the close application to business which he found needful in maintaining his little family, and the brief period of life allotted him. While, therefore, his may be termed an uneventful life, and one devoid of striking incidents, it was marked by rare fidelity to duty, the diligent occupation of talents of no common order, combined with a clearness of perception, and maturity of judgment seldom met with in early years.

The thoughtful cast of his mind readily turned toward questions involving some of the highest interests of humanity, and the promotion of the Redeemer's kingdom, while in the eminently wise and just conclusions which are reached in his writings, we cannot doubt his intellectual powers were quickened and sanctified by Divine grace, and his course of reasoning guided by that "Spirit of truth" which our Lord promised his willing disciples should "guide them into all truth;" should take of the things of Christ and show them unto them.

It has been long felt that an abridged edition of the valuable treatise above referred to would prove of especial service to schools in the United States, and be better adapted to the average American reader. With this end in view, there have been omitted chapters which treat of the national Constitution of Great Britain, the system of Ecclesiastical Tythes, and some views relating specifically to English law or usage.

It has also been thought best to omit chapters on Slavery, as well as some other subjects, and a few chapters have been simply abridged. It may be here proper to state that when any alteration has been made from the original text, it consists in omissions only. This course has resulted in the production of a much smaller volume which, while carefully preserving the line of argument on which the author rests his conclusions, it is believed does full justice to his exhaustive and forcible method of dealing with the subject in hand.

Jonathan Dymond was born in the year 1766 at Exeter, England, where he generally resided until the close of his life. His parents, John and Olive Dymond, were highly esteemed members, and recognized ministers in the Religious Society of Friends. They sought early to imbue the hearts of their children with a deep love for their Heavenly Father, and a reverence for the truths of the Gospel of Jesus Christ, their Saviour.

The bent of their son Jonathan's mind was soon displayed in a disposition for quiet reflection, so that, from his contemplative habits, and his sagacious observations which he frequently dropped, his brothers playfully termed him "the philosopher." They, as well as he, possessed strong literary tastes, with good conversational powers, while a fondness for discussing subjects of general interest, and often those of graver import, served to train their minds to broader views on the leading topics of the day.

than were generally accepted. In these discussions Jonathan took an earnest part, exhibiting in his boyhood a marked talent for debate.

In person he was slight, and in stature tall, being somewhat above six feet in height. His countenance, which was habitually pale, was brightened by a highly intellectual and winning expression. In manner he was unassuming, his habits were simple and inexpensive. The business in which he engaged on reaching manhood, was that of a "linen draper," and throughout the period of financial depression which prevailed in England during the latter part of his life, his dealings were marked by strict integrity. In the settlement of disputed claims, he was from time to time appealed to by fellow-citizens, and his mature judgment, as well as nice sense of justice, especially fitted him for the service of an arbitrator, in which he was not unfrequently employed. It was at the conclusion of a wearisome and harassing case of this kind, which had long and closely occupied him, that the disease which eventually proved fatal first made its appearance.

In 1822 he married a member of his own religious persuasion, residing in Plymouth. The tender union thus consummated was, however, but of brief duration. A daughter and son completed their little family group. The latter was a child of remarkable precocity, but was removed by death when about seven years old. Anna Dymond survived her husband nearly twenty-one years. From a brief memorial written in 1850, the following testimony to her character and worth, will prove of interest. Referring to the period following the death of her beloved companion, it is stated "her consistent Christian deportment entitled her to be ranked among those 'honorable women' whom the apostle styled 'widows indeed.' A series of domestic afflictions marked her progress; but, mournful as she often was, her humble, silent acquiescence with the dispensations of Divine Providence, and her efforts not to allow her sorrows to interrupt the active duties of her everyday life, were deeply instructive. Her removal at a period when her ripened judgment and experience rendered her influence and example very valuable, not only in the social circle, but in the church, is felt to be a great loss. She filled the stations both of 'elder and overseer' in the meeting to which she belonged, and she discharged the duties of these important offices with uprightness and integrity.

"Her health for many years was delicate. Her last illness, which confined her to the house about four months was of such a character as to leave little ground to hope for her recovery, and she soon became aware that it would probably terminate fatally. The resignation, and even cheerfulness which she manifested, and, above all, the Divine support with which she was sustained, were deeply instructive to those whose privilege it was to be her attendants.

"The progress of the disease was very gradual; but becoming considerably weaker, and suffering much from oppression, she said to those about her, 'I hope you will be enabled to pray for me, that I may be speedily released.' Later she petitioned, 'Oh, gracious Lord! be pleased to take me home,' and soon after, on a beloved relative calling to see her, she said, 'I trust all will be well! The language "Be of good cheer, I have overcome the world" has occurred to my mind, and I can take comfort from it.' On a hope being expressed that she was sensible of feeling the Holy One near, she

said that at times such was her blessed experience.

"Her mental faculties continued clear, and the deep quietness of her spirit was undisturbed, until at the hour of midnight, the 20th of First month, 1849, her redeemed and purified spirit passed away."

The first work by Jonathan Dymond which appeared in print was entitled "An Inquiry into the Accordancy of War with the Principles of Christianity," and this was ready for the press, before any of his nearest relatives, with the exception of his wife and brother William, were aware that he had been preparing it, the former aiding him in correcting the proof-sheets. The origin of this treatise was briefly as follows: The author was a member of a small literary society, consisting of himself, his brothers, and a few other young persons, whose contributions were styled the "Isca Budget." (Isca being the ancient Roman name of Exeter.) Its meetings were held once a month, when the essays of its members were read and discussed. Among others, some papers on the subject of War were contributed by Jonathan Dymond, and these, when the Association had ceased to exist, were deemed worthy of more permanent preservation. After revision and some modification, they were given to the public in 1823, under the above title.

During the printing and publishing of this work, the active mind of our author had been strongly turned toward the preparation of another, of still broader scope, and designed to meet what he conceived to be a pressing need of his fellow-men of every race and condition. Henceforth he became deeply absorbed in the effort to present to the world an authoritative standard of moral rectitude, based upon the teachings of Christianity as they had been proclaimed by its Divine Founder. By an appeal to such a standard, he was persuaded the character of human actions should be tested, rather than by the shifting rules and maxims which had resulted, too often, from the lower aims, false reasoning, and selfish instincts of men who essayed to be teachers of morality and virtue.

(To be concluded.)

George Fox's Epistle to Friends, 1659.

"Friends, which have known and tasted of the power of the mighty God of heaven and earth, and of his light and life, be faithful in the power, light and life and truth, to the spreading of the truth abroad, with which ye may answer the truth in the inward parts in every one, and dwell in that which binds and chains, and gives to see over the world; that life, wisdom and power may reign among you. Be faithful, and spread the truth abroad, and walk in the wisdom of God; answering that of God in every one; and write, speak and send books abroad into the countries, and islands, and nations, or mainland, as ye are moved; that the sound of the trumpet of the Lord's host may be heard in the nations and islands, so the God of love, life, and power, and wisdom, be with you. And ye that are turned to the light, and gathered into it, meet together, and keep your meetings that ye may feel and see the life of God among you, and know that in one another, for that keeps down and lays low all that which is out of the kingdom. They who are turned to the light Christ Jesus, to the Immanuel; they know the interpretation thereof, God with us; who redeems out of transgression, and out of death, darkness, and sin."

Copied by

P. A. E.

FOR "THE FRIEND."

The Christian's Walk With God.

Is then this light God's favor to the few? Is it not rather God's gift to all? and thence called grace—that grace of God by which we are saved, which comes to us through Jesus Christ, of which grace He was the fullness, and which grace hath appeared to all men, for the life in the Word is the light in men. It comes to the sinful, unbelieving and disobedient, reproving and condemning their unbelief and disobedience. It comes to the obedient and righteous as a leader, a guide and a comforter, and as received and obeyed, Christ becomes their righteousness. Of this light or grace, Christ Jesus, that great Teacher of men, said, "While ye have the light believe in the light, that ye may be the children of light" (John xii, 36). Christ promised to send, and does send, his light, grace or spirit, and moreover He said, "He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth Him that sent me" (John xiii, 20). "But," says one, "does not this refer to the servants of Christ whom He sends to preach the word?" This is true also; for Christ commissions and sends them, in the power of his spirit, and it is not merely the men, as men, are received, but their message as coming from the fountain of all life and light, Christ Jesus, the Lord; so said the Apostle Paul, "When ye received the word of God, which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe" (I. Thess. ii, 13). And Paul says again, "I was made a minister according to the gift of the grace of God given unto me, by the effectual working of his power" (Eph. iii, 7). And as Christ said, "If any man serve me let him follow me; and where I am there shall also my servant be" (John xii, 26.) All these plainly imply the accompanying power and presence of the Lord with his servants.

But should anyone come amongst us who is not rightly commissioned of Christ, and therefore not a minister of the spirit, but merely of the letter, the sheep will neither hear nor follow him, for they know not the voice of a stranger, and as he that hath an ear to hear, can discern the teachings of the spirit in himself, so also can he when others speak, for it is true, whether Christ speaks directly to the soul by his spirit, or mediately through others by his spirit, then in either case it is, as Christ said, "My sheep hear my voice"; and the Apostle John exhorts all to "Try the spirits whether they are of God," nor are we to "believe every spirit" (I. Jno. iv, 1), and the Apostle Paul enumerates this "discerning of spirits" as one of the gifts of Christ to his church, "that the Lord God might dwell among them" (see I. Cor. xii, 10; Ps. lxxviii, 18).

Should one come amongst us deuying this light of Christ, it is evident he neither knows the light nor can he truly know Christ who sends the light, in which light only Christ is seen and known. For God sends "the Light, that all men through the light might believe" (John i, 7). He (the light) testifies of Jesus as the Son and sent of God, and "he that believeth on the Son of God, hath the witness in himself" (I. Jno. v, 10). This light of Christ, which is God's spirit, is then the true witness of God in the heart of every man. Whoever then denies the light, neither knows Christ nor his light, and walketh in darkness, and is in

the condemnation, for "this is the condemnation, that light is come into the world, and men loved darkness, rather than light, because their deeds were evil" (John iii, 19). Such a one stumbles at the very gate of righteousness, into which the righteous do enter and are justified; for Christ commands "Believe in the light." The same lawgiver said, "Ye believe in God, believe also in me." Now, belief in God, and in Christ, and in the Light, is faith, by which men receive justification, for he that receives the light receives Christ Jesus and "he of God is made unto us, wisdom and righteousness and sanctification and redemption" (I. Cor. i, 30). Men claiming to be teachers sent from God, who yet know not the light, are blind leaders of the blind, for surely none but blind men would choose to walk in darkness, when God pours down his light so bountifully and so free. They who are redeemed from the world and the spirit of the world, are spoken of as being made "partakers of the inheritance of the saints in light" (Col. i, 12). These receive, believe in, and walk in the light, and the saints' inheritance is in the light, but whoever denies Christ as "the true light that lighteth every man that cometh into the world," takes away the landmark of the saints' inheritance, and like the Pharisees of old, robs men of the key to the treasure house of heaven. These break Christ's command, "Believe in the light," and teach men so.

"The Lord sent a word into Jacob and it hath lighted upon Israel" (Is. ix, 8). This word, said the Psalmist, "is a lamp unto my feet, and a light unto my path" (Ps. cxix, 105). Christ is then not only the light and guide to each believer in Him, but He is "the glory of his people Israel," among whom He dwells. None become sons of God, but such as believe in and receive the light, for "as many as received Him, to them gave He power to become the sons of God, even to them that believe in his name" (John i, 12).

If then any believe not, neither receive, nor walk in the light, they do not receive power, nor do they become sons of God, nor are they children of the light, but must be such to whom God by his prophet spoke thus, "Behold all ye that kindle a fire, that compass yourselves about with sparks, walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of mine hand; ye shall lie down in sorrow" (Is. i, 11).

But to those who receive and walk in the light of the Lord, which leadeth to the Lamb, their path, that of the righteous, grows brighter and brighter as the day, neither shall the light of that sun which has arisen on their souls ever go down, but shall for ever be their everlasting glory. For is it not said of the New Jerusalem, which cometh down from heaven, having the glory of God, that "the city hath no need of the sun, neither of the moon to shine in it; for the glory of God did lighten it, and the Lamb is the light thereof. And the nations of them which are saved shall walk in the light of it" . . . they only shall enter "which are written in the Lamb's book of life"? (Rev. xxi, 23-27). And such as have received the light, and walk in it, have their sins forgiven and washed away in "the blood of Jesus Christ, God's Son," they are sons of God, born of God's spirit, and their names are written in the book of life; and as they continue in Christ's word are disciples indeed, and if faithful to death shall receive a crown of glory that fadeth not away. These abiding in Christ, keeping themselves in

the love of God, coming into and walking in the light, which is their teacher and their guide, may rest assured of Christ's promise, "I will not blot out his name out of the book of life, but I will confess his name before my Father and before his angels" (Rev. iii, 5). Let then my prayer ever be:

"Oh! for a closer walk with God,
A calm and heavenly frame,
A light that shines upon the road,
That leads unto the Lamb."

W. W. B.

Across the Andes.

(Continued from page 110.)

When a dust storm is first sighted at the end, say, of some street in the town here, it appears like an approaching black wall topped with lurid red, and folk rush into shelter and close their doors and windows. One of our party was almost caught in one whilst shopping this summer, and had only time—so quickly it came on—to rush down a street, obscured to midnight darkness, and enter the Ladies' Club before the big outer portals were closed. If shut out, she might have beaten in vain at the various heavy street doors without being heard, or possibly opened to. Also about the same time some friends of my hostess, who were living on an *estancia*, suffered severely from a dust storm. Possibly there was no time to close their *sala* windows, or they might have been absent for the day and the servants careless. At any rate, dust was blown in so great quantities into the pretty sitting-room that it needed men with spades, working all next morning, to excavate the buried apartment, like unto one in Pompeii. In her disgust and grief, the mistress of the *estancia* declared she would return to Europe immediately and no longer endure such climatic freaks.

Again, the manager of one of the chief railways told me that his line was covered this summer by a dust storm in one place to the height of a metre, and that, as rain followed, the dust caked into mud, requiring a number of navvies and hard work to dig it away. And this reminds me that locust flights often stop trains by falling on the lines, which their slippery little bodies soon make greasy. A plague of grasshoppers was similarly witnessed by one of my acquaintances who had crossed from the other side, viz: Chili. After leaving Mendoza some distance, the train pulled up, and it was found that grasshoppers had fallen on the ground and rails in so great a quantity it was impossible to proceed. A number of passengers were obliged to help some men from a neighboring station to brush the insects off for a mile or so before the train could go on.

"See!" interrupted one of my companions, as we now reached a particularly wide, solitary looking stretch of road about a mile and a half from town; "we were telling you of our winter mud. This is where a lady we know had her carriage stuck fast last year, returning from a ball at Belgrano, and she was obliged to walk into Buenos Ayres at two o'clock at night in her ball-gown and satin slippers." It is no unusual thing for guests to arrive an hour or so late for dinner in winter, thanks to having got mired in a *pantano* on the way.

Upon reaching home it was a great relief to wash the dust off our faces, but for days afterwards one kept discovering overlooked deposits in the most hidden folds of one's clothes, in spite of strenuous brushing given them by that

treasure in this easy-going land—a conscientious Scotch maid.

Violent dust storms are much less frequent now, people say, than they used to be so seven-and-twenty years ago. The minister told me that during his first stay here as a young secretary of legation, he often saw houses thickly plastered with mud, when rain followed the dust storms, that they needed scraping and repainting.

On this present mild occasion the subsequent rain waited kindly a few days. Then, as if the climate wished to impress upon me that it does nothing here by halves, down came a shower one morning. A water-tank up in the sky seemed to have burst, and in next to no time there were pools and lakelets lying on the roofs around and in the *patio*. It had the refreshing effect of cooling the air, so the mosquitoes of summer left us in peace. Later they seemed to be so maddened by their solitary lives to a ferocity which, one sorely felt, called for a government order to muzzle them.

There came an evening when, after early dinner, I regretfully said good-bye to my kind hostess and friend of olden days in Ulster, who is so deservedly popular here that she is seldom not to have a single enemy. Mr. Pakenham "sped his parting guest" by escorting me at nine o'clock to what is called the Pacific train, which leaves three nights of the week on a thirty-six hours' run, especially conveying travellers bound on crossing the Andes. In this, by the care of a friendly director, I was given a four-berthed sleeping compartment to myself.

With many good-byes and *hasta la vista* (in French *au revoir*) we steamed away into the darkness of the plain. First one Italian attendant, and then another, who also spoke German, came to inquire solicitously after my wants. They had orders, it appeared, to look after me especially well, which they fully carried out.

Soon I was asleep, as comfortable as could be, bound for Mendoza town, six hundred and fifty-four miles inland, at the foot of the Andes. All night our train was speeding over the most grassy plain—the Gran Pampa, and in our drowsy ears clicked the old friendly waltz tune, ricketty-rick, ricketty-rack, of many a night journey in Europe.

I awoke, surprised at finding myself sleeping in a Pullman car instead of on shipboard. It was sunrise, and the horizon was ringed with a brilliant band of red melting upwards to gold. All around was a vast circle, which was nothing but grass—grass—tussocks of grass. How different from the blue sea-ring, hairy flecked with foam, to which my eyes had grown lately accustomed.

So this was the Great Pampa, a gigantic meadow of some hundreds of miles—mile of nothingness, as it had been described to me. After all, if monotonous, there is a grandeur and solemnity, in seeing the sun rise from the west out of the grassy plain, and sink down into it again on the west. No high hills, no trees to obscure one's view of the great luminary. Nevertheless, to sleep once more.

At eight o'clock came a lonely shanty station and cups of coffee. Men passengers got off the cars and hurried to drink and wash at the primitive draw-well. (They did so at other stations all that day.)

Till noon nothing, as regards scenery, to be seen; there, one low bunker of sand, as if meant for golfing. Mere nothingness. But now and again one perceived wild-looking

cattle in the distance. Horses there were in plenty. I counted one herd of about two hundred mares and colts—a small one; there must have been thousands on the pampa.

After a fair lunch on board the train I returned along the corridor to my compartment and grew drowsy. Rousing in the late afternoon, behold there were bushes dotting the plain like thorns, sometimes thus scattered in an English meadow, two or three to the mile. And hurrah! here come clumps of willows and tufts of pampa-grass—quite a feature. One *chacara*, or small farm, with a big haystack, next appeared—a lodge in the wilderness.

Passing some fine woods, our train once more bore us into the wide pampa. There was a blue hill far away; it seemed just like sighting land from a ship at sea. How far can one see around here, I wondered, if lost on the plain? Not so far as from the height of a ship's deck. As the sun sank there was a lovely view ahead of dark violet hills against an orange and crimson western glow. Below, the pampa, dark-specked with grazing cattle, spread golden in the level beams.

Quickly the dusk falls, and in starless darkness we sped on towards the Andes through the night. A fair dinner at San Luis for two dollars (or two shillings at present rate) breaks my solitude. Then sleep follows, and dust—dust—for hours sifting through the windows so thickly that in a few more hours one would need to be dug out. It lay inch-deep, and gray everywhere, save under my head on the pillow.

"Senora, it is five o'clock. Here is Mendoza." The attendant was knocking at my door.

There was only time to get fully equipped, wash one's face, and shake off the dust before we stopped. Then an English voice was heard asking for me in the darkness, and there followed a hearty English handshake and welcome.

Before leaving Buenos Ayres an invitation had arrived for me to spend a few days at Mendoza, and rest before the fatigue of crossing the mountains.

My new host and his wife were friends of the Pakenhams, and he held an official situation on the railway here. So do most of the very few Englishmen who inhabit this pretty town, nestling under the shadow of the giant Andes. A delightful place in my opinion, and that of some other passing travellers; but primitive, also distinctly solitary for those with roving British blood in their veins, whom fate imprisons here for some years.

How deliciously fresh the air was, as after some invigorating hot coffee in the station, we walked across a plaza of young green trees! The stars were dying out; pale, deep violet hills encircled the sleeping town, and a lovely, faint orange glow gave token of the dawn. My host's house lay quite near, and right glad I was, entering the little *patia*, to find an open window-door awaiting me and a real bed.

After two hours' sleep I appeared through the window, or door—for in these native houses there is no other light—to find my pretty hostess and an English breakfast awaiting me in the small veranda of the courtyard.

Breakfast over, we three sallied forth on a ramble "down town." The old Mendoza was destroyed by the terrible earthquake of 1861, and this one, a little removed, is new. Here are wide streets, so wide that in another earthquake shock one could rush out with safety;—broad *plazas*, *avenidas*, fountains.

Trees line most of the streets; green vistas

greet the eyes everywhere, and a noise of running water fills one's ears in the Alameda, for down most of the principal streets flows a rapid mountain stream, diverted hither from a great irrigating canal of the neighborhood, made by the Inca Guaymallen of old. So wide and deep are these lesser water-channels, called *acequias*, that many a child has been drowned in them; therefore most are loosely boarded over. At one corner we came full on a crowd surrounding a cart and a struggling horse. His hind legs and part of his body had crashed through some of these rotten planks. He was hauled out in triumph, yet I wonder and doubt if the hole he left there is mended yet.

This water is used for washing, and even for drinking purposes in the town, and strict penalties are enforced if it is willfully fouled. Little bridges over it at intervals connect the side-path with the roadway, and green garden-seats lining these form both a parapet and convenient gossip-lounges for householders in the cool of the evening.

These three things are my chief impressions of Mendoza—foliage, running water and seats on the *acequia* bridges.

The principal incident in Mendoza's history is its great earthquake. In March, 1861, "the geologist Bravard wrote that Mendoza would certainly be destroyed by an earthquake in less than forty years. Ten days later he perished with 12,000 of the inhabitants." It happened on a Sunday, or feast-day, I believe, for most of the population were in church, when the earth literally yawned and engulfed them, as it did Korah, Dathan and Abiram.

An English doctor, riding into the country that morning to visit a patient, found his house vanished on his return, and the town a mass of shapeless mud ruins veiled in dust. His wife and children were all at mass when the catastrophe happened. Only the nurse and baby, who had been straying in the garden, survived. This latter I met, now a grown man, and speaking only Spanish, though English by name and origin. Forty of his relations, he told me, perished on that fatal day.

But its chief horror lay in that a number of the victims were entombed alive, and the *gauchos*, flocking from the country around in hope of plunder, joined in the work of digging them out, but are accused of despatching many for the sake of their ornaments.

"There was one nun I knew," said an Irish friend of mine, "was saved by a pair of scissors. 'How so?' do you say? Well, the Mother Superior sent her out into the garden with a pair of scissors to cut roses, and there she felt the earth shaking under her and heard it cracking. When she came to her senses there was no convent nor chapel nor one of the whole sisterhood left, barring herself. So, you see, the scissors saved her."

We did not quite see; but let that pass.

"I can tell you of a stranger case than that," broke in another friend. "There was a little girl who was dug out of the earthquake ruins alive, beside her dead mother. She was sent over to Chili to some relations, and there, only a little later, was in the great church in Santiago that took fire, when some 2,000 women were in it on a feast-day, and all but a few were burnt alive, owing to the throng getting jammed in the doorway. This child, being small, was lifted up to a narrow window and pulled through the grating. So she escaped. You will hardly believe it, but on her wedding tour—for she was grown to womanhood now—she and her

husband were shipwrecked somewhere on the west coast, and were either cast on a desert island, or drifted in an open boat for days till found. I forget which."

(To be concluded.)

A WAY OF ESCAPE.

MARGARET E. SANGSTER.

From the turmoil, the trial, the conflict of life,
From the hour of darkness, the hour of tears,
From the struggle, the sorrow, the anguish, the strife,
Which we meet and we dread in our fast-fleeting years,

Thank God! there is ever a way of escape.

We may fly from the din, we may step from the mart,
Our course for the day may in quietness shape,
Our looks may grow bright in the peace of the heart.

There is always the comfort of leaving the load
At the foot of the cross that stands hard by the way;
There is always the gladness of walking the road
With One whose dear words are our strength and our stay.

There is work to be done, there are lessons to learn,
There are nobler things waiting than heaping up pelf,
And ever, as flowers to sunlight that turn,
We may turn unto Jesus, forgetful of self.

Though life be a battle, though sometimes defeat
And sometimes sore wounds be our portion, and grief,
Yet this is our comfort—we shall not retreat
At the end of the fight, if we follow our Chief.

In the stress and the pain, in the languor and woe,
By the pattern Hesel us our course we will shape;
Whatever the peril, the issue, we know,
Is safe in his hands, and the way of escape,

Which He marked from the first, will be ours at the end.

So victors we tread, though the marching be steep—
We are led by our Captain, our Master, our Friend;
Though the battle be stubborn the rest will be deep.
—Exchange.

THE INDIAN AND HIS FRIENDS. — "It is not very long since the terrible massacres of 1862, in Minnesota, and the traditions have kept up considerable prejudice against the Indians. The *Press*, however, finds many reasons for the conclusion that the Indian is rapidly advancing. The physical decadence often spoken about, by some with joy and by others with regret, has ceased. The Indians in the Indian Territory and in the Northwest are increasing in number, and the number engaged in agriculture steadily increases. Liquor is losing its hold upon them. Total abstinence is practised by multitudes of them; the wigwam disappears and the rude pioneer house takes its place; schools are becoming popular and civilized methods of living follow."—*St. Paul Pioneer Press*.

NEEDFUL SHADOWS.—A queen, sitting for her portrait, commanded that it should be painted without shades. "Without shadows!" exclaimed the astonished artist, "I am afraid your majesty is not acquainted with the laws of light. There can be no good portrait without shading." No more can there be developed Christian character without sorrow, and to the pure in heart the vision brightens through all the clouds, so that with fondest aspirations smitten, dearest plans blighted, alone and comfortless, the soul is still able to say, like Sigourney, the poetess, when bereft of her only son, "God's time and will are beautiful, and through blinding tears I would fain give Him praise."—*Hugh S. Johnston*.

FOR "THE FRIEND."

Gather the Fragments.

At Haddonfield Quarterly Meeting, held in the Ninth Month of 1878, a ministering Friend from another Quarterly Meeting, rose with the text, "All thy children shall be taught of the Lord, and great shall be the peace of thy children." The doctrine of the immediate teaching of man by Divine illumination was foretold by prophets of old as one of the peculiar glories of the Gospel dispensation. Joel declared, "It shall come to pass afterward, that I will pour out my spirit upon all flesh." "Behold, the days come in which they shall no more teach every man his neighbor and every man his brother, saying, Know the Lord, for they shall all know me from the least to the greatest, saith the Lord. For I will put my law in their hearts and write it in their inward parts."

It was taught by our Saviour himself when personally on earth, who assured his disciples that it was expedient for them that He should go away; and that the Father would send one to them in his name, the Comforter, even the Spirit of truth, which shall teach them all things, and bring to their remembrance whatsoever He had said unto them.

The beloved Apostle John, who seems to have been especially near to his Divine Master, declares the same doctrine in most explicit language: "The anointing which ye have received of Him abideth in you, and ye need not that any man teach you; but as the same anointing teacheth you of all things, and is truth and no lie."

Our Saviour promised his disciples not to leave them comfortless, but to come unto them and make his abode with them. It is this indwelling spirit of Christ to which we must look for help in every step in the path of salvation. It first convinces us of sin, and awakens in the heart a sense of Divine displeasure for wrongdoing. As we embrace the heavenly visitation, and yield our hearts to its influence, it enables us to forsake our sins, and to repent of them; and leads us to see our need of forgiveness for our evil doings; and brings us to trust in the atoning sacrifice of that Divine Saviour, who suffered for the sins of all mankind. This true faith in the Redeemer is not an act of the mind which can be exercised when we will, but it is wrought in us by the operation of the Holy Spirit, as we submit thereto; agreeably to the Scripture declaration, "No man can come unto me, except the Father which hath sent me draw him."

Belief in Christ, not only in his outward appearing and sufferings, but also as the "true light that lighteth every man that cometh into the world," dwelling in the hearts of believers; and shining as a condemning witness into the hearts of the disobedient and rebellious; was prominent in the teachings of the church in its earlier and purer days. But, in the corruption which overspread the Christian world, it was much lost sight of, and men came to place their dependence in large measure on outward forms and ceremonies, which could not make the comers thereunto perfect.

In the wisdom and mercy of God, after this night of apostasy came a renewed visitation of heavenly love and light to the church; and persons were raised up to labor against the evils which had crept into the fold. Our own Society, in an especial manner, had been called to bear testimony to the light of Christ in the heart, as God's gift for man's salvation. This might almost be considered as the reason for

our being called into existence as a separate people; and it was, more largely than any other doctrine, held up to view in the writings and testimonies of our early members.

There are encouraging signs of a fuller appreciation of this fundamental doctrine amongst other branches of the Christian church, and of greater prominence being given to it; but the mission of our own Society is not accomplished; and it is important, both to us, and to the Christian world, that we should faithfully bear aloft the standard which has been given us to uphold "because of the truth."

When the members of our Society came to meet for Divine worship, being convinced that of themselves they could do nothing—could not offer acceptable praise to the Almighty without his assistance—they sat together in silence with their minds turned inward to the spirit of Christ, waiting to feel his power warming their hearts and preparing an offering that would be accepted by the Most High.

Their practice as to the exercise of Gospel ministry naturally flowed from the same doctrine of the Light of Christ. For as Christ is the leader and teacher of his people, those only who are empowered and commissioned by Him can teach to profit.

This fundamental doctrine may indeed be considered as the corner-stone of the edifice on which rest those things in which our Society differs from most other professors of Christianity. Thus it is, that experiencing the saving efficacy of the work of the Spirit—the true baptism of Christ—we have been enabled to see that John's baptism with water, which was to decrease and pass away, is no longer essential to be observed. And being favored to partake of true spiritual communion with the Saviour, we have no need of the outward symbols of bread and wine, which are but a shadow of the true substance—even of eating and drinking with the Son of God in Spirit. J. W.

How Benjamin Bangs First Went to Friends' Meeting, and What He Learned There.

Benjamin Bangs was a young shoemaker who dwelt in the city of London about the year 1671. He seems to have been a kindly disposed, rather easy-going youth, fond of popularity, yet sensible in his heart of certain "secret touches of that which was good," which kept him out of gross excesses, and at times raised in him a desire to attend religious meetings. Benjamin's grandfather had been a clergyman, but it does not appear whether Benjamin himself, at the time of which we write (when he was about nineteen years old), was connected with the established church or not. His mother however who then resided at Norwich, had about this time joined Friends—a people for whom she had long entertained a good opinion, and with whose principles she was in accord. Being satisfied that she had now come "to the ground and foundation of true religion," she was concerned that her children should share in the same knowledge of the truth. To this end she wrote to Benjamin, acquainting him with her meeting now with Friends, and encouraging him to attend the assemblies of the same people in London, where there were then many opportunities to meet with them.

Now Benjamin was very far from being inclined to Friends at that time. He knew something of them in a superficial way, and something that one of them had said to him once had at the time begotten a tenderness in his

heart toward them. Nevertheless, their plain appearance and sobriety of demeanor were removed from his own manner of life, and when he came to that part in his mother's letter that advised him to go to the Quakers' meeting "the evil nature," says he, "got up in me and put me into such a passion that I could read further, but put the letter into my pocket."

This happened on a Sixth-day of the week. On the First-day following he relates, "After had dined, I went to take a walk under the arches in Covent-garden, and after a little time a solid concern came over my mind, and it arose in my thoughts, What is the matter that thou canst not read thy mother's letter? What, that, I went and sat down on a large stone that was prepared for a building, and read the letter with pleasure; and it arose in my mind to go to a meeting. The enemy of all righteousness suggested to me, Thou knowest not where the meeting is; but it very intelligibly opened a my understanding, "Go down to Charing-cross, and there thou shalt see some of that people follow them."

Thereupon Benjamin betook himself to the neighborhood named, and sure enough he saw five or six Friends, which was a confirmation to him that his opening had been right; so he followed them and found they were going to a meeting at Westminster. But when they were in, poor Benjamin's heart failed him, and he lingered awhile at the door. Then the tempter took advantage of his hesitation to persuade him to go away, on the ground that if any of his old acquaintances saw him, they would laugh at him; "but," he writes, "the better part prevailed."

"The meeting," he tells us in his memoirs, "was then kept in two parts, there being shutters to open into the dwelling-house to enlarge it upon occasion; and I seeing a post in the further room, thought if I got behind that and any person came to the first door, they could not see me. So thither I went accordingly, and the meeting, I think, was not then much above half gathered."

"Abundance of reasoning now entered into my mind, and the enemy was hard at work to beget a belief in me that if anyone stood up to speak, they might be persons of other persuasions and not Quakers, and I could not be capable of judging whether they were right or wrong. It was not long before one stood up, and I thought to take good notice of what he said; but so many wandering thoughts prevailed, that I got no benefit thereby. He sat down, and in a little time another stood up, and I said to myself, Well, I resolve I will mind what this man says; but it was only a few minutes before my wandering thoughts went into Holland, and from thence I thought of going to France. But meeting with a secret check in myself for these vain imaginations, I gave a stamp upon the floor with my foot, which caused the eyes of those in the meeting to be upon me. So in fervency of spirit I said in myself, What is the matter that I cannot master over my own mind?"

"I saw I was altogether wrong, and wanted inward strength to help me to get to a stay of mind upon God. I was made sensible that there was a spiritual warfare to be passed through, and that no stayedness of mind could be attained to till the inward enemies of my soul came to be destroyed. I now saw my business was to get into inward retirement, hoping thereby I might get to be somewhat master of my own mind. Being thus closely engaged,

before the meeting broke up I got to a sight of the possibility of obtaining what I was then deeply engaged for, and this answered the end of my coming to the meeting; and I could then have wished that it would hold longer."

So the young shoemaker came from the meeting-house convinced of a great truth—a truth which Friends have in a special manner stood for, and so long as they maintain their distinctive mission in the world, must continue to stand for, namely, that the worship of God which is in spirit and in truth, cannot be rendered in the will and strength of man, but through the power alone which the Lord himself gives, and in the breathings of his own Divine Spirit. This has to be waited for, and there must be (to use the words of Isaac Penington) "an inward travail and wrestling," whereby through the power of the Lord, the wandering imagination is checked and brought into subjection, the distracting voices of the world and the world's interests become stilled, and the silence of the fleshly nature is realized. Then, in such a heart will measurably be witnessed the arising of the life of the Son of God; and the pure spirit of worship, which is one with the spirit of the Lord, will ascend, offering unto the heavenly Father praise, adoration, glory and thanksgiving.—*The United Friend.*

The Smoking Habit of Spurgeon and of Grant.

From the *Local News*, of West Chester, Pa.

The contributed article upon "Preachers and Tobacco," appearing in a late issue, may make it worth while to recur to the fact that the eminent Baptist preacher, Spurgeon, having contracted the habit of smoking, continued it until about three years before his death. Upon being effectually convinced, however, that the practice was doing him harm, and that he had indeed made a great mistake, he would have gladly recalled what he had previously said in extenuation of it, and thereafter gave up smoking altogether.

In two tracts written by the undersigned, upon the cigarette and the smoking habit, reference is made to general Grant's devotion to the weed, and the fact deplored that such a "man of might" should have succumbed to it. I have no doubt that the example of so prominent a man, and one so generally lauded by the people, encouraged many of the young people to begin the practice of smoking and many that were older, to continue therein, despite their conviction of its harmfulness. When, therefore, I read in a recent number of the *Converted Catholic*, an article upon "Experiences of a Christian Life," by Mary Grant Cramer, sister of general Grant (her husband was U. S. Minister to Denmark and other European countries), that she had for years felt a prayerful concern on behalf of her brother that he might become truly a Christian, and that she had felt the assurance of this (though absent) during his protracted last illness, it occurred to me that were she in possession of any data which would go to show that her brother, the general, who had been so bound to the habit, had eventually condemned and forsaken it, the knowledge of this fact might be of service in helping many others to break away from their enthraller. In response to the letter which I thence addressed her, Mary Grant Cramer says, in part:

"In reply to your question about 'his condemnation of the tobacco using habit,' I can say that when his physician told him this habit was bad for him, he quit it at once and never

smoked again. My sister told me this. She returned to America in February, 1885, and it probably occurred before or soon after that time. Myself and family were residing abroad till the summer of '85, and I had no opportunity of conversing with my brother for two years previous to his passing away.

"Some years before, when he visited our father's home, in Covington, Kentucky, he voluntarily said to me that he thought smoking was injurious to him, and that he intended to smoke less. He knew that I was opposed to the practice and wanted him to read some literature against the tobacco habit.

"It was a mistake about his being much of a smoker at the commencement of the war. We had not reason to think so, but mistaken friends began to send him choice cigars, and it being a social custom to share them, he with his friends got rid of those that came into his possession. Thus he smoked more than he had been accustomed to, I regret to say."

So in the days of their serious error upon this subject, Spurgeon, the great preacher, had mistakenly said, "I smoke to the glory of God," and Grant, the man of valor and world-wide renown, had turned aside from the conviction that he was harboring an enemy who would yet have his life, despite his indomitable will. The moral of the matter is, that there is great peril in withstanding the certification of the Divine Witness, and other providential evidences, within and without, concerning an injurious habit, and that it is folly to seek to confirm ourselves in error by citing the example of any fellow mortal, however distinguished his name.

JOSIAH W. LEEDS.

Rocounee, Ninth Month 24th, 1897.

In removing at this time the large collection of the Library of Congress from the old building to the present new and much more commodious quarters, there has been considerable rearrangement and reclassification of the books. The lately appointed librarian, John Russell Young, of Philadelphia, was written to upon the matter of a special section for works upon Peace and Arbitration, mention being made of the care extended, years ago, in this particular by the late Alfred Cope, of Germantown, in connection with the Free Library at that place, under the care of Friends, and to which he had contributed so largely. Allusion was likewise made to a similar classification in the Library of the University of Pennsylvania, and to the fact that the subject of the settlement of national and international differences by peaceful processes, was now receiving far greater recognition than at any time in the past. Librarian Young responded: "Replying to your valuable suggestions of the 22d instant, I have to advise you that books relating to Peace between the nations already constitute one of the subdivisions of the Library. Another small division will include books and pamphlets on Arbitration, belonging more specifically to the division of International Law. It is hoped to increase both of these important divisions by acquiring every publication on the subject."

J. W. L.

THERE is a new sect in Nebraska called, after their founder, Figgites. They hold that they are inspired, and God resides in them, while demons occupy the persons of many others. Unfortunately the Figgites go farther and think it their duty to assault those whom they regard as but nests of unclean birds, and this practical application of their theories leads both them

and their neighbors into such troubles that the arm of the civil law has to be invoked. For knowledge of this sad perversion of fundamental truths we are indebted to the *St. Louis Christian Advocate*.

NEGRO EDUCATION.—It is a question whether the education of our negro citizens should be on the same lines as their white brethren, or whether it shall be more exclusively confined to industrial education.

In reference to it *The Independent* tells a story of Abraham Lincoln, that he once dismounted from a horse he was riding, and turned over a beetle which he had observed, lying on its back, with the remark, "Now that bug will have a fair chance with all the other bugs in the world." If we shut out the negro from higher education, we leave him on his back.

Although this may be true as a general proposition, yet it must not be forgotten that an industrial education is a good thing, and a great advantage to those who receive it.

THE FRIEND.

TENTH MONTH 30, 1897.

In one of our exchanges we find an article whose object appears to be to exalt what is called the Lord's Supper. It uses such extravagant language as, "Our Saviour gave it all the power and pathos of his cross and victory over sin." "It has the power of his whole life."

The writer appears to lose sight of the fact that the Lord's Supper is the continuation of the Passover, instituted by Moses, that the Israelites might remember with gratitude, their deliverance from the plague of Egypt. Our Saviour directed his disciples as often as they partook of the bread and wine to do it in remembrance of Him. This was very different from instituting a new ceremony in the church, or from "giving it all the power and pathos of his cross and victory over sin."

"Incidents Illustrating the Doctrine and History of the Society of Friends," is the title of a new book for sale at Friends' Book Store, 304 Arch Street. Price, one dollar; postage, sixteen cents.

It is similar in its character to "Incidents and Reflections," and "Footprints and Waymarks," but differs in this, that all of the anecdotes with which it abounds are drawn from the writings or experiences of members of our Society.

Its general tone is indicated by the short preface, which says: "The present volume is the result of sundry excursions in the wide field of Quaker literature, in which the author has found much that was interesting to himself and very instructive; and which was attended with a degree of spiritual life that seemed an evidence that it was written under a measure of Divine influence. Without undertaking to give a connected history of the Society of Friends, he has gathered some fruits and flowers from this rich garden, with the hope that they may prove acceptable to his readers, and encourage them to make further explorations for themselves."

The book contains nearly eight hundred pages, and is a valuable collection of historical matter, suitable to instruct and entertain young people.

The book entitled "Footprints and Waymarks," has been reduced in price to one dol-

lar; and also the valuable Journal of Stephen Grellet. Other publications of the Meeting for Sufferings have been reduced in price, furnishing a good opportunity for obtaining Friends' literature at a moderate cost.

SUMMARY OF EVENTS.

UNITED STATES.—The discovery has been made by agents of the Interior Department that over \$90,000 of fraudulent warrants on the United States Treasury have been paid on account of the Creek Indian nation, in Indian Territory.

The International Fur Seal Conference met and organized in Washington, D. C., on the 23rd instant, ex-Secretary of State Foster being elected Chairman. Japan, Russia and the United States were represented by delegates.

A St. Paul dispatch says that settlements have been made between the Northern Pacific Railroad and nearly all the Dakota counties where the famous tax cases have been so long fought.

The Iowa Supreme Court has decided that "contracts for grain, where the intention is merely a speculation on the chances of the rise and fall of the market, and no delivery is intended, are gambling contracts and void."

The *Scientific American* is authority for the statement that articles of incorporation of a ship-canal to pierce the Florida peninsula have been filed in New York State, the capital being \$75,000,000. The assent of the Tallahassee Legislature has been secured, and there seems some possibility of the canal being built. Still, a \$75,000,000 canal for Florida would be an ambitious enterprise, in view of the fact that the Erie Canal only cost about \$51,000,000, and the Suez Canal \$101,000,000. The projectors say that the canal would be of the greatest importance to the commercial interests of this country. The width of the water-way will be 200 feet through its entire length, and it is thought that it will take five years to complete the canal.

The increase in the fruit-growing industry in Colorado has reduced the importation of canned fruit during the last five years from \$7,000,000 to \$2,000,000 annually.

The Massachusetts Legislature has appropriated \$800,000 to be used in road-building in various parts of the State.

State Treasurer Koerner, of Minnesota, reports that more mortgages have been paid off in that State this year than in any two years preceding.

Not since 1892 has the potato crop of the United States proved so nearly a failure, says the *American Agriculturist*, in its final report of the yield of 1897. Compared with the liberal crop of last year, there is an apparent falling off of nearly 30 per cent. in tonnage, and the quality of the whole is greatly deficient. County and township returns from all the leading potato-growing States show the yield of potatoes to be 174,000,000 bushels, against 245,000,000 in 1896, 286,000,000 in 1895, 185,000,000 in 1894 and only 155,000,000 in the short crop of 1892. The average rate of yield per acre is placed at 64 bushels, taking the country at large, against 86 bushels in 1896, 89 in 1895 and 62 in 1892.

Advices have reached Silver City, New Mexico, from the Yaqui country, that the Yaqui Indians resent the encroachment of white men in search of gold, and that the Indians are driving all of the white men out of the country. A correspondent at Hermosilla, Mexico, advises prospectors to stay away.

A new gold-field has been discovered in Alaska. It lies along Minook Creek, about 700 miles from St. Michael's, and is accessible by steamboat.

Secretary Alger has ordered the use of reindeer to carry food to the needy miners in the Klondike region.

Professor William A. Pratt, of Wilmington, Delaware, who made a survey, the past summer, for a railroad to the Yukon River, has reported in favor of the Toka River route. It would save nearly 3,000 miles on the journey to Dawson City via St. Michael's.

George Mortimer Pullman, the famous builder of sleeping-cars and founder of the model town bearing his name, died suddenly, of heart disease, at his Chicago residence, on the 19th instant. He was in his sixty-seventh year.

A Buffalo express train, east-bound, on the New York Central Railroad, plunged into the Hudson River, three miles below Garrison's, at dawn on the morning of the 24th instant. The accident is believed to have been caused by the washing away of the made ground under the tracks. Nineteen persons were

drowned, including eight Chinamen, and a number of others were injured, none, it is believed, fatally.

On the 25th a hurricane from the south was the cause of exceptionally high tides, the loss of life and heavy destruction to shipping along the Atlantic coast from Hatteras to Far Rockaway Beach. Summer hotels and cottages at Ocean City, Maryland, suffered generally. At Newport News the breakwater was destroyed, and at Norfolk the streets were flooded. The storm was especially severe on the Great Lakes, hardly a vessel away from the commercial centres escaping.

A disastrous northeast storm raged all along the New Jersey coast, and great destruction to property is reported from Cape May, Atlantic City and Asbury Park. Railroad traffic to the lower Jersey sea-coast resorts is greatly interrupted, their being no train service to Atlantic City or the Five and Seven Mile Beaches.

Heavy rains this week all over the northern part of California have caused immense loss to farmers and vineyards, and in all probability will put an end to the shipping of grapes to the East. The total loss exceeds \$1,000,000. In Fresno County alone it is estimated that the storms caused a loss of at least \$600,000 to raisin men. At least one-quarter of the entire crop is lost.

Deaths in this city last week numbered 376, which is 16 less than the previous week, and 2 more than the corresponding week of 1896. Of the whole number, 188 were males and 188 females: 44 died of consumption; 33 of pneumonia; 32 of heart disease; 26 of diphtheria; 17 of apoplexy; 15 of cancer; 15 of convulsions; 13 of marasmus; 10 of old age; 10 of inflammation of the stomach and bowels; 9 of peritonitis, and 9 of membranous croup.

Markets, &c.—U. S. 2's, 98½ a 100; 4's, reg., 112½ a 113; coupon, 113½ a 114; new 4's, reg., 126½ a 127; coupon, 127½ a 128; 5's, reg., 114½ a 114½; coupon, 115½ a 116; currency 6's, 102½ a 106.

COTTON was quiet but unchanged at 6½c. per pound for middling uplands.

FEED.—Spot bran ruled steady at \$12.00 a \$12.75 per ton for winter in bulk and \$12.00 a \$12.50 per ton for spring in sacks.

FLOUR.—Winter super, \$3.00 a \$3.25; do extras, \$3.25 a \$3.75; Pennsylvania roller, clear, \$4.25 a \$4.40; do., do., straight, \$4.50 a \$4.60; Western winter, clear, \$4.30 a \$4.40; do., do., straight, \$4.50 a \$4.65; do., do., patent, \$4.75 a \$5.00; spring, clear, \$4.20 a \$4.50; do., straight, \$4.60 a \$4.90; do., patent, \$5.00 a \$5.20; do., favorite brands, higher. City mills, extra, \$3.25 a \$3.50; do., clear, \$4.30 a \$4.50; do., straight, \$4.65 a \$4.80; do., patent, \$5.25 a \$5.50. **RYE FLOUR.**—Choice Pennsylvania, \$3.30 per bbl. **BUCKWHEAT FLOUR.**—\$1.75 a \$2.00 per 100 pounds, as to quality, for new.

GRAIN.—No. 2 red wheat, 98½ a 98½c.

No. 2 mixed corn, 31 a 31½c.

No. 2 white oats, 26 a 26½c.

BEEF CATTLE.—Extra, 4½ a 5½c; good, 4½ a 4¾c; medium, 4¾ a 4½c; common, 4½ a 4¾c.

SHEEP AND LAMBS.—Extra, 4½ a 4¾c; good, 4 a 4½c; medium, 3½ a 3¾c; common, 2¾ a 3½c; lambs, 4½ a 5½c. stock sheep, 3 a 3½c.

HOGS.—6 a 6½c. for best Western, and 5½ a 6c. for other grades.

FOREIGN.—The reply of the British Government to the proposals of the American Bimetallic Commission was sent to Ambassador Hay on the 20th instant by Lord Salisbury. The Premier says the Government of Great Britain is not able to reopen the India mints at present. He regrets the inability to accede to the proposals of the American Commissioners, Great Britain having as great interest as the United States and France in securing a stable par exchange for gold and silver and an enlarged use of silver. In these circumstances the Government does not see the desirability of an International Monetary Conference, but will consider any other practical suggestion from the United States.

The Marquis of Salisbury, in his reply to the proposals of the United States Monetary Commissioners, says in reference to the reopening of the Indian mints: "The Government of India points out that they can hardly be expected to give up a policy which for four years they have been endeavoring to make effective, in the absence of substantial security that the system to be substituted for it is practically certain to be stable."

A special despatch from Madrid received in London says there is much discussion at the Spanish capital on the subject of the alliance between Spain and Portugal, which is reported to be in process of negotiation. The Portuguese Minister of Marine, who

is now in Madrid, has expressed the belief that such an alliance may be accomplished at any moment.

News has reached Cairo that the Abyssinians are devastating Somaliland. They have already dispersed or wiped out four great Somali tribes, and have committed horrible atrocities.

On motion of Prof. Virchow, a resolution was passed by the Convention of German Naturalists, at Brunswick, to send a German scientific expedition to the South Sea, at a cost of 300,000 marks.

Floods in Central Italy have caused large loss of life at Forti, Mendola and in other parts.

The towns of Tagloban and Hernani and several villages on the island of Leyte, one of the Philippine Islands, have been destroyed by a cyclone. It is reported that several thousand natives perished.

Moscow has a foundling hospital large enough to hold 7,000 persons. It was founded in 1764, and at present takes in children at the rate of forty a day, about 15,000 a year. There are 26 physicians and about 900 nurses. In the period 1764-1864 the number of children received was 468,560. Mothers desiring to take back their children can do so. On retreat from Moscow in 1812 Napoleon gave special orders to spare this building.

A despatch from Baku, on the peninsula of Azerbaijan, on the west coast of the Caspian Sea, one of the centres of the great oil producing regions in Europe, Russia, says that the petroleum spring fire which broke out at Romany, a suburb of Baku, on the night of Tenth Month 17, and which spread quickly to other springs in the vicinity, until the whole valley was a sea of flame, has just been quenched. Many springs and boreholes have been destroyed, and the total loss is estimated at 1,000,000 roubles.

An appeal will be made by officials of Essex County, Ontario, to the Premier of Canada to restrict or prohibit the further exportation of natural gas across the river into Detroit, Michigan. The Canadians want the gas used in their own country.

NOTICES.

WANTED.—A young man, acquainted with the grocery business, fair penman and able to keep books (double entry system). Address "H,"

Office of THE FRIEND.

WANTED.—The Committee who have charge of the Boarding School for Indian Children, at Tunesa, New York, desire to engage a woman Friend as teacher in the Primary Department of the School.

Apply to CAROLINE C. SCATTERGOOD,

West Chester, Pa.
SARAH E. SMITH, 1110 Pine St., Phila.

BIBLE ASSOCIATION OF FRIENDS IN AMERICA.—The Annual Meeting of the Corporation will be held in the Lecture Room of Friends' Select School, 10 N. Sixteenth Street, on Fourth-day, Eleventh Month 3rd, 1897, at eight o'clock, p. m. Friends generally are invited to attend. ELTON B. GIFFORD, Sec'y.

FRIENDS' TEACHERS' ASSOCIATION.—The next meeting will be held at Friends' Select School, 140 N. Sixteenth Street, Tenth Month 30th, 1897, at 2 o'clock. The subject for the meeting will be "The Bible in Friends' Schools."

The subject of the Meeting is one that interests parents, committees and teachers alike, to all of whom a cordial invitation is extended.

EDITH SMEDLEY,
Secretary.

WESTTOWN BOARDING SCHOOL.—Applications for the admission of pupils to the school, and letters in regard to instruction and discipline should be addressed to WILLIAM F. WICKERSHAM, *Principal*. Payments on account of board and tuition, and communications in regard to business should be forwarded to EDWARD G. SMEDLEY, *Superintendent*. Address, Westtown P. O., Chester Co., Pa.

WESTTOWN BOARDING SCHOOL.—For convenience of persons coming to Westtown School, the stage will meet trains leaving Philadelphia 7.17 and 8.46 A. M. and 2.53 and 4.32 P. M. Other trains are met when requested. Stage fare on regular trips, fifteen cents, on special trips, twenty-five cents each way. To reach the school by telegraph, wire West Chester Phone 5. EDWARD G. SMEDLEY, *Sup.*

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A Religious and Literary Journal.

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Searches Among Old Papers.—No. 12.

LONDON, Seventh Month 23rd, 1695.

Dear Friends, Robert Barrow, Robert Wardell:

Yours dated the tenth of Secoud Month, '95, was received and was read in our Second-day's meeting, and Friends comforted to hear how the Lord hath prospered your way, and his work in your hands and their love is unto you, and our prayers are unto the Lord, that He may be with you and by his mighty power assist you, and that his sweet, comfortable presenee may attend you. And that your work, a labor of love and ministry, may be made truly effectual, to the strengthening the weak, confirming the feeble, and the building up and settling the Lord's people, and in the true Christian faith and upon the sure Rock and Foundation.

Then you'll have peace and feel a plentiful reward in your own hearts, which will sweeten and make you better able to bear all the exercises, hardships and difficulties you may meet with, and patiently engage your hearts unto the Lord, bow your souls and spirits in the soul and experience of his continued goodness, abounding, love, lasting kindness and renewed mercies, and your hearts filled with thankfulness, your souls with joy, and your mouths with praises unto the Lord. Oh, dear friends and brethren, you are often in my remembrance, and my prayers have often been poured forth unto the Lord for you, and my heart is often affected with your cheerful giving up to the Lord's work and service in those remote parts of the world; surely you are living and experimental witnesses. This is the day of the Lord's power. Oh, that both you and I, with all the Lord's childreu and chosen ones may never forget his love and kindness to us, but may in all things walk worthy of his manifold mercies and renewed favors, that his blessing may be upon us, and his comfortable presenee with us and his Divine power attend us, and that in and through that we may be enabled to hold out in faithfulness to the end, and may receive the weighty crown of glory and of righteousness and the answer of well done. For many dear brethren you know that began well and ran well for a time, not continuing in love, faith and well

doing, have declined and gone into the evil doing, enmity and prejudice, of which we have a sad example and instance of G. K., who hath not only printed one book called the Pretended Yearly Meeting of the Quakers, their nameless bull of excommunication against G. K., but another, The True Copy of a Paper given into the Yearly Meeting of the People called Quakers, Together with a Short List of some of the Vile and Gross Errors of George Whitehead, John Whitehead, William Penn, but now hath printed another called Gross Error and Hypocrisy Detected in George Whitehead and Some of his Brethren—and the two former Thos. Elwood hath answered, and in the other he hath printed some Queries that were sent to our Yearly Meeting with the license of the Bishop of London, in manuscript, about several points of doctrine, which we sent a short answer unto, which he hath got a copy of and printed with notes, thereby showing his cavilling and contentious spirit who was the compiler of the Queries, and the cause of their being sent—as I apprehend. But notwithstanding all the maleicious designs of apostates and enemies to God and his truths and people, Truth prospers—meetings large, a great openness and many convinced, love and unity among Friends increases. So with mine, dear G. W., F. E., S. W., J. V., W. B., I. B., and my wife's dear love to you both, I rest therein,

Your friend and brother,

JOHN FIELD.

AN EPISTLE BY WAY OF CAUTION TO SHOP-KEEPERS, MERCHANTS AND FACTORS.

All Friends everywhere, that are shopkeepers or merchants, or factors, or any other trade, keep low in the power of God, and do not go into things beyond your capacity, nor reach after things more than ye can justly perform, and answer all men; but in all your places be just and true, that ye may answer all men within and without, with truth and justice in your returns, that ye may keep your words, so say and do; which is the royal law of liberty in all your tradings, else ye are a dishonor to Christianity. Therefore see to your business, that what ye do, and what ye say, ye may perform, that ye may not break your words and promises; for if ye do, ye go to loss. Neither are ye masters of what ye take in hand; for a master be a top of things and be in that which heu command things.

And none to be negligent in their business, but give an account by words or writing, how things are with them, when others write to them, so that none may wrong one another in these outward things, nor oppress one another, but be serviceable one to another, keeping their words, (their going into things beyond their ability, makes them break their words) keeping within their compass with that which they may answer others, lest any should be lifted up; for it is a bad thing to be lifted up and to make a noise and a show for a time with other people's

goods, and cannot keep their word, their promise, their day; such may be lifted up for a time, and break and fall, and go out as a stink, and bring a great dishonor to Christ and true Christians, and therefore keeping your word, your day, and keeping your just measure, your just weight, that keeps down the oppression, and by keeping to that just measure and weight, and to your word and day, by the power of God and his Spirit in your own hearts, there the blessing is doubled, there ye come to be rich, and ye are a good savor to God, and in the hearts of all people.

So every one strive to be rich in the life, and in the kingdom and things of the world that hath no end; for he that covets to be rich in the things of this world falls into many snares and hurtful lusts. And therefore let him that buys or sells or possesses or uses of this world be as if he did not; let them be masters over the world in the power and spirit of God, and let them know that they owe no man anything but love, yet serve God in truth and one another in their generation.

For Friends, if ye be not faithful in the outward treasure, and outward mammon, who will trust you with the true treasure? Or who can believe that ye have the true treasure, but that ye speak by hearsay of it? So I say to you all, see that ye are faithful in this outward mammon, this outward treasure of the things of this life, of this world, faithful to your word, faithful to your days, faithful to your promises, in all your tradings, traffickings, bargainings, true and just and righteous and honest in these outward treasures or mammon, concerning the things of this world, of this life, of these outward riches; just and faithful, true and honest men and women in these outward things; I say, as Christ said, who will trust you with the true and heavenly treasure, if not as before? Therefore I say, to be faithful in these outwards, that shows an honest man and honest woman, faithful in all your dealings and practices between man and man and woman and woman that sheweth an honest heart, and a faithful man and woman in outward things, that answers the faithful principle in all people. So all men and women, to be faithful in these outward things one to another, that shows the good heart to receive the true treasure, that ye may be faithful in it to God, who have been faithful in their outward treasure or mammon one to another. So, let every one's conversation be without covetousness; let that not be once named among saints. And, do to all men as you would have them do to you; that is the law and the prophets; if not, ye are judged by them both: for the Kingdom stands in righteousness [mark, stands in it] and in peace and joy in the Holy Ghost [mark, in it].

For holiness becomes the house of God; Who-soever acts unholily, it is that which doth dishonor his house, and doth not become it: Who-soever acts unfaithfully in this outward treasure or mammon, or in the true treasure to God, is not justified in the sight of God or man, for

they are justified by faith, through faithfulness both to God and man. For whosoever doth righteousness is of God, and he that doth not righteousness is not of God, for God loveth the righteous, and delighteth in them, but not in them that do unrighteousness; for in the righteousness they have peace; but out of righteousness people have trouble. So all God's people, his children, his saints must be holy, as He is holy, and therefore do that which is holy and just in all your lives and conversations.

And whatsoever ye do, let it be done to the praise and glory of God [mark that], have God's praise and glory in your eye in all your speakings and doings then ye will be preserved to his glory, and then ye will honor Him, and they that honor Him, He will honor and beautify, and clothe with fine linen, the righteousness of Christ, that men may not see your nakedness.

For God will have a holy people to serve Him in holiness; a true people, to serve Him in Truth and in his spirit, and in his new and living way, above all the dead ways, that are come by sin and unrighteousness, and transgression of his Spirit and power and command. So all ye that know his power and spirit, live in it, that ye may glorify God in all your lives and conversations and words, that ye may answer that of God in all, that ye may glorify God in your bodies, souls and spirits which are his who hath made them, and gives them to you for that end. To whom be glory and honor forever, who created all for his glory and for his honor. So the Lord God Almighty keep and preserve you faithful in all things to his glory and honor for ever! G. F.

FOR "THE FRIEND."

The Unlawfulness of War to the Christian.

TO THOSE OF THE SOCIETY OF FRIENDS.

It is increasingly evident that our lot has fallen to us in perilous times, great unrest and unsettlement existing, both in the political and religious world. On the one hand, we see nations professedly Christian, covetously grasping for lands on which they have no claim; we see them preparing huge armaments for offence or defence, and we know not how soon the nations of the world may be engaged in terrible conflict. Mammon or the lust for gold seems to be the governing motive in all this, whilst jealousy busily stirreth up the embers of strife. It is well for us to consider how far these things are removed from the spirit of that Gospel which the angels ushered into this world, as breathing, "Peace on earth, good-will towards man." Well might the great Head of the household of faith say of such professors of Christianity, verily, "a man's enemies are the men of his own house" (Mic. vii: 6).

What, then, is the position given to us as followers of the meek and lowly Jesus, to uphold in the world? The powers that be are ordained of God, and the rulers of this world, so long as they rule in that power given to them of God, hold not the sword in vain—they are a terror to evil-doers and a praise to them that do well. Thus Nebuchadnezzar is called by the Lord, "My servant" (Jer. xxv: 9), for he was the Lord's instrument to execute judgment upon God's Israel, a disobedient and gainsaying people, yet was he not such a servant as Daniel or the "three children of Judah," who living nearer to the Lord, were chosen vessels in which His will might be done. And though both Daniel and Nebuchadnezzar did both serve the Lord in their respective sphere, Daniel justly refused

to obey the king's command, when that command conflicted with his loyalty to the King of kings, his God, whom he served. Shadrach, Meshach and Abdenago were cast into the burning, fiery furnace for refusing to bow down to the golden image set up by Nebuchadnezzar, whilst Daniel, refusing to obey the decree of Darius, was cast into the lion's den. The apostles, too, could not obey their acknowledged rulers when they found the behests of God's law paramount, and with this query did they appeal to the conscience of their judges, "Whether it be right, in the sight of God, to hearken unto you more than unto God, judge ye; for we *cannot* but speak the things which we have seen and heard" (Acts iv: 19-20). Neither can we, at man's command, take up that sword which the Lord our God has commanded us to sheathe.

The Lord ruleth among the nations of men, and can, at his pleasure, overrule evil for good, but it is against his law that we should do evil that good may result therefrom. God's chastisement of his people by the hand of Nebuchadnezzar, when the walls of Jerusalem, its houses, palaces and temple were laid in ruins, was not without a good and lasting effect, for never afterwards is it known of that people relapsing into idolatry. So, also, in the apostle's days, God-fearing people amongst the Jews enjoyed for a time, under Roman rule, that rest and quiet which they vainly sought at the hands of the bigoted and contending factions amongst the Jews themselves. It is cause for sincere thankfulness on our part to the Father of all mercies that we live at a time, and under enlightened governments, when the profession of the Truth does not expose us to imprisonment in loathsome dungeons, or to be hung or burned at the stake, like the martyrs in days gone by. We have entered into that rest and quiet, the result, under Providence, of their labors and sufferings. Does not gratitude to God for these undeserved favors, call for more holy zeal on our part for the spreading of that Truth for whose sake they suffered?

The Truth which they proclaimed remains the same, "yesterday, to-day and forever." It is the Gospel, in its power, of peace and good-will to men. It is the love of God towards men. God's love flows towards all, and those who are born of God have received of his Spirit. This Spirit, by which they are led, rules and guides their actions in all things. It permits no acts on their part towards their fellow-men but such as can be done in the love of God. Thus only can they fulfil the "royal law" of Christ's kingdom, "Thou shalt love thy neighbor as thyself." The Gospel axe strikes at the root of all evil. Feelings of enmity, hatred, strife, lust, ambition and the like (inseparable from the spirit of war), are cut down in the heart, and in place of these, Christ fills our hearts with his love towards all.

He whom we are called to serve and obey is the Prince of Peace, and his blessing rests on those who are peace-makers. The world is his, for He made it, and He came into this world to set up the kingdom of heaven amongst men. His kingdom is higher than all, and its commands are more imperatively to be obeyed than the commands of men, for all kings rule by Him. We honor the Lord, by honoring and obeying the rulers whom God in his providence has permitted to hold places of power. Then we obey in all things save in those that concern matters between our conscience and our God. This is God's prerogative, it is the land in which his Jerusalem is built, which "the Lord will make

a burdensome stone for all people; all that burden themselves with it shall be cut in pieces" (Zech. xii: 3); signifying the high displeasure of God with temporal rulers who exceed the proper bounds of authority. It is not then, wit us, the fear of man, but the fear and love of God, which prevents us from serving in war.

The Lord Jesus, now glorified in the Father to whom all power in heaven and earth is given, is of God, made to us a Prince of the house of David, sitting on his throne forever, and by his Spirit He executes judgment and righteousness in the earth. He came, as the Son of Man, to his people, the Jews. The power of life and death was in his hand, yet did they reject Him because He came not bearing, nor would He wield, a temporal sword, whereby to slay the enemies. And as God sent Him into the world, so does Christ send his followers, as lambs among wolves. His power is over all, and He can save his people like as He did Jerusalem from Sennacherib. Jesus prayed his Father on behalf of his disciples in these words, "I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through thy Truth, thy word is Truth. As thou hast sent me into the world, *even so* have I also sent them into the world" (John xvii: 15-18). Could pen delineate more plainly what his followers are to be? As the Father sent his Son, anointed by the Holy Spirit, into the world, not to slay the sinner, but to save him from sin and evil, so also now does the Son anoint his disciples with the same spirit, and sends them into the world in the power of that Spirit, not to slay them who believe not and do evil, but to teach all nations baptizing them into that Spirit and the power of it, that by it men may be saved from sin and from those motions of sin in their hearts, from which all wars arise, and to bring them into the kingdom of Christ, which is one of righteousness, peace, joy and love. By this baptism of Christ they become dead to the world and the sin which is in it, which sin is reproved by the Spirit, and alive to Christ and into obedience to that Spirit, which is righteousness.

All men see and know the dreadful evil and results of war, and deeply deplore it. As a matter of prudence they would like to avoid it, yet are they always liable to the bursting forth of its fires, so long as the subterranean fires are not extinguished. "Cleanse first that which is within the cup and platter, that the outside of them may be clean also" (Matt. xxiii: 26). Let the lusts of ambition, glory, covetousness, pride, revenge, things wholly incompatible with Christianity, be extinguished in the heart, and this is the case in all those who are truly born of God's Spirit, and who walk in the light as Jesus did, and war will become a thing of the past, and its deadly sacrifices to Moloch, in causing our children to pass through the fires, be remembered with abhorrence, for false is the glory and glitter of war, for its fruit is misery and death.

Can those who have been called and redeemed from the spirit of the world (that spirit that now rules in the children of disobedience), and who have been brought into the kingdom of God wherein Christ reigns and rules in righteousness, whose law is love to God and man, wherein Christ demands of those who would love and serve Him that they love one another and keep his commandments; that they forgive all men their trespasses, as they would that Christ should forgive

them. Can such serve those who are yet subject to the prince of this world, who hath no part in Christ, those in whom sin and lust have not been slain, nor do they know the power of the cross? So doing, they would place themselves in a similar position to that of David at Gilboa, and be called upon to fight against their own people, and "no kingdom divided against itself can stand." So doing, we should not only imperil our lives, which God has given to us to glorify Him, but our soul's salvation also, for his judgment is, to all who know the law, "All they that take the sword shall perish by the sword," and this sword is that of God's Spirit, which turneth every way to keep the way to the tree of life. Thou wilt then say to me, kind reader, "Who, then, can be saved?" To which my reply is, "With men this is impossible, but not so with God, for all things are possible to Him." Such is, indeed, the language of God's law, and yet is there room for his mercy to triumph. As Paul thus expounded the law of the Lord, "Know ye not that the unrighteous shall not inherit the kingdom of God . . . nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God, and such were some of you" . . . (1 Cor. vi: 10, 11). Yet, notwithstanding, Christ, the sovereign Judge of all mankind, exercised his prerogative of mercy, and took with Him to paradise the thief who hung upon the cross. So, I believe, shall he, who, through false teaching, knows not his Lord's will, and doeth things worthy of stripes in this particular, be treated leniently therefor, yet shall not that excuse us on whom more light hath shined, but may grace enable us to do as He whom we call Lord does, and in mercy towards all, obey his command, "Love ye your enemies."

And may we humbly endeavor to exemplify by our daily walk and conversation, this glory of true Christianity, this universal brotherhood, this one pure language of the Spirit of Christ and of his love, which breathes peace to men and praise to God on high, saying, "Blessed be the King that cometh in the name of the Lord; peace in heaven and glory in the highest" (Luke xix: 38).

O brethren! cease not then to pray "Thy kingdom come," when "nation shall not lift up sword against nation, neither shall they learn war any more." W. W. B.

TESTED BY FIRST CHOICES.—The real test of a man is what he chooses first. One man chooses first of all to be rich; another, to be earned; another, to be an artist; another, to be comfortable; another, to be respected by those around him. A man may not know that he has chosen this thing or that. He may fancy, indeed, that he is trying to be something quite different. But when the small choices come, those that really make up character, he will find himself always placing one thing first, sacrificing everything to it almost as if by instinct. The man who is choosing first to be rich will sacrifice comfort, freedom, even friends, if need be, not, perhaps, in a petty way, but none the less effectually, and with singleness of aim. The man who is determined to educate himself makes each time the choice he thinks will bring him to that end. And so the man who asks himself whether he is truly a Christian may never need to be in doubt. Let him watch himself even on one day; let him see whether in each choice he seeks first the kingdom of God and his righteousness, trusting that all these things shall be added unto him,—and he will find his answer. —Exchange

A Brief Biography of Jonathan Dymond.

(Concluded from page 115).

Although he did not live to complete this work to his own satisfaction, nor was he able to revise the latter part of it for printing, sufficient was accomplished to comprise a treatise on Christian Ethics, which has scarcely an equal for the clearness and courage with which it has carried to their legitimate conclusions the plain precepts of the Gospel, whether as regards their practical application to every-day life, the internal government of communities, or the relation of States and Nations. In confirmation of the soundness of its positions it is very observable, that though produced more than half a century ago, views then advanced by Dymond, but rejected as little more than Utopian, have come to be accepted by not a few of the most clear and thoughtful writers of the present day; many of his suggestions have been carried into successful practice; while steady advances are being continually made toward those high ideals of Christian faith and conduct which are set forth in the "Essays on the Principles of Morality."

The disorder, already referred to, was now developing into a chronic bronchial affection which prevented the ordinary use of the voice, almost any effort to speak bringing on paroxysms of coughing, so painful, that he found it best to cease speaking altogether, using a slate and pencil which he carried with him, as a substitute. Though in the habit of visiting London periodically in connection with affairs of business, he had never travelled extensively, but now, under the advice of his physician, he sought relief by a change of air and scene at various places in Devonshire recommended for their salubrity.

Early in 1827 he went to London for consultation with some of the most eminent medical men in that city. Among others, he thus met Dr. Hancock, who became deeply interested in his patient. In a letter to a friend, Dr. Hancock remarked, "I enjoyed but a short and melancholy portion of his society and acquaintance, for it was under peculiar and trying circumstances that I last saw him; yet an impression has been left on my mind that can never I think be removed." "His mind was then remarkably clear and vigorous, and he appeared to be quite free from depressing anticipations with regard to the result of his malady. This proved in the end to be pulmonary consumption."

After his return from London, thirteen weeks were passed at a farmhouse in the neighborhood of Exeter. This was a retired and picturesque spot near the village of Whitestone, and here he was soon diligently employed in preparing for the press the treatise contained in this volume. In the shady lanes around his peaceful retreat, he was wont to seek relaxation from the sedentary labors of composition, a gentle pony carrying him from one favorite rural scene to another. On these rambles, he seldom started, without a copy in his pocket of that sacred volume whose precepts he so highly valued, and to whose inspired pages he was in the habit of constantly referring. For twenty months however, he was obliged to resort to his slate and pencil for the expression of his thoughts or wishes, which, to one of his conversational abilities, must have proved no common trial.

From Whitestone, he thus wrote to a friend in the summer of 1827: "There is a time for all things—and what I add, I add with seriousness; that to feel quiet, and capable of enjoyment amidst trying circumstances, is one amongst the

great items of goodness for which we are indebted to our Creator. Although I am not always cheery, yet I have a happy share of that chastened comfort which is perhaps as good for us as more brilliant things." In a letter to his wife in 1828, he writes: "I would not have thee cast down, for I do not think there is cause for being so. Not that there are no fears and no sorrows, but none that are allowed to agitate and alarm me, for myself or for thee. As to the matters of this world, I sometimes try to leave them. To live a day at a time, seems our present business; without over anxiety for greater enjoyment or brighter prospects, in temporals or spirituals either."

On returning to his home at Exeter, he assiduously continued the preparation of his "Essays," a great part of which, as well as his "Inquiry into the accordancy of War with the Principles of Christianity," were written in a little room adjoining his shop, subject to frequent interruptions from customers, in the midst of his most profound and engrossing thoughts.

Of the closing days of Jonathan Dymond, whose decease occurred on the sixth of Fifth Month, 1828, at the age of thirty-one, his father, in a letter to Dr. Hancock, writes: "Through the merciful regard of our Holy Head and High Priest, I believe I may venture to say that his mind was kept in perfect peace, and that he was favored while living to experience a foretaste of that state of blessedness into which I dare not doubt his being entered."

The year 1828 proved one of sore bereavement to the family of John Dymond. The letter from him, above referred to, records the death of his daughter, the eighth of Third Month; his son George, the twenty-fourth of Fourth Month; and Jonathan Dymond, as already stated, the sixth of Fifth Month. "So," the stricken father continues, "in rather less than two months, I have had to experience the loss of three of my children, near and dear to me, not only by the ties of nature, but additionally so, as they were all of them eminently favored with the precious influence of Heavenly love, and concerned in no ordinary degree to live in the fear of Him who called them to virtue, and who, I humbly trust, has received them into glory."

To the close of his well-spent life, Jonathan Dymond bore with remarkable patience and serenity the sufferings and privations attending his failing health. He displayed an entire resignation to the Divine will and a childlike trust in his Heavenly Father, while he was by no means a stranger to that spiritual communion with God, which is the sacred privilege of the true Christian. His estimate of his own religious attainments was exceedingly humble, and on his death-bed he evidenced a deep conviction of that great truth referred to in the concluding words of his "Essays," namely, that the only foundation of our hope for eternity is the mercy of God, "through the redemption that is in Christ Jesus."

CELIBACY.—An Old Catholic Congress has recently decided that a priest may enter the estate of matrimony with the written permission of the bishop, and not earlier than six years after their ordination.

TEMPERANCE.—A Sixth International Congress against the abuse of alcoholic drinks was recently held at Brussels. All of the nations of Europe, except Turkey, were represented. Total abstinence has gained an important foothold.

Across the Andes.

(Concluded from page 117.)

Before seven one morning my most genial host and I were breakfasting at the station. The still twilight sky overhead was a sight not to be forgotten. Great splashes of indigo clouds shaded to brighter edges of blue, for the sun was later rising than ourselves.

The Transandean train, with its tiny long cars, reversible seats, and mirrors in every panel is a gem of its kind. Away we went, at half-past seven, past suburbs of bamboo hovels, maize-patches and sugar-cane, ascending the low foothills.

The railroad follows the course of the Mendoza River up a valley often narrowing to precipitous gorges, with bridges flung across the roaring torrent below. The rocks above seemed to close in overhead. Now the river would be foaming far beneath on the right—a few minutes later on the left. Out again into a barren valley, mottled with a few sad-colored bushes, the only verdure to be seen. One of my companions told me these plants have large roots useful for firing, while the leaf is a good remedy for horses' sore backs.

It was about three o'clock, and a group of mules awaited us in the shade of some cottages. I was promptly hoisted on a small black mule by an Italian guide, who now took possession of me as his lawful property. This was Villalonga's head muleteer, or *capataz*, who announced that, as I was the only lady of the *tropilla*, it was his duty not to leave my side, and that, by his master's orders, the best beast was given me. With grateful glee I started, the engineers trudging off up the line on business, but promising to rejoin me in the inn by dinner time.

"Leave your mule alone, señora, it knows the way," said my guide. And this trusty animal immediately tried to walk with me over the edge of a bluff, to the discomfort of my nerves and the indignation of its master.

With the *capataz* riding by my side, a young *arriero* behind entrusted with my rugs, dressing-bag and umbrellas, the luggage following on pack-mules, away went our cavalcade, swelled by the other ten passengers. We scrambled down a steep bank, and trotted along a stony road through a dry and barren scene.

I had begun to feel like a registered parcel marked "Fragile" and handed from one to another with care, which agreeable feeling of faith lasted, and indeed grew by justification, during all my journey, till home again. He led me through the inner yard, littered with hen-coops, rabbits bones and peones, to a cow-shed door. Here, unfastening a thong hitched to a rusty nail, he displayed, with pride—my room! A mud-floor, four-paned window (one pane of wire-sieve), three camp-beds, two morsels of matting, no chair, and a tin wash-basin! And how lucky to enjoy these comforts alone, and not with strange señoras, as when crowded.

Neither bolt, key nor door-handle was discernible. But my *capataz* was never distant in any dilemma. In a trice he ran off, then reappeared, bearing a rough plank, which he planted in a deep hollow of the floor, leaning the other end against the door.

"Neiré! Do this, and a regiment of Indians could not rob you, señora. Besides, for safety, I shall sleep just outside."

There were truckle-beds scattered out-of-doors under the roof-eaves for guides and *peones*, and, true enough, at my threshold the good fellow snored through the night.

Lurking distrust in the safety of my luggage

without personal inspection being a weakness of mine, I now ventured outside, "going delicately." The inn-keeper was a Scotchman, who cordially accompanied me in search of my treasured gear among the other luggage-heaps flung down in the dusty *corral*.

My dress-trunks, it may here be noted, were all small enough to balance each other on pack-mules when crossing the mountains.

"Oh, my best hats!" Their light box was cruelly rope-marked, and half-buried under dead-weight.

"Hombre!" The Scotchman cannily pointed out to the ubiquitous *capataz*. "See! there are the señorita's *sombreros Domingo*" (Sunday-go-to-meeting bonnets). "Behold!" And the *capataz* shouted indignantly to an underling of an *arriero* with a resounding "*Car-amba?*"

Now this, I always formerly believed to be a Spanish oath, but several Chilean ladies have assured me, sacredly, it means no worse than "Oh, dear!" or the Irish "Bother!" and that they constantly use it. What a safety-valve for a poor housewife, to have such a delightful expletive with a rolling "*r*" to burst out with, when the china is broken.

"Hombre!" (man) is the correct way of addressing any masculine being—friend or chimney-sweep—in amusement, surprise, reproach or otherwise. I used it as a preface to my Spanish sentences whenever possible, just to give myself a careless air of fine acquaintance with the language.

Out-of-doors was so uninviting, I returned to sit on my bed and lay out my travelling wear for to-morrow, the one day of probable discomfort, and certainly of a long mule-ride for the best part of some eleven hours, which various friends' accounts made me anticipate, like a willing martyr, with somewhat "fearful joy." Nether riding-garments, a serge skirt and warm jacket—for the cold would be bitter on the mountains before sunrise and towards evening—was the sage counsel given me, which was gratefully followed.

It still seemed night, when a loud knock thundered at my door.

"Señor-ita!"

Half-past five, and two cut-throat-looking muleteers were demanding my luggage, as the pack-mules started earlier than the travellers. Hastily I dressed, and taking shelter under the hat, peered out, shivering, into coldness and darkness.

The faithful *capataz* mysteriously appeared at once, and grasping my elbow and a guttering candle, led me past sleeping human and other animals, to the rooms where my companions for the day were gulping down their coffee.

Being thus fortified, after warm, good wishes from the Scotch inn-keeper for my journey, *capataz* and self groped out to the *corral*. Here shadowy figures helped me to mount an object which, by touch, seemed my mule—the latter instantly whirling around and bolting into utter blackness among wire-fencing, confusing me, like a blindfolded player when started in a children's game.

"Ohé! Sulky animal, lazy one! Here, señora, this is the gate. Can you see yon white mule? Follow it."

A gray form indistinctly ahead, which I energetically followed as guiding-star, aided by whacks on my mule's flank that revealed my care-taker's presence behind.

It was starlight still as we crunched over gravel paths and splashed through shallow fords. But soon came a weird light; it grew clearer, yet retained a solemn charm. No one spoke,

and the leading white mule kept gliding ahead like a ghost. Once or twice my animal shied sharply. It was at an evil-smelling carcass, or the skeleton of one of its kind, beside the sandy track. Many such ribs, picked clean by the condors, we passed that day.

Up rose the sun, though still hidden behind the high mountains, the valley widened, and the road became a good, sandy one. Here we began to gallop off and on, for an hour or two pleasantly enough. But if ever I ceased beating my mule with a thong-whip fastened on the reins by a running-noose, he degenerated into a jolting trot.

My arm was aching, when a small boy of the troop clattered up behind, and with hideous shouts and whacks, drove my lazy steed before him in an easy canter. He kept this amusement up all day, unless I implored breathing-time, while the guides laughed and clapped him on the back.

This amateur *arriero* was a French boy, sent from Santiago to Las Incas for the high air, because his chest was weak. So he told me later, with grumpy shyness, when we dismounted. Certainly this air must work wonders.

As the sun, now high, at last warmed us, streaming over the mountains, we arrived at Puente del Inca, the "Inca's Bridge." A halt was made at a rough-looking inn, mud-walled and low-roofed. Here, in summer, a fair number of patients come up from Chili or the Argentine, to be cured of skin and other diseases by bathing in the natural hot springs.

We all dismounted, and Faithful—as my *capataz* might justly be named—led me over a reddish, steep slope, down a zig-zag path, to admire the famous bridge. This is a natural structure of stalactite formation, some 60 feet high by 120 feet wide, made by the mineral springs close by, beneath which the Cuevas River has cut its way for countless centuries. Here, in the cliff sides also are the baths, *i. e.*, rough-walled, gloomy grottoes, where the water is, nevertheless, clear, and almost too warm.

On we went again, passing through one valley into another, with a sandy river-bed not far away, our track always imperceptibly ascending, while we were now at a height of about 11,000 feet.

It was near mid-day, and the sun was pouring hotly down upon our heads, so, with a curious feeling of lassitude stealing over me, I jogged more quietly along. Two self-constituted aides-de-camp rode on my either hand—one, the little Frenchman, who had a wonderful instinct for showing me all objects of real interest, yet never obtruding his presence; the other an old German merchant, who lent me blue spectacles against the sandy glare, and provided wraps, light or heavy, as sunless gorges or hot sunshine necessitated.

Faithful, outnumbered by these, fell back on the society of the *arrieros*. But, as now and again, my companions grew pale, and with murmured apologies, turned aside, he trotted up. "It's the *puna*, the mountain sickness," he confidentially imparted, with a grin. "The señorita has not got it. That is right."

But the señorita was conscious of a growing headache, such as among severest ones she had never before experienced, an agonizing pain, when one's head seemed bound by an iron band screwed tighter every minute, excruciatingly, like a torture of the Inquisition.

This *puna*, called *sorroche* in Peru, is the effect of the rarified air in these altitudes of 11,000 to 13,000 feet. Some travellers bleed at the nose

and ears. Those with sound lungs suffer the most severely, for these organs gasp like a rabbit under an air-pump, and the heart beats with painful quickness. While riding this is bearable, but the least personal exertion brings on giddiness and prostration.

At the Punta de las Cuevas, after resting an hour, a Frenchman, looking as if he had just crossed the Channel, came towards me, kind soul, with a plate of thin bread, cut in inviting morsels, but spread with suspicious white bulb shreds.

"I supplicate you try a little. The guides say this is the great mountain remedy," he begged. "Yes, it is garlic, but still—please try to take a little."

Since then, other Frenchmen, the commandant and Flag-lieutenant of the Pacific fleet, declared, when I told them this narrative, that they would infinitely have preferred the mountain sickness. But they all spake in ignorance. All I can say is, I was willing to swallow asafetida on the chance of a cure. A cure! It was a charm. I took only a little, but felt better at once. Then, with head still heavy and back still aching, I mounted and began the ascent of the famous *cumbré* in this, the Uspa-Uata Pass.

The guides are always anxious to hurry travellers over the summit before two o'clock, for they declare that so high a wind rises in the afternoon, that the mules will not face it. Even at times, they say, man and beast are obliged to lie down for hours till its force has lessened, or they are blown over into the abyss. (Oue wonders if any ever were.)

At last! at last! Was it possible we were on the level, and riding up to a nice little inn, with a mountain-stream rushing close by its door? Out hurried a young Italian, or rather Piedmontese, hostess, pretty, obliging, and as well dressed as if in Europe. She put her arm around my waist, for I was extremely tired, and assisted me into the *salle a manger*, where a strong cup of tea, into which she insisted on pouring some brandy, soon revived me. The guides consider it a great mistake to take spirits during the day's journey, as these only quicken the heart's action, and so increase *puna*. But I no longer felt the latter, Juncal being not quite 8,000 feet above the sea-level—a considerable relief in altitude to one's lungs.

MONKEYS AS MINERS.—According to "The Revue Scientifique," a French mine owner in the Transvaal has some monkeys infected with the *auri sacra fames*. It has happened in this way. The mine owner had originally two little monkeys, which were in the habit of accompanying their master in his visit to the mines. They saw the workmen gathering the ore, and soon learned to imitate them and to distinguish traces of the precious metal. They thus became of use to their employer, who procured twenty-four others, which, having been initiated into the mysteries of mining by the first pioneers, soon became so expert as to fill the places of five or six men. The monkeys are extremely honest, says the voracious correspondent of "The Revue," for they have not yet been perverted by their human fellow-workers, and never try to purloin nuggets. In some parts of the world monkeys are used as waiters, and are very successful, except that they cannot be prevented from "sampling the articles that they carry from the kitchen to the table."—*Selected*.

THE deepest English mine is the Pendleton Colliery near Manchester, which goes down to 3,474 feet, or nearly two-thirds of a mile.

THE COMPANY WHO TRY.

Yes, I love the little winner,
With the medal and the mark;
He has gained the prize he sought for,
He is joyous as a lark.
Everyone will haste to praise him,
He is on the honor list;
I've a tender thought, my darlings,
For the one who tried and missed.

One? Ah me! they count by thousands,
Those who have not gained the race,
Though they did their best and fairest,
Striving for the winner's place.
Only few can reach the laurel,
Many see their chance flit by;
I've a tender thought, my darlings,
For the earnest band who try.

'Tis the trying that is noble,
If you're made of sterner stuff
Than the laggards who are daunted
When the bit of road is rough.
All will praise the happy winners,
But when they have hurried by,
I've a song to cheer, my darlings,
The great company who try.
—*Harper's Round Table*.

A WINDOW GARDEN.

JULIE M. LIPPMANN.

Within the pane they stand and lift
Serene hearts upward to the sky:
My grateful green and budding things!
Without the show-tides toss and drift:
Beyond, the tawny clouds scud by
With storm beneath their wings.

But they, each in its pot of mold
(A meager handful of the earth),
Contented stand, and one by one
Their punctual petals do unfold
As if they had the heaven's-worth
Of dew and rain and sun:

Instead of a mere patch of light
(A windowfling twixt dusky hours!)
And sprinklings from a water-pot,
To serve them for their true birthright
Of plenteous, unstinted showers
And copious garden-plot.

And yet they grow, my grateful plants!
Grow to their best in scent and hue.
Only a soul could whiter be
Than is the bud my lily vaunts,
Or sweeter than the one or two
Rare daphnes on my tree.

The whole wide world is at our feet.
We need so little of its space,
So little of its riches even,
In which to do our best: complete
Our task of gratitude and grace
And lift glad hearts to heaven!

—*S. S. Times*.

FOR "THE FRIEND."

The Two Engineers—A Simile.

Two men stood beside a swift stream, which a little lower down became a cataract. Both men saw this apparent waste of energy and in their minds were devising means to utilize the power in it. One of them proposed to first stop the flow of the shallower part of the water as being the easier to begin with, and so gradually deepen the required dam. But the other said "No, I intend to dig deep, even below the bed of the current, and so find a strong foundation on which to build my dam." And he did so, and the waters of the stream no longer wantonly dashed down their own useless ways, but were harnessed to useful work. So does the Lord first require of man, that his will must be laid low and made subservient to the Divine will, for thus only can the heart and strength of man's will be guided into right channels of service and yield glory to God.

W. W. B.

FOR "THE FRIEND."

Gather the Fragments.

Some notes from the memorandum-book of a Friend who accompanied a minister of our Society on a visit to Salem and Hickory Grove Quarterly Meetings, belonging to Ohio Yearly Meeting in 1879:

"Left Philadelphia on the eleventh of Second Month, and reached Salem about one P. M. the following day. During the ride from Pittsburgh to Salem, in reading in the Testament, I was impressed with the testimony to our Saviour borne by the apostles to the Jews, 'Him hath God exalted to be a Prince and a Saviour, to give repentance to Israel and forgiveness of sins. And we are his witnesses, and so is also the Holy Ghost, which God hath given to them that obey Him.'

"This shows that repentance and forgiveness of sins are through our Saviour, and that the Holy Spirit does bear witness to Him. Whether this season of opening the Scriptures and of refreshment was designed for my own instruction and comfort, or to prepare me for future service, I know not.

"At Salem I was kindly received by my dear friends, Samuel and Sarah Street and Joseph Stratton, the latter of whom had been accompanying the Friend I came to join, to several meetings around Salem. In the afternoon Joseph Stratton took us to Damascus, where we lodged at the house of Jehn Kite.

"Attended Damascus Meeting the next day, where counsel was extended to those who were shrinking from the crosses laid upon them; and the children, of whom many were present, were tenderly addressed, and it was suggested that from among them it might please the Lord to raise up some one who would stand before princes.

"Dined at Abner Woolman's, whose wife, Elvira, was in a very feeble state of health. This was a very precious visit, in which we were dipped into sympathy with the family, and the tendering influence of Divine love was felt from time to time during our stay with them. In conversation with the suffering invalid, she said that during the first four months of her illness, she had been able to resign herself into the Lord's hands and trust to his care; but latterly, in addition to her physical suffering, there had been a sense of spiritual desertion. In reply, the belief was expressed that the Lord's goodness and mercy were about her, although for her refinement or proving, her eyes were holden, that she could not see it. She was reminded that the Lord's covenant was with the *night* as well as the day; that if we had an uninterrupted feeling of peace and faith, we might come to consider it as something of our own, and cease to recognize our dependence on Divine favor for that as well as all other blessings. As we rode home with Joseph Stratton, a sweet feeling covered our minds, clothing them with thankfulness to our gracious Master, and desires were felt for preservation and strength to perform whatever duties might devolve upon us.

"The evening, at Joseph Stratton's, was passed very pleasantly. It was a comfort to meet with his mother, Sarah Lupton, now in her eighty-sixth year. The sweetness of the feeling of love and fellowship made a tendering impression, bringing to mind the expression, 'How these Quakers love one another!' Some others came in, and there was much agreeable and instructive conversation. Rather suddenly a covering of solemn silence spread over us, and my companion spoke, especially addressing the children

who were present. Sarah Lupton bore her testimony to the preciousness of the favor bestowed upon us, reviving the vision of the prophet Ezekiel 'Of the waters that issued from under the throne, and rose higher and higher, till they became a river to swim in.' Joseph Stratton referred to a former opportunity in that room, in which a friend quoted the language, 'Come and dine; and no one asked, Who art thou; knowing it was the Lord.'

"Second Month 14th.—In conversation this morning, Sarah Lupton manifested her strong confidence that the testimonies of Friends would never fall to the ground. 'We have gone through too much for that to be permitted. A remnant will be preserved, and others will be brought in as from the highways and hedges.' One of the company said that, near the close of his life, Joseph Whitall, of Woodbury, bore a similar testimony, which he had heard delivered. J. Whitall said that some who were then present would live to see a revival in our church. Mention was also made of a visit to Mary Mickle, of Woodbury, then on her death-bed. Her faculties were probably failing through disease, and she said to those about her, 'Why don't you bury me? I have been in heaven these three days!'

"In the afternoon, Joseph Stratton took us to Middletown. It was a cold ride, and we were glad to get into warm quarters at the house of our kind friend, Samuel Shaw.

"Second Month 15th.—At breakfast the conversation turned on the hardships and difficulties encountered by the pioneer settlers, mostly persons of very limited means. Some remarks were also made as to the business trials and struggles that attended the residents in large cities, showing that wherever we were placed, we were still dependent on the protecting care of our merciful heavenly Father. Some one recalled the incident related in 'Musings and Memories,' of Joseph Elkiuton, the elder, going to Arch Street Meeting under great pressure of spirit and discouragement about business, when John Letchworth arose and addressed one in that situation, telling him to be quiet, that money would come as fast as it was needed.

"A somewhat similar incident was related, when, in the times of business depression in 1861, a Philadelphia firm found themselves with a heavy stock of goods unpaid for, and assurance was conveyed to their minds by the Scripture passage, 'Whoever trusted in the Lord and was confounded.' The revival of these incidents brought up a sweet feeling of love and gratitude to a gracious God who permits his children to be closely tried, that they may be humbled and induced to come to Him for help, yet who never fails them in the time of necessity.

"At almost every house we have visited in Ohio there has been a feeling of tenderness melting our hearts, and making us feel as brethren of the same household.

"Before meeting we called on Mary Elizabeth Harrison, the invalid daughter of Benjamin Harrison, who had been in poor health for fourteen years, having suffered with a severe nervous affection. We almost immediately fell into silence, and were favored with a precious season of Divine goodness. My companion sweetly addressed the invalid, and spoke of the services for the Truth that we were called on to perform in every station and situation; even our suffering of body might so work. His language was very encouraging. He also entered into sympathy with the parents in their anxieties and cares, and closed with solemn thanksgiving and

supplication to the God of all our sure mercies.

"The Meeting for Worship was a time of favor. My companion commenced his vocal service with the sentiment that it was not so much our acts as the motives from which they sprang, that rendered them acceptable to our heavenly Father. Balaam was a gifted man, who could describe, in beautiful language, the situation of Israel abiding in their tents; who foresaw the coming of Christ, and who desired that he might die the death of the righteous; and yet he was found slain among the enemies of the Lord's people because he loved the wages of unrighteousness.

"We might be active in the work of the Church, but if our tenderness of spirit and devotion to the will of the Lord were not maintained, we could not expect his blessing to rest upon us.

"Went to Carmel neighborhood, and spent the night at the house of Wilson Hall.

"Second Month 16th.—The meeting at Carmel was large and a favored season, in which a reverential feeling prevailed. My companion arose with the language, 'Where is the Lord God of Elijah?' and dwelt on the importance of maintaining a living faith in the goodness and sufficiency of the Lord. Although our Church had been exposed to many trials, his faith seemed to be renewed that the hand of the Lord would again be stretched forth for our help. Earnest was his concern that none might be led lightly to esteem the sacrifice of our Saviour, on whose merits and mediation we were wholly dependent. While his testimony on this point was full and clear, yet the work of the Spirit in the practical part of man's redemption was also brought to view. A solemn prayer was afterwards offered that the ravages of the devourer might be stayed, and that the Lord would look upon us in mercy."

J. W.

The Spirit-Wrestlers.

The Spirit-Wrestlers first appeared in the middle of last century. At the end of the last century or the beginning of the present, their doctrine had become so clearly defined, and the number of their followers had so greatly increased, that the Government and the Church, considering this sect to be peculiarly obnoxious, started a cruel persecution.

The Emperor Alexander I., in one of his rescripts concerning the Spirit-Wrestlers, dated the ninth December, 1816, expressed himself as follows: "All the measures of severity exhausted upon the Spirit-Wrestlers during the thirty years up to 1801, not only did not destroy this sect, but more and more multiplied the number of its adherents." And therefore he proposed more humane treatment of them. But notwithstanding this desire of the Emperor, the persecutions did not cease. Under Nicholas I. they were particularly enforced, and by his command, in the years '40 and '50 the Spirit-Wrestlers were all banished from the government of Tauris, where they were formerly settled, to Transcaucasia, near the Turkish frontier.

But neither the severe climate nor the neighborhood of the wild and warlike hillsmen shook the faith of the Spirit-Wrestlers, who, in the course of the half-century they passed in the Wet Hills, transformed this wilderness into flourishing colonies, and continued to live the same Christian and laborious life they had lived before. But, as nearly always happens with people, the temptation of the wealth which they attain to in the Caucasus weakened their moral force, and little by little they began to depart

somewhat from the requirements of their belief.

But while temporarily departing, in the external relations of life, from the claims of their conscience, they did not, in their inner consciousness, renounce the basis of their beliefs; and, therefore, as soon as events happened among them which disturbed their outward tranquillity, the religious spirit which had guided their fathers immediately revived within them.

The majority of the Spirit-Wrestlers (about twelve thousand in number), resolved to hold fast to the traditions left them by their fathers. They renounced tobacco, wine, meat, and every kind of excess, divided up all their property (thus supplying the needs of those who were then in want), and they collected a new public fund.

In connection with this return to a strictly Christian life, they also renounced all participation in acts of violence, and therefore refused military service.

In confirmation of the sincerity of their decision not to use violence even for their own defence, in the summer of 1895 the Spirit-Wrestlers of the "Great Party," as they were called, burnt all their arms which they, like all the inhabitants of the Caucasus, kept for their protection, and those who were in the army refused to continue service. By general resolution they fixed on the night of twenty-eighth June for the purpose of burning their arms, which were their own property, and therefore at their absolute disposal. This holocaust was accompanied by the singing of psalms, and was carried out simultaneously in three places, namely, in the governments of Tiflis and Elisavetpol and in the territory of Kars. In the latter district it passed off without interference; in the government of Elisavetpol it resulted in the imprisonment of forty Spirit-Wrestlers, who are still in confinement; while in the government of Tiflis the action taken by the local administration resulted in the perpetration by the troops of a senseless, unprovoked and incredibly savage attack on these defenceless people, and in their cruel ill-treatment.

After this, a whole series of persecutions was commenced against all the Spirit-Wrestlers belonging to the "Great Party." First of all, the troops called out were quartered "in execution" on the Spirit-Wrestlers' settlements, *i. e.*, the property and the inhabitants themselves of these settlements were placed at the disposal of the officers, soldiers and Cossacks quartered in these villages. Their property was plundered, and the inhabitants themselves were insulted and maltreated in every way, while the women were flogged with whips and some of them violated.

The men, numbering about three hundred, who had refused to continue in the army service, and about thirty who had refused active service, were thrown into prison or sent to a penal battalion.

Afterwards more than four hundred families of Spirit-Wrestlers in Ahalkalaky were torn from their prosperous holdings and splendidly cultivated land, and after the forced sale, for a mere trifle, of their property, they were banished from the Ahalkalaky district to four other districts of the Tiflis government, and scattered among the Georgian villages, from one to five families to each village, and there abandoned to their fate.

As early as last autumn, epidemics, such as fevers, typhus, diphtheria and dysentery, appeared among the Spirit-Wrestlers (scattered as above stated), with the result that the mortality increased largely, especially among the

children. The Spirit-Wrestlers had been exiled from a cold mountain climate and settled in the hot Caucasian valleys, where even the natives suffer from fevers, and consequently nearly all the Spirit-Wrestlers are sick, partly because (not having dwellings of their own) they are huddled together in hired quarters; but chiefly because they lack means of subsistence.

Their only earnings are from daily labor among the population amidst whom they have been thrown, and beyond the bounds of whose villages they are not allowed to go. But these earnings are very small, the more so that the native population suffered this year both from bad harvest and from inundations. Those who are settled near the railway pick up something by working there, and share the wages they get with the rest. But this is only a drop in the ocean of their common want.

The material position of the Spirit-Wrestlers is getting worse and worse every day. The natives have no other food than bread, and sometimes there is a lack of even this. Already among the majority of them certain eye diseases, which are the sure harbingers of scurvy, have appeared.

In one place of exile situated in the Signak district, one hundred and six deaths occurred among one hundred families (about one thousand people) settled there. In the Gory district, one hundred and forty-seven deaths occurred among one hundred and ninety families. In the Tioet district, eighty-three deaths occurred among one hundred families. In the Dushet district twenty deaths occurred among seventy-two families. Almost all are suffering from diseases, and disease and mortality are constantly increasing.

Besides these deaths there have been others due to actual violence), among the Spirit-Wrestlers in prison and in the penal battalion. Having been in a position sooner than others to know what has here been set forth, we appeal like to Russians and to non-Russians to help our brethren in their present sore-distress, both with money offerings to relieve the sufferings of the aged, sick, and children, and by raising their voices on behalf of the persecuted.

The most important and grateful means of expressing sympathy with the persecuted, and softening the hearts of the persecutors, would be personally to visit the victims, in order to see with one's own eyes what is being done with them now, and to make the truth about them generally known.

(To be concluded.)

The Pentelic Temple.

The most beautiful building ever erected on a planet is the Parthenon at Athens. The architect was Phidias, the time was that of Pericles, and the consummate flower of the developed genius of the most vigorously intellectual nation that ever ruled a bit of earth blossomed in the Parthenon. Its majestic proportions, its noble columns, its solid simplicity and its marble purity all combine to make it incomparable. Dr. Dörpfeld asks if the Parthenon is doomed to perish. It has survived more than twenty centuries of war and earthquake, but now it seems near its fall. Only careful and thorough restoration, says Dr. Dörpfeld, will preserve it, and this the Greek Government can hardly accomplish.

What is the explanation of this present danger? Is it the result of the natural wear of pure white marble? Not at all. The builders built it, but they did not build for all time. They

rejected the poorer stone, that with colored veins, for all parts of the temple that could be seen, but used it for inferior work that was covered up. But in the course of time this interior has been affected by the elements; the stone has rotted or split where it was imperfect, and will not support the weight of the walls. These imperfect stones must be replaced, or the chief architectural glory of the world will perish in the next earthquake.

Is not here a lesson in character? Every life is a temple; and it has its visible and its invisible parts. There may be fair white columns and pediments and friezes, spotless, beautiful, glorious; but there will also be the concealed stones that support the whole edifice invisible to any eye; and these should be as pure and strong as those that invite the public gaze. But too often the man who is building the temple of his own character puts the white marble on the outside, and spotted, streaked stone, that with veins of base, corroding material in the covered places. But it is the covered blocks that make the true character, and that assure stability when the earthquake comes. Time will expose the weak spots, and the honored reputation will fall.

Our illustration is drawn from the fairest of all temples, and it applies to those, who, like Phidias, mean well, but are not careful of the absolute best. It is well to resolve to be better; it is better to resolve to be good, not better here and there where it will be seen, but good throughout. Our Lord drew a similar illustration from the sepulchre whitened without, but full of dead men's bones within. Between the two we have the same lesson applied to the Christian and the hypocrite. Who are they, on this earth, and subject to our temptations, that do not need to learn that the Pentelic marble of a true Christian life must be pure in public and no less pure in secret?

To the Editor of THE FRIEND:—The first article of this week's issue meets my hearty approval, and shows the care manifested by the early members of our Society in regard to setting up Select Meetings—what they were intended to be, and what were the relative duties assigned to ministers and elders. It appears that the primary object in selecting some for oversight was, that they might advise and counsel and restore such as had given uneasiness to the body in their public ministrations. While this concern was dominant, there was an harmonious travail for the promotion of Truth, as well as a concern for the support of good order. But, the Scriptures tell us, that ministers have the treasure in earthen vessels; that there is a tendency in man to err, hence a necessity for placing restraint upon such as may have lost their way. It was said of Elijah, a man of remarkable character, that he was a man of like passions with others, and, while he was highly favored he manifested at times a disposition to give vent to unguarded expression, which was unwise. The same may be said of Moses and others.

But this care for the right exercise of the ministry was not wholly confined to the elders. Ministers at times found it required of them to admonish such as had stood too long and had spoken unwisely, and when it was done in a proper spirit, it generally had a salutary effect. I remember in my youthful years, that our worthy Friend Christopher Healy was often engaged in this direction; and his efforts were generally beneficial to such as were the objects

of his concern. He was a valiant man in his day: And I feel sorry to-day that there are few left like him. Paul censured Peter for some of his doing, and perhaps properly. Wm. Evans, a man of precious memory, but much shot at, said; that elders were often too much concerned for their own comforts, and not enough interested in the welfare of the church, which produced weakness in the body. While we do not believe in placing unnecessary restriction upon our ministers; yet I am aware that we are but fallible beings and likely to go astray. Horace, a heathen writer has said, that "none are born without faults," and the older I grow, the more fully I appreciate the truth of this sentiment. It has been unfortunate for our Society that so many who undertake to speak in our meetings are not really qualified for such service, and such are generally more obstinate and more difficult to manage than the truly anointed. "The words that are given me" said one of former time: "such will I speak;" were this more fully observed what a different condition of things would present! Could all feel the responsibility of the service, and their unfitness for it, I think it would tend to the profit of many, as well as promote the glory of the great Creator. R.

A CONTRACT for six hundred dollars worth of belting for a brewery was given through a third party to J. E. Rhoads & Sons, of Wilmington, Del. Later the third party received the following, signed by the firm:

"We write in reference to the lot of belting. We are total abstainers and opposed conscientiously to making or selling intoxicating drinks as a beverage. Consequently, having learned, what we did not at first know, that this belting is for a brewery, we consider it more consistent for us not to furnish the belt for such a purpose. We therefore withdraw our quotations."—*Union Signal*.

THE FRIEND.

ELEVENTH MONTH 6, 1897.

We have lately seen a circular letter issued by an organization in Philadelphia, under the name of "Committee in defense of the public schools," which contains some statements which are probably new to many of our readers. The object of this committee is stated to be "to resist the assaults on our public schools by the forces of Romanism on the one hand and those of infidelity and secularism on the other." We quote from the circular referred to.

The situation is now more serious than was indicated in previous communications. A suit to obtain an injunction against the reading of the Bible in the schools of Lackawanna County, has been pending in the court, the suit being brought by an infidel of Waverly Borough, in that County. This case has not yet reached the Supreme Court of this State. The Committee has also been notified of another similar case from one of the counties in the northern part of the State.

Some months since a deputation of Jews appeared before the Board of education in the city of Philadelphia, asking that the Bible be excluded from the schools of this city.

According to the last report of the Superintendent of public instruction for the State of Pennsylvania, the reading of the Bible has been discontinued in more than seven thousand of the twenty-one thousand schools of the State.

In a previous communication from this committee, attention was called to the decision of the Supreme Court of Wisconsin that the Bible is a

sectarian (?) book and therefore cannot be read in the schools of that State. No decision similar to this has ever been given, but this will in some measure be a precedent until reversed, for which we are earnestly working.

One of the new States, Idaho, came into the Union with a constitutional provision, which prevents the reading of the Bible in any of her schools.

Thus we see the drift and tendency in the Northwest. The ground taken by this committee is that the only effect of such public instruction will be to raise up a generation of infidels.

The friends of Christian education will be glad to know that, on the other hand, in response to a petition bearing sixty thousand signatures, the Chicago School Board has restored, in part, the reading of the Bible to the schools of that city.

If the discontinuing the reading of the Holy Scriptures in more than one-third of the public schools in this State is due to the causes above alluded to, we may feel alarmed at the progress of priestcraft on the one hand, and indifference and infidelity on the other in our midst. We believe that no law or system of administering the public schools should discourage or forbid the reverent reading of the Holy Scriptures without comment, in the public schools throughout our country.

Elizabeth S. Kite, several of whose letters from Germany have appeared in our columns, has returned from Europe, and is now at her home in Nantucket. Her object in going abroad was to qualify herself more perfectly as a teacher of German and French, by becoming familiar with the idioms of those languages, as spoken by the more cultured of the natives. She is now open for a situation as teacher. Her address is Nantucket, Mass.

The contributors to THE FRIEND have decided to send their paper gratuitously for six months to the subscribers to *The United Friend* (now suspended), who do not already receive their paper. We give this notice, so that those to whom it may come, who have not subscribed for it, may understand how they come to receive it, and may not be afraid of bills being sent to them, unless they become actual subscribers.

SUMMARY OF EVENTS.

UNITED STATES.—On the 1st instant the Union Pacific Railroad was sold in Omaha, Nebraska, to the Reorganization Committee for \$57,564,932.76. The total debt of the railroad to the Government is \$58,448,923.61; total credit of railroad with Government, \$18,565,546.74.

The total receipts of the Government for the Tenth Month were \$24,391,415, and the expenditures \$33,701,512, making the excess of expenditures over receipts for the month \$9,316,097 and for the four months of the present fiscal year, \$38,009,010.

The monthly statement of the public debt shows that at the close of business on Tenth Month 30th, the debt, less cash in the Treasury, amounted to \$1,020,563,901, an increase for the month of \$8,441,188. This increase is principally accounted for by a decrease in the amount of cash on hand.

The number of immigrants arrived in the United States during the first three months of the present fiscal year was 49,296, which is a decrease of nearly 11,500, as compared with the same period last year.

Princeton University will send a second expedition to Patagonia, to leave New York Eleventh Month 6th.

Edison's new method of extracting iron from low-grade ores is now in successful operation at Dover, N. J. The ore is pulverized and passed close to electromagnets, which deflect the iron from the non-metallic matter.

The recent storm did a damage of \$50,000 to Brooklyn's ocean shore. At Coney Island a high water record was reached Tenth Month 26th. The Brighton Beach Hotel was severely damaged, as the high tide

washed away 100 square feet of the hotel grounds and ripped up the promenade along the sea.

Report from New Orleans of yellow fever cases for Tenth Month 31st, were as follows: number of cases, 35; deaths to-day, 5; total cases of yellow fever to date, 1,510; total deaths from yellow fever to date, 183; total cases absolutely recovered, 745; total cases under treatment, 582.

The will of the late George M. Pullman was filed for probate in Chicago on the 27th ult. The bulk of the estate is to go to his two daughters. Thirteen Chicago charities are to receive \$10,000 each, and \$1,200,000 is to go to the establishment and endowment of a free manual training school at Pullman.

Henry George, the candidate of the Thomas Jefferson Democracy for Mayor of Greater New York, died early on the morning of Tenth Month 29th at the Union Square Hotel, New York, where he had been stopping during the campaign. He spoke at four places on the night of the 28th, and retired worn out, but not showing any signs of collapse. During the night he was stricken with apoplexy, and soon passed into unconsciousness and death. His son, Henry George, Jr., was nominated by the Jefferson Democracy to take his father's place on the ticket.

Deaths in this city last week numbered 349, which is 27 less than the previous week, and 13 less than the corresponding week of 1896. Of the whole number, 162 were males and 187 females; 40 died of heart disease; 37 of consumption; 34 of diphtheria; 27 of pneumonia; 19 of apoplexy; 11 of marasmus; 11 of old age; 10 of inflammation of the brain; 10 of nephritis, and 9 of uræmia.

Markets, &c.—U. S. 2's, 99 a 100; 4's, reg., 112½ a 113½; coupon, 113½ a 114½; new 4's, reg., 127 a 127½; coupon, 128 a 128½; 5's, reg., 114½ a 115; coupon, 115½ a 116; currency 6's, 102½ a 106.

COTTON.—Middling uplands, at 6½c. per pound.

FEED.—Spot bran ruled steady at \$12.50 a \$13.00 per ton for winter in bulk and \$12.00 a \$12.50 per ton for spring in sacks.

FLOUR.—Winter super, \$3.10 a \$3.35; do extras, \$3.35 a \$3.80; Pennsylvania roller, clear, \$4.30 a \$4.50; do., do., straight, \$4.60 a \$4.80; Western winter, clear, \$4.35 a \$4.50; do., do., straight, \$4.65 a \$4.90; do., do., patent, \$4.90 a \$5.15; spring, clear, \$4.40 a \$4.75; do., straight, \$4.90 a \$5.15; do., patent, \$5.20 a \$5.40; do., favorite brands, higher. City mills, extra, \$3.40 a \$3.60; do., clear, \$4.50 a \$4.75; do., straight, \$4.85 a \$5.00; do., patent, \$5.30 a \$5.65. **RYE FLOUR.**—Choice Pennsylvania, \$3.30 per bbl. **BUCKWHEAT FLOUR.**—\$1.60 a \$1.75 per 100 pounds, as to quality, for new.

GRAIN.—No. 2 red wheat, 96c.

No. 2 mixed corn, 31½ a 31¾c.

No. 2 white oats, 26 a 26½c.

BEEF CATTLE.—Extra, 5 a 5½c; good, 4½ a 4¾c; medium, 4½ a 4¾c; common, 4½ a 4¾c.

SHEEP AND LAMBS.—Extra, 4½ a 4¾c; good, 4 a 4½c; medium, 3½ a 3¾c; common, 2½ a 3¾c; lambs, 4½ a 5¾c.

HOGS.—5½ a 6c. for best Western, and 5½ a 5¾c. for other grades. No State hogs arrived.

FOREIGN.—Dispatches received in Christiana from the Island of Vardoe, in the Arctic Ocean, say the people there are fully convinced of the truth of the report that a whaling ship sighted Professor Andree's balloon floating, on Ninth Month 23rd, near Prince Charles Promontory, Spitzbergen. An expedition is to be sent in search of Andree.

United States Minister Powell writes from Port-Au-Prince to the State Department substantially as follows: A proposition is now pending before the Chamber of Deputies to consolidate the several debts of the Republic into one national debt, destroy the paper money in use, and substitute a gold currency, based on the United States gold dollar as a unit of value. The government will endeavor to secure a loan from some large banking houses in the United States, to the amount of \$6,000,000, the rate of interest to be six per cent. per annum. The government hopes, by means of the loan to reduce the present high rate of premium (now 180 per cent.) and raise the value of the bonds. The interest on these bonds is to be paid in gold at the above-named rates.

The reply of the Spanish Government to the note of the United States expresses regret at the fact that the insurrection in Cuba "receives support from frequent American filibustering expeditions," and that otherwise the rebellion in Cuba would possibly not exist. It is hoped by the Spanish Government that, by granting autonomy to Cuba and the withdrawing of American support of the insurgents, the insurrection will shortly be ended.

The Spanish Minister of Finance is reported as say-

ing that a fresh large loan is necessary, as the fund of Spain will be exhausted in Sixth Month, 1898. The Cuban war puts the country to an expense of 45,000 000 pesetas monthly.

The Conservatives in Havana have decided to energetically oppose autonomy and the policy of the Sagasta Cabinet in that direction.

General Blanco arrived in Havana Tenth Month 31st, and received a cordial, if not enthusiastic reception. After a conference with General Weyler, the latter formally gave up his command, returned to the Montserrat, and sailed for Spain during the course of the afternoon.

One of General Blanco's first acts, after being sworn in as Captain General, was to issue a proclamation promising liberal reforms and a broad policy of generosity.

A meeting of prominent Cubans was held in New York on the 1st instant, presided over by Tomas Estrada Palma, representative of the "Cuban Provisional Government." A manifesto was adopted addressed to the Government of the Republic. Great stress is laid in expressing the unalterable determination of the Cuban revolutionary party not to accept any plan of political reform, or even the ample form of autonomy offered by Spain as a solution of the present war in Cuba. The manifesto will bear the signatures of all those who were present at the meeting. Besides, the document will be submitted to the Cuban colonies throughout the United States, the Antilles, Central and South America, Paris and Rome for additional signatures before it is finally transmitted to the Cuban Provisional Government.

It has been ascertained in Athens that all the catridges fitted to the torpedoes during the war between Greece and Turkey were not provided with percussion caps and fulminating mercury. If the torpedoes have been wanted they would have been useless. Two officers are to be tried by court-martial for culpable negligence.

H. Dusen, a German traveller, who has recently explored the western coast of Patagonia, says the mosses of all species are developed there to an extraordinary degree. They grow in immense heaps, which the explorer sank to his arm-pits.

Floods have washed away every building in the village of Ahumada, State of Chihuahua, Mexico. The town had a population of 1,200 persons, and they are all homeless and suffering.

The prospects for a large yield of wheat in Argentina are said to be excellent.

Commercial Agent Hamilton, at Morrisburg, Ontario, in a report to the United States State Department, says that merchants of the United States are making a great mistake in not sending their agents to Canada. The change in the tariff law of the United States has for the present necessarily stopped trade, but this will only temporarily. The agent says one of the large lumber dealers told him that the two-dollar rate of lumber had checked business, but he believes that would revive. Hamilton adds, "Reciprocity is the cry of the Canadian."

RECEIPTS.

Received from Henry Bell, Agent, Ireland, £7 10 being 10s. each for Daniel Alesbury, William Bouch John Douglas, John Duguid, Scotland, Forster Green James Green, T. M. Haughton, James Hobson, Hen A. Uprichard, Susan Williams, William White, Th R. White and Charles F. Wakefield for vol. 71; a for Henry Bell, £1 for vols. 71 and 72.

NOTICES.

WESTTOWN BOARDING SCHOOL.—Applications the admission of pupils to the school, and letters regard to instruction and discipline should be addressed to WILLIAM F. WICKERSHAM, Principal. Payments on account of board and tuition, a communications in regard to business should be forwarded to EDWARD G. SMEDLEY, Superintendent. Address, Westtown P. O., Chester Co., Pa.

WESTTOWN BOARDING SCHOOL.—For convenience of persons coming to Westtown School, the stage will meet trains leaving Philadelphia 7.17 and 8.46 A. and 2.53 and 4.32 P. M. Other trains are met when requested. Stage fare on regular trips, fifteen cents on special trips, twenty-five cents each way. To reach the school by telegraph, wire West Chester Phone EDWARD G. SMEDLEY, Sup't

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MOORESTOWN, BURLINGTON CO., N. J.

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The Spirit-Wrestlers.

(Concluded from page 127.)

The Spirit-Wrestlers never frequent the churches; they do not worship images; during prayer they do not make the sign of the cross; they do not keep the ordinary fasts, and they take no part in the recreations and loose pleasures of worldly people. There are many such circumstances which completely separate them from all ordinary society of peasants, and which have always been a cause of unceasing persecution against them.

The Spirit-Wrestlers deem that all externalism in the work of salvation is utterly useless, and that the external church, owing to the lapse of true Christianity, has become a den of robbers; and they therefore acknowledge one sacred, universal and apostolic church, which the Lord by his coming has assembled, consecrated and replenished by the gifts of the Holy Ghost, and which is, of course, the union of all faithful and true Christians.

If such a meeting is held at the house of a poor brother who cannot provide food for those who have assembled, then the others previously contribute the necessary food, or else bring it with them; for at these meetings they have supper. Entering the meeting, the men greet the men, the women the women, by grasping each other's right hands, bowing three times and kissing each other. At the commencement, each one says a prayer. The three bows and kisses are intended to signify the cleansing of the body of the repulsion of pride; they take each other's hands as a sign of union and love, kindly expression, good understanding, the sense of a God revered in their souls.

"It is not in our power to serve as soldiers, because we are Christians, and a Christian ought not to do violence to his enemies, but to give full liberty to every living being, and not to kill his brother."

The first to suffer were Matthew Lebedeff and seven other soldiers, who had given way after a universal conscription in 1887, and for a time outwardly submitted to enter the military service. When conviction wrought upon them, and they openly renounced the position into

which they had reluctantly, in time of weakness, been dragged, the persecution which fell upon them was more severe than that which came upon those who were called out for the first time.

They were judged by court-martial, and condemned to confinement in the Ekaterinograd penal battalion, where, according to the regulations, they were expected every day and hour to comply with the demands of military discipline, whereas not having accepted the military service they could not with a clear conscience conform to this. On the other hand, the prison authorities had not the right to desist from enforcing these demands; and the consequence was that the Spirit-Wrestlers were subjected to an incessant series of punishments, consisting of flogging, confinement in a cold, dark cell on a diet of bread and water, prolongation of their sentence, etc., which converted their imprisonment into a slow martyrdom, until, in the autumn of '96 there was issued an order from the Government that those who refused the military service upon religious grounds were not to be imprisoned in military places of detention.

Their persecutors cut thorny rods, five or six in one bundle. The men were laid down, and on each side of them were placed drunken men, who began to flay them like ferocious wild beasts, which tear asunder meek, gentle sheep. Each received thirty strokes. After this they were placed in a solitary and cold cell for a day, and the next day they were taken out and guns were given to them, and they were led out for drill. They said, like Christians, "We cannot fulfil what is against God's commandment." But, in spite of their answer, they were again beaten and abused.

Of those Spirit-Wrestlers who were transferred from the penal battalion and other prisons to Siberia, several became ill and died, from the hardships they endured in prison and on the way.

"We have seen thy letter of Nov. 11th, in which thou askest one of our brethren concerning the life of the banished Spirit-Wrestlers in the Caucasus. Concerning this we will tell thee, dear brother, that when we lived according to our own fleshly lusts, and served our own pleasure and lived in compliance to those around us, then the Caucasian officials liked us; especially when we gave to every government official in our towns every kind of bribe. They then called us a well-meaning people, and said that there was no people better than the Spirit-Wrestlers. But when the Spirit-Wrestlers began to accomplish the will of God and to serve the only Lord, at the same time ceasing to give bribes, the officials immediately changed their opinion about us, and now say, 'You are criminals against the Emperor.' But if the Emperor knew who are the real criminals against the law, he would put them under a special judgment."

"The officials asked: 'How is it that the Spirit-Wrestlers, who formerly lived quietly and were in repute all over the Russian Em-

pire for their good life, at the present time have grieved the higher authorities by refusing to acknowledge any authority?'

"Then they asked, 'Why do you not accept the military service?'

"It was answered them: 'We cannot kill nor use violence, according to the Word of God, towards our brothers who are created in the image of the Lord.'

"But how is it that you did not know this formerly?'

"Formerly we also well knew the Lord's law, but did not profess it, living disorderly and giving way to drunkenness.'

"Then they said, 'Perhaps here you are oppressed, or the land is not good? If you were transferred on to good land, would you accept the military service?'

"'We cannot leave the law of the Lord.'

"Then they said, 'Well, you will be banished to Siberia, and there you will suffer every kind of misery.'

"Whatever is done to us, we cannot leave the law of the Lord and fulfil the law of man.'

"Then they said, 'We will restore to you your houses and the common treasury you formerly possessed; will you then serve?'

"It was answered them, 'We cannot desert our Lord.'

"The Spirit-Wrestler will not, like the orthodox peasant, stand at the door of a so-called gentleman, bowing low, but will freely shake hands and sit down, side by side, unconcerned with any surroundings, or the title, rank or position of his companion, which behavior naturally grates upon the officials. Moreover, the Spirit-Wrestlers speak candidly, and are not afraid to tell men the truth to their face, which is especially displeasing to those who are used to conventional lies."

"Not long ago letters have been received from Spirit-Wrestlers, who, after refusing military service, were sent to the penal battalions in the province of Tersk. They write that they are treated most cruelly; they are beaten and starved, not receiving even sufficient bread, and at the same time compelled to do work beyond their strength. Evidently every kind of ferocity of the authorities against the Spirit-Wrestlers is growing more and more. It is indeed said that Shervashidze [the governor of Tiflis] prepared for his own justification a pamphlet about them, and I believe that, wishing to clear himself, he did not spare the colors in denouncing the Spirit-Wrestlers persecuted by him."

"Concerning the material wants of the Spirit-Wrestlers I have learned the following: In the district of Signak they almost starve from hunger—there is no bread at all; in the district of Gory there is a little, but many people die here and suffer from sickness on account of the change of climate. Their food consists of bread only. They have received bread from the province of Elisavetpol, and money from Kars. During the winter they received from the Spirit-Wrestlers of Kars more than 10,000 roubles. They need help—and that considerably. One

of the Spirit-Wrestlers of Kars told me yesterday that they (*i. e.*, the Spirit-Wrestlers of Kars) intend to help them, and that they are collecting accurate information concerning their needs. All this information will be sent also to you.

"Not long ago a Spirit-Wrestler, Barabanoff, died in the Metekh prison from rapid consumption. He was buried by the brethren, and on the tombstone the following epitaph was engraved, 'Eternal memory to the Christian D. T. B., who by God's will died in chains for truth!'"

"When we lived in the flesh, according to our lusts, we conformed to the ways of the world, we were the slaves of sin, we pleased the carnal man which leads into pride and perdition of pride, through the love of money and lust, through fornication, intoxication, superstition, murder, and the shedding of the blood of one's brothers; when we broke the law of God and his commandments, when we lived according to the world—then we were loved and called good men; but when we turned away from the ways of the world, when we began to fulfil the law of God, the commandments of Jesus Christ and of our conscience—then we became hated, slandered and put into prison on the pretext that we do not accept the power of the Emperor.

"At first the sufferers were in a dreadful condition; they had to live in little huts, about thirty men in each; the absence of fuel, the want of food, and close atmosphere told upon them most severely; about half of them then died out. The native peasants, Georgians, at first did not pay any attention to them, and the rougher ones oppressed them—stole their horses and other property; but when the natives found out that the Spirit-Wrestlers established amongst them live according to the Gospel, do not resist evil, but willingly give all they have to those in need, and to those who take it from them with violence, they themselves began to protect them from unkind men, and now help them in every way they can, regarding them as righteous men.

"Medicines and doctors may, to our minds, stay where they are. They are difficult to get, and cost much money. If it is in your power to give material help, then send us as much as you can, for all of us exiles are in want of the same thing. In all the four districts there are about 6,000 roubles to 3,500 souls. According to our calculation, twenty persons and three horses cost forty roubles a month. There is most sickness in the Signak district, and some in Gory and Doushet. The complaints are fever, oedema, internal inflammation and dysentery. There are also bad coughs, and people suffer from their eyes. All the money we have put into one fund, even that which the brethren sent us. In some parts they are working for what they can get—in the Gory district about the railway there is a little work to be had, but nowhere else is there any. The total number who have died in the four districts, that is, since our exile in 1895, is 470 persons [which number has considerably increased since April].

The total number of the living is 3,500. I cannot tell how many are sick, but really, in the present state of affairs, not above one in a hundred is quite well."

"I cannot report anything of an encouraging nature with regard to the present condition of the Spirit-Wrestlers. They live, as before, scattered in different villages; their earnings are extremely small—the great majority earn nothing at all. They sicken and die, but not to the same extent as in winter, which is easily understood, for the vivifying power of spring-time has a beneficial effect on their health.

"Their position of uncertainty binds them hand and foot; they cannot take land on lease from proprietors and sow it so as to have corn and forage for themselves and their horses for winter, for there is risk at any time that they may be driven elsewhere, and all their labor and expense lost.

[Here follows an account of the visit to Goltzin, told elsewhere.]

"Evidently the government desires to keep them in this state of material uncertainty, so that they may be obliged by sheer force of hunger to fall in with the proposals of the government. But this calculation is erroneous, for the Spirit-Wrestlers stand by their principles with amazing staunchness. 'We will all perish,' say they, 'but will not desert our faith.'

"The money they have in hand amounts to one thousand five hundred roubles, which will be exhausted in a very short time. Their position has become exceedingly critical. If you can obtain anything in the way of pecuniary help for them, please do so with all speed."

"In the autumn of 1893, at a general meeting of the elders, they decided to cease using intoxicants, these being liable to lead men into temptation; to cease smoking, and thus avoid luxury; and to cease eating meat, confessing it a great sin to take away the life one cannot give. In this they resumed the practice of their fathers.

It may be, although I doubt it, that the movement of the "Christian Universal Brotherhood" will also be stamped out, especially if society itself does not understand all the importance of what is taking place, and does not help them with brotherly aid; but that which this movement represents, that which has been expressed in it, will certainly not die, cannot die, and sooner or later will burst forth to the light, will destroy all that is now crushing it, and will take possession of the world. It is only a question of time.

DROWNED IN SAVING OTHERS.—A man of the name of Wilson remarks: "One bright, crisp New Year's Day a young man was walking along a country road, near which there was a pond. The frost had covered the water with ice and two boys were skating on it, but the ice was thin, and even as the young man watched them, he could see them stagger and fall through the breaking ice. At once he rushed to their rescue and crawling along the thin crackling ice he succeeded in saving them both at the cost of his own life; for even as he helped the last to a place he fell back in the freezing waters and was drowned, and at night they carried him home to his father and mother, dead. Soon after the dead man's brother came in, and seeing them all so mournful, inquired the cause. 'Have you not heard,' said his father 'that your brother was drowned to day?' He had heard nothing of the affair, and when the sad news was broken to him his grief was terrible to witness. On being told how it happened he was deeply affected and brushing away the tears that would come he bravely responded, 'Well, I am not going to cry any more over him. I bless God that I had such a brother.' At the funeral of that noble young man two little fellows could have been seen putting wreaths on his coffin. It was evident that they mourned from their hearts; yes, for they mourned for one who had given his life for them. As they stood by the side of the bereaved father, he put an arm around the neck of each, loving them because his son had given his life for them."

FOR "THE FRIEND."

A Geological Excursion.

On the twenty-third of Tenth Month, the geological section of the Academy of Natural Sciences made an excursion to the southwest part of Chester County, Pa.

Philadelphia is built on a Gneiss and Mischist rock, composed of Feldspar, Quar Hornblende and Mica, but the route taken the excursion embraces a greater variety minerals than one unacquainted with the country would expect. The three ingredients Gneiss furnish interesting specimens.

About twenty miles from the city we find quarry of Mica plates, which is no longer worked because the thin plates are to some extent covered with crystals of iron, which lessens its translucency and lessen its value for manufacturing purposes. Mica is remarkable for the thinness of the plates into which it is readily divisible. In our common Mica they are transparent. The principal ingredients of Mica are siliceous, alumina and potash. It is found in Beria in plates sometimes of a yard in diameter. Those in Delaware County are not so large, but near Fairville it was found 18 inches in diameter. Craig's pits, one and one-half miles east of Fairville, have been wrought for the past three or four years for feldspar, and yield also merchantable mica. Swayne's quarry, one-quarter mile south of Fairville, has recently been opened, and is yielding merchantable mica. This is the quarry which furnished the very large crystals, but much of the mica was unmerchantable by reason of included magnetite, said to be due to magnetite.

The feldspar of gneiss is sometimes found separate from the Mica and Quartz, and is quarried and ground into a fine powder which is sold to the manufacturers of porcelain. The composition of feldspar is similar to that of mica, but it contains a larger portion of silica.

Kaolin clay is decomposed feldspar. An interesting bed of it occurs near Brandywine Summit, on the Baltimore Central Road. This bed is nearly one hundred feet thick. Pits sunk in it gradually close up, as the plastic clays forced into them by pressure. Kaolin occurs also in New Garden Township, about four miles south east of Avondale, and there are very extensive deposits in Delaware close to the Pennsylvania line.

Interesting specimens of Feldspar and Quartz intercrystallized, are found in some of the quarries. These are called Graphic granite because on a fractured surface there is a resemblance to Hebrew letters.

Much of the Gneiss rock contains garnets. These are usually crystals composed of silica, alumina, lime and iron, and sometimes manganese, varying in size from several inches in diameter downwards. At Avondale in Chester County, is a quarry of gneiss rock which yields garnets of three inches in diameter. Some of which show quite perfect crystalline faces. In the southern part of Delaware County, some parts of the gneiss are so full of small garnets that the rock is ground to make a substitute for emery paper.

Another mineral not infrequently found bedded in other rocks is Black Tourmaline, composed principally of silica, alumina and protoxide of iron, with some boron.

Near the Williamson School we come to a bed of Serpentine, an interesting rock, principally composed of silica, magnesia, iron and water. It is a soft rock, and with us generally green in color, although it is also found of

brownish red color. The varieties which are translucent are called precious serpentine. Associated with serpentine are found several minerals—Chrome, which is an oxide of chromium and iron, is obtained by washing it from the earth with which it is mixed in the valleys among serpentine, in the form of small grains. It is also found massive in Serpentine, particularly in the large body of that rock in the southwest corner of Chester County. The name is derived from a Greek word meaning color, for almost every compound of oxide of chrome possesses bright colors. Chromic Iron occurs massive in Radnor and Marple, Delaware Co., and just across the Octoraro, in Lancaster Co. The chromite is found originally in intrusive rocks of a basic character, like Periodotile Enstatite, etc. These rocks by alteration become Serpentine, in which the chromic iron remains.

Asbestos is also found in Serpentine, in thin veins. A very peculiar character of this mineral is that the individual crystals of which it is composed are very long, slender and flexible, so that they can be separated from the mass in long, delicate fibres. These resemble cotton down in their appearance, and can be woven into cloth, which is incombustible. The ancients used this cloth for wrapping dead bodies when they were burnt, to keep the ashes from being mixed with those of the fuel.

As Serpentine contains a large portion of magnesia, it is not surprising that that substance is found in it, generally in pockets and in the form of a carbonate of magnesia, also as a silicate, and of a compound of magnesia and water.

Talc is a silicate of magnesia also found in Serpentine. It is semi-translucent, and has a greasy feel. It is easily separated into thin plates like mica.

Steatite is the name given to coarse, massive varieties of talc, so called from the Greek word for fat, as it has a very greasy feel. It is used as a fire stone in furnaces, as it is very incombustible, and is a slow conductor of heat.

Corundum has been mined in considerable quantities in one of the beds of Serpentine. It is pure alumina, and is one of the hardest of minerals, inferior in this respect to the diamond only. In its crystalline form it is known as ruby, topaz and sapphire.

In the vicinity of Avondale are large limestone quarries. The stone is of a crystalline nature, and contains both lime and magnesia. The most extensive of these quarries is the Avondale Marble quarry, one peculiar feature of which is the presence of a large interbedded mass of mica schist. The presence of limestone in southern Pennsylvania is supposed to indicate an arm of the ocean in former times; and the lime is believed to have been derived from the shell-fish and other marine products. It is not difficult to suppose at this place there may have been a stream of fresh water which conveyed into the site of the future quarry from the adjacent hills the materials of the gneiss which now exists.

The lower beds of limestone, through long exposure to the heavy pressure of the strata above them, have assumed a crystalline structure, and been converted into marble.

In a quarry near this the stone has the form of coarse grains, similar in appearance to Oolite, or fish-egg stone; and there we found a specimen in which the grains were flat tables of spar.

SALVATION is in no part of Scripture represented as attainable by the indolent Christian, such contradictory terms might be coupled.

FOR "THE FRIEND."

Christine M. Alsop, near the close of life, wrote: "I have thought that true religion consists more in the condition of the soul than in devoted Christian labor. It is true that from a heavenly condition of soul, good works must flow, but good works may be performed without this heavenly condition; so we have to pray for the fresh and repeated anointing of the Holy Spirit, that by his grace we may be enabled to use all the gifts bestowed, in a manner which may be pleasing to our dear Lord and promotive of his glory.

"I am persuaded that it is when the actions have become the natural outflow of the new nature, that they have a leavening influence on those around, an influence which is real, though often unperceived by those who exert it.

"Hence the necessity of what, alas! in a long life of much activity, I have been deficient in, of seeking more earnestly to be, rather than to do.

"I write this, fully believing that the doing will follow the being, and that most effectively, and in a deep sense that we are indeed unprofitable servants, if servants at all, and that our only rest is in the mercy of our God, in Christ Jesus."

Of the same nature is the following from Abel Thomas, "Under a weighty sense of the temptations and snares which the enemy of all righteousness presents to the active, busy spirit of the natural man, prompting him to attempt the performance of that which can only be truly done through the Spirit of Christ; the blessed Head of the Church."

In allusion to such subtle suggestions, made at times to his own mind, he signified that, "It would seem I had not much more to do than to learn to be active in treating with others who had not arrived to such a growth in orderly walking as I had. Here is a rock against which many of my fellow members have been dashed and been broken to shivers. This is a subtle delusion of the transformed angel of light, which in a considerable degree has put a stop to their gradual growth in the knowledge of Jesus Christ—a measure of whose fulness, strictly enjoyed in the inner man, breathes peace, love and good will to the fallen children of men."

THE LIQUOR TRAFFIC.—On the West Coast the liquor traffic has assumed colossal dimensions. In the Niger Protectorate alone the importations advanced from \$680,000 in 1893 to \$1,170,000 in 1894. Whole towns are made drunk by it. Nearly half of the produce brought to market by the natives is bartered for liquor. Captain Lugard says it finds its way to every town and village within reasonable distance from the coast. British commerce is being greatly affected by it. In the Portuguese district south of the Congo, a form of slavery, known as the contract system, exists. It appears that traders, both black and white, steal, or buy for a drink of rum, men, women and children, in the interior, and bring large gangs of them to the coast. As in the case of slave caravans, the larger number perish on the journey. Those who survive are sold to "contractors," who inform the poor wretches that they have been hired to work for a certain length of time on the coffee plantations of St. Thomas and Prince Edward's Islands. They are given four yards of calico for a skirt, a handkerchief for the head, and a tin label containing their number is suspended from the neck. They are loaded on to

a ship like so many cattle, and often leave it more dead than alive. They receive the sum of two cents per day for their labor, with which they must feed and clothe themselves. Having come from the highlands of Central Africa, where they never suffer either heat or cold, knowing nothing of hard labor, it is no wonder that, in their new homes, treated like dogs, suffering the heat of a tropical sun by day and the chill fogs by night, they soon succumb. Long before their "term of service" expires they are in their graves. And, as there is a constant demand, there must be a constant supply. The name "St. Thomas" is to many of the Western tribes synonymous with the word for "death." On one occasion, as a caravan of these slaves was crossing a large river, one woman, with a child upon her back, refused to enter the canoe, protesting that she would rather die there than go to "St. Thomas." She was by brute force thrust into the canoe, but, on reaching mid-stream, she, with one mad bound, flung herself into the rushing torrent, preferring to be dashed to pieces in the cataract below rather than meet the fate she knew awaited her.—*The Independent.*

FROM "THE CHRISTIAN CYNOSURE."

War and Secretism.

"BELOIT, Ala., Jan. 30th, 1897.

"Editor Cynosure:—The excellent article of Bro. M. G. Butler, in your issue of the 28th, suggests other thoughts on the relation of the secret lodge system to the spirit and practice of war. The two systems had a common origin, and are essentially alike in their general characteristics.

"1. Both are despotic. War is a pure despotism. There is no appeal from the commands of the officers, and no opportunity to resign and go home. Disobedience and desertion are punishable with death. The oath of a soldier binds him to unconditional obedience, and there can be no reservation of any rights of conscience or of private judgment.

"So, too, the government of the lodge is purely despotic. There is no appeal from the decisions of the Worshipful Master. The oath binds the candidate to 'obey all the laws, rules and regulations of the lodge of which he shall be a member, and of the Grand Lodge under which it shall be held,' and this 'covenant is irrevocable. No law of the land can affect it, no anathema of the church can weaken it.' In either case the oath may, and often does, require what the law of God has expressly forbidden. In either case the promise of unconditional obedience is a repudiation of the authority of God. There can never be supreme allegiance to more than one sovereign power.

"2. Both the military and the lodge systems are based on secrecy. It is not often that the private soldier is invested with military secrets beyond that of the password, but he is part of the machine that executes the secret plans of the campaign. The betrayal of any of these secrets is punishable with death.

"In any secret order the covenant of concealment is absolute and unconditional. In Masonry it requires the concealment of crime, and may, in any case, require what ought to be revealed. Like the promise of absolute obedience, this covenant of absolute secrecy is a repudiation of the higher obligation to obey God.

"3. Both war and lodgery teach men to lie, and make it praiseworthy to dissimulate. Strategy is the soul of war, and this is simply adroit lying. It is regarded as a great achievement to

deceive an enemy. The greatest generals have been the most successful liars. The oath taken in the lodge 'to always conceal' makes it necessary that the lodge member shall pretend that to be false which he knows is true, and that to be true which he knows to be false. By a strange inversion of morals, telling the truth is falsehood; telling a lie is keeping one's oath.

"4. Both violate the sixth commandment and teach men so—the lodge in spirit, war in the letter, and both are of Satan.

"H. H. HINMAN."

FOR "THE FRIEND."

Gather the Fragments.

(Continued from page 126.)

Some notes from the memorandum-book of a Friend who accompanied a minister of our Society on a visit to Salem and Hickory Grove Quarterly Meetings, belonging to Ohio Yearly Meeting in 1879:

"Second Month 17th.—As we rode along this morning, it was grateful to feel a degree of quiet settlement, which, with pleasant conversation, made our journey from Middletown to Winona less tedious. Among other things, Joseph Stratton related an anecdote of Ann Branson. She felt an impression of duty to give some money to an individual in need. She delayed for a time, when she felt she must double the amount. She then attended to it promptly.

"Dear old Sarah Lupton said she followed us mentally as we went along, till we entered Middletown Meeting. Then a pleasant feeling covered her mind, so that she thought we must have had a good meeting.

"An appointed meeting at Winona in the afternoon was somewhat disturbed by a half-crazy speech from a man who was led out, but it ended with a covering of solemnity.

"18th.—At Salem dined with Frederick and Amelia Maerkt. It was an interesting visit, in which we were dipped into sympathy with the family. Frederick's mental powers had evidently become weakened by a paralytic stroke some years before, so he had not much ability to provide for the family, although he makes brooms, mends whips and umbrellas and does similar jobs. The two single daughters are the main support of the family by their business of dress-making.

"Amelia gave us an outline of their family history. She was a daughter of Christian Steinhöfer, of whom Nathan Kite published some interesting anecdotes in *THE FRIEND*. After coming to this country, he practised medicine, but as he frequently made no charge for his services, the family were often in apparent danger of want. One morning, the oldest daughter, who was housekeeper, told her father that they had no provisions, and no money to buy them. As the children seemed much troubled, Christian said he feared their faith was failing. Amelia said to herself that, while faith was a good thing, they needed food as well as faith. He told them all to sit down and sing a hymn. They did so, but their hearts were not in it. After a time he walked down into the garden, and the girls all crowded to the window to see what he next would do. As he was returning from the lower end of the yard, he saw something sticking in the pea-brush on one side, and going to it, found it a five-dollar note. Coming in, he sent one of the girls to a house in the neighborhood to ask whether any one there had lost the note, and afterwards to another house that was across two fields. But no owner could be found, and their wants were thus supplied.

"Frederick and Amelia married young, and settled in Baltimore, where he made whips. Meeting with some Hicksite Friends who were kind to them, Frederick joined the Society, but Amelia felt doubts, and kept aloof. The time of their Yearly Meeting coming on, she attended the public meeting, and heard a sermon from a visitor, who spoke of the blood of Christ as being no more than any ordinary blood. This so opened their eyes that they went there no more.

"Business did not prosper, and they were finally three hundred dollars in debt, when Amelia felt ready for them to embrace an offer of business in Pittsburgh, provided they could go 'honest.' So Frederick went around to their creditors, and obtained their permission to go. They settled not far from Sewickly. Here they became acquainted with two worthy Friends, George Gilbert and wife, who were as a father and mother to them in religious things. Amelia's description of their loving care over them produced sweet and tendering impressions.

"An appointed meeting by a travelling Friend was to be held near the town in which they lived. The hire of a horse and buggy to take them there was fifty cents, and that was all the money they had. Frederick went to the stable and told the proprietor what he wanted, and the man told him to take the horse and pay him in mending whips. They went, and the meeting proved to be a favored and settling one to them.

"They afterwards moved to Pittsburgh, and here one of Amelia's sisters, who was in failing health, and who knew that they inclined towards Friends, came to visit them, that she might form an opinion whether it was possible for members of that Society to be admitted into the kingdom of heaven, so that she could decide whether she could look forward to a reunion with her sister hereafter.

"Amelia said but little to her sister about their religious principles, but took her to visit her faithful friends, George and Hannah Gilbert, who invited the invalid to spend a few weeks with them. She did so, and came to love them as parents. After her return to Pittsburgh, Elizabeth Evans, Hannah Rhoads and company (five in all) passed through the city, on a religious visit, in 1852, and spent two hours with their family. Elizabeth Evans sat by the bedside of the sick woman, and passed the time in quiet conversation with her, in which she was drawn into much nearness of feeling.

"We felt drawn into sympathy with this family in their trials, and endeavored to cheer and comfort them.

"A public meeting in the evening at Salem was pretty well attended. My companion spoke of Christ as the Word that was in the beginning, who was with the prophets, and gave them a sight of his coming in the flesh, appeared in the prepared body, was crucified and raised again, and still visits the hearts of the children of men, to sanctify and prepare them for heaven; whom the apostle refers to when he speaks of the grace of God that bringeth salvation.

"The spirit of the beast, which deceives and leads into darkness, was awfully held up to view, under the influence of which persons may be as blind leaders, trusting in their own self-sufficiency, wells without water, and wandering stars. The dark spirit of skepticism was warned against, which might befoul the waters of which the children drink, and infuse poison into their food.

"19th.—The meeting this morning was a comfortable one, in which the language of our Saviour to his disciples, after his resurrection, was

revived, "Peace be unto you." The innocent and simple appearance of several of the girls and young women, as they took their seats in the meeting, awakened a desire for their preservation through life in the sweetness and innocence of youth.

"After a tender parting with our dear friends, we entered the train for Chicago at 4.40 P. M. J. W.

High Chimneys.

The honor of possessing the highest chimney in the world belongs to Glasgow, where there are two stacks of colossal proportions. One of these, the Townsend shaft at Port Dundas, has a total height of 468 feet, with a diameter at the base of 32 feet, and at the top of 13 feet 6 inches. The structure weighs about 8,000 tons. The other stack—that at Saint Rollox, Glasgow—has a total height of 445 feet 6 inches, with a diameter at the base of 50 feet, and at the top of 13 feet and 6 inches. The managing director of Joseph Townsend, Limited, Oliver C. Townsend, has been good enough to give the following particulars of their shaft: Found in May, 1857; coping laid Oct. 6, 1859; but by storm of September 9th, 1859; restored perpendicular by sawing from Sept. 21st to October 1st, 1859. Total height, 468 feet; from surface to top of cope, 454 feet; outside diameter at foundation, 50 feet; at surface, 22 feet; at top of cope, 12 feet 8 inches; height of lightning conductor at top of chimney, 0 feet. There is a chimney at Cologne which is 441 feet high, with a diameter at the square base of 39 feet and at the round top of 11 feet 6 inches. Its weight is about 5,500 tons. Another towering chimney on the Continent is that at the Royal Smelting Works, near Freiberg, in Saxony. It is built upon the top of a hill, where it stands isolated, and is 460 feet high. The most costly chimney in the world is in Bradford, at the famous Manningham Mills. The shaft is a remarkable structure architecturally, and is the most prominent feature in the landscape in that part of Yorkshire. It is 256 feet 6 inches high and 21 feet square. It contains 8,000 tons of material, and cost rather more than £10,000. A peculiarity of this shaft is that it is as broad at the top as it is at the bottom, but the interior is wider at the summit than at the base, the dimensions being thirty feet and 10 feet, respectively. In addition to possessing the most expensive chimney, Bradford has the gloomy distinction of having experienced the most terrible chimney disaster on record—that of the Newland Mills.—*Ludlow Monthly*.

THINKING WITHIN BOUNDS.—There is a "right path" for the mind as well as for the feet. Many a man who recognizes the necessity of guiding his feet in the way, scorns the suggestion that there may be limits beyond which his mind may not roam with safety. "The truth-seeker is immortal," he tells us. But it is one thing to search for truth where truth may be found, and it is another thing to give one's self up to idle speculations concerning the unknown. The borderland between that which is revealed and that which cannot be known is the edge of a precipice. There are a few men who stand on the edge of a precipice without danger, but the majority are liable to dizziness, when some have been seized with an irresistible impulse to jump over. There is neither sense nor safety in leaving half learned what God has revealed, to spend one's time in wildly guessing at the things He has chosen to withhold.

KEEP TO THE RIGHT.

Keep to the right, as the law directs,
For such is the rule of the road;
Keep to the right, whoever expects
Securely to carry life's load.

Keep to the right, with God and his truth,
Nor wander though folly allure;
Keep to the right from the day of thy youth,
Nor turn from what's faithful and pure.

Keep to the right, within and without,
With stranger and kindred and friend;
Keep to the right, and you need have no doubt
That all will be well in the end.

Keep to the right in whatever you do,
Nor claim but your own on the way;
Keep to the right and hold on to the true,
From the morn to the close of life's day.

—Our Boys and Girls.

OUR OWN.

If I had known in the morning
How wearily all the day,
The words unkind
Would trouble my mind
I said when I went away,
I had been more careful, darling;
Nor given you needless pain;
But we vex "our own"
With look and tone
We may never take back again.

For though in the quiet evening
I may give you the kiss of peace,
Yet it might be
That never for me
The pain at the heart should cease.

How many go forth in the morning
That never come home at night!
And hearts have been broken
By harsh words spoken
That sorrow can ne'er set right.

We have careful thought for the stranger
And smiles for the sometime guest,
But out for "our own"
The bitter tone,
Though we love our own the best.

Ah! lips, with words impatient!
Ah! brow, with that look of scorn!
'Twere a cruel fate,
Were the night too late
To undo the work of the morn.

—Exchange.

THE SLATER INDUSTRIAL ACADEMY AND STATE NORMAL SCHOOL FOR COLORED PEOPLE, OF WINSTON, N. C.

As many Philadelphia and other Northern Friends are interested in this work and are contributing to it, I thought it might be of interest to note that Prof. John Woody, formerly of Guilford College, and the author of certain books on teaching, has been elected to, and has accepted, the position of Professor of Pedagogics and History in the Slater School. The president and all the other instructors are colored people. The new \$10,000 hall is now almost finished. It is an interesting fact that the students made and burned the brick in the school brick-yard, and assisted in laying them, and also in the carpenter work. At the last commencement the girls appeared upon the platform in neat dresses made with their own hands, and the young men wore shoes manufactured in the school. The industrial training is made a prominent feature of the Institution, and notwithstanding increased accommodations, the school is crowded to overflowing. We are deeply interested in this work, which promises so much for the colored people of the South. J. S. Hill, a reputable colored man, and a representative of the school, is at the time in Philadelphia. Any information concerning the institution will be gladly given by

Thy Friend,

W. A. BLAIR.

WINSTON, N. C., 1897.

"Civilization's" Lesson to "Barbarism."

While the irrigation work has been in progress on the upper end of the Navajo reservation, fitting it for agriculture, the Government has permitted some sixteen families of Indians to go over and herd their sheep on the public lands along the border of the Grand Cañon Forest Reserve in northwestern Arizona. They have been quiet and inoffensive; and as the land they occupied belonged to the United States and they were on it by permission of the Government, they had an unassailable right there as long as their conduct was good.

But some of the white stockmen in the neighborhood have begrudged the use by Indians of lands which they could otherwise use themselves. So on the eighteenth of January last the Board of Supervisors of Coconino Co., within which these lands lie, directed the sheriff, in his capacity as assessor, to employ twenty men "at two dollars per day and furnished" to "assess" the Indians in the county. The next day the Sheriff, without waiting for any order to be served upon him, gathered twenty deputies, armed them to the teeth, and started on his "assessing" expedition. Each head of an Indian family was notified that he must pay, cash down, five dollars tax on every hundred head of sheep he owned, or move out of the county at once. Note the scandal of the whole proceeding: The Sheriff had evidently been in the plot, for he was ready to start the next day after the passage of the resolution, and without even the form of an official notice, and of course before the Indians could be warned; the deputies in the posse outnumbered the heads of families among the Indians; they were heavily armed, though going on an ostensibly peaceful errand; the regular assessment season, under the general law, was still a good way off, so that this was a case of special legislation; and the Sheriff, though authorized only to "assess," not only assessed, but levied a specific tax directly. The tax was extortionate, and obviously never designed for payment, for the Navajo sheep were not worth a dollar a head in the local market; yet the sheriff demanded instant payment under penalty of a sacrifice of practically all the victims had.

The Indians, always poor, were powerless to pay their taxes down. They pleaded piteously for a little time, either to raise the money or to consult their agent as to the course to take. But the sheriff refused any concession.

In default of payment, each family was compelled to pack up its property and march at once. The weather was bitterly cold; a deep snow covered the ground and more was falling, and it was lambing-time with the ewes. To move suddenly at such a season meant great suffering for the Indians, to say nothing of their sheep. But what did that matter? Amid the cries of the children from cold and fear, and the weeping of the mothers, the Indians rounded up their little flocks and were pushed northward toward the Little Colorado River, the posse keeping up an intermittent fire with rifles and revolvers, spreading terror among the herd and frightening the women and children almost into spasms. When the river was reached it was found swollen—too deep for the sheep to ford; but the posse drove the animals into the water to swim or sink, as the case might be. As a matter of course, nearly all the lambs, and many of the ewes on the eve of lambing, went down, or were so chilled in crossing that they afterward died. Not content with this, the posse burned many of the Indian houses and corrals

to the ground. Altogether, the mere money loss suffered by the victims would mount up into the thousands of dollars. The lamb crop for the year is a complete failure.

All this was done by a gang of whites whose sole complaint against their Indian neighbors is that they do not take readily to the ways of "white civilization!" Had such an outrage been attempted against an inoffensive white community, there would have been bloodshed. But these poor Indians struck not one blow in defense of their homes, for their agent had told them to live at peace with the whites and trust the Great Father to see any injustice righted.

The Great Father has had these facts before him at Washington for several weeks. If he wishes more details, he has the administrative machinery at command to draw them out.

There is good reason to believe that three-fourths of the white people in Coconino County condemn this outrage under the guise of law. Could not enough of them be obtained to fill a jury-box and to give back to the poor refugees at least the money value of the goods of which they have been despoiled?

If a detachment of United States regulars were sent to the scene of the outrage to put the Indians back upon the United States territory from which they were driven, and to stay on the spot till the last liability of further disturbance had passed away it would be a salutary lesson.

The case is one into which Congress may properly inquire; and if there are not laws enough now on the statute-book to meet it, some more should be put there without delay. —Francis E. Leupp, Washington Agent Indian Rights Association.

FOR "THE FRIEND."

Iowa Yearly Meeting (Conservative) assembled this year at West Branch, Cedar County, commencing thirteenth of Teuth Month. Meeting of Ministers and Elders took place at 8 A.M., and General Meeting for Worship at 10 o'clock.

The company gathered then, and at all the sessions during the seven days, was larger than on any similar occasion since the organization of the body. The attendance of members of Hickory Grove Quarterly Meeting was large, with an unusual number of Friends from a distance. Canada, Kansas, Ohio, Western and Philadelphia Yearly Meetings were all represented by ministers with certificates, and other Friends.

At the two Meetings for Worship held on First-day, the large house was crowded by seriously-minded people, when that Gospel which is the power of God unto salvation, was not only set forth in utterance, but, it is believed, measurably felt by many as being the one thing needful alike as a preparative religion, fitting for the glory of future blessedness and for experience in the life which now is of righteousness, peace and joy in the Holy Ghost.

While considering the state of society, the sense of weakness and shortcoming was as a covering over the company, provoking the desire in many hearts for more of dependence on Divine help; not only that watchfulness in regard to the inroads of temptation to evil might be known, but that faithfulness in the maintenance of all testimonies to the Truth as it is in Jesus, may be an assured experience and engagement.

The correspondence with the Conservative circle of Yearly Meetings being fully maintained, the sense of appreciation thereof occasioned much expression as to its value as a

means, in the hand of the Master, of drawing and keeping together, in the distinctive bonds of our holy profession, and encouraging that catholicity of spirit which recognizes all the children of God, of whatever name, as of the same family.

Among other matters of special interest, the Epistle from Philadelphia Yearly Meeting, addressed to all bearing the name of Friends, was received and read, and acknowledged to be a document of much value in its testimony to things precious in Christian experience, and fundamental in Christian faith.

It may be also noticed that, in the course of the Yearly Meeting, several opportunities for worship were appointed, under particular concern of gifted ones present, which, evidently covered of the Lord, by his presence and power, proved to be additional helps and incentives to the good order and favored general result of the Yearly Meeting, and were seasons when the seed of the kingdom was sown by the great Husbandman, to whom reverent and devout prayer was expressed that such might bear fruit many days hence.

A King's Physician.

The visit of King Chulalongkorn to the Western world will call general attention to his country and his royal court in the far East, on the banks of the Menam.

Anna Leonowens, whose articles on Siam once so interested the readers of the *Youth's Companion*, is but one of many who have carried from the West to that still pagan land the ideas and the life of Christianity.

At the time she was living, as English governess, in the household of the Siamese king, a young clerk named T. Edward Hayes, in a drug store in Baltimore, was beginning the study of medicine and surgery. His active mind developed religious as well as scientific enterprise, and both in church circles and among the poor he became known as a working Christian and "a born doctor."

After about five years of practice in the United State Marine Hospital, his fearless missionary zeal outgrew his place, and he begged the Presbyterian Board of Missions to send him to the most difficult station in their field. They sent him to Bangkok, Siam.

When he set out he had spent every dollar of his own money for medicines, surgical instruments and other supplies, and several wholesale druggists had generously helped him to stock his "chest." With this outfit and the small pay of a foreign missionary to depend upon for his living, he reached Bangkok, and opened a dispensary.

His skill soon gave him reputation, and in less than a year he had successfully treated over three thousand cases. The fame of his work reached the king, who sent to offer him the position of government doctor—or surgeon-general. After long hesitation, with the approval of the Presbyterian Board, he finally accepted the office. The salary was seven thousand dollars a year, but he retained only his usual missionary stipend, turning all the rest over to the Board.

The new position gave him power that no man could use better than he. He began at once to organize medical schools and establish hospitals, and his plans were so well carried out, that within five years the Siamese ceased to send their young men to foreign countries to be educated as doctors. His wonderful success has won him the warmest favor of the king, and he is now a court physician. The Baltimore doc-

tor is still a Christian missionary, with no ambition but duty.—*Youth's Companion*.

Scripture Illustrations.

BY WILLIAM EWING.

"JUSTICE HATH NOT SUFFERED TO LIVE."—The Oriental mind has ever been strongly inclined to the belief that, while a criminal may for the moment escape from legal condemnation and punishment, yet eternal justice will take care that somewhere, somehow, vengeance shall be meted out to him for his crime. Among the Jews we find the assurance, after the sanhedrin had ceased from its functions, that the four forms of capital punishment to which men might be exposed still pursued the evil-doer. He whose desert is stoning will either fall from his house or a wild beast will tear and devour him. He who should be burned will either fall into the fire or a serpent will bite him. He who deserves to be slain with the sword shall either fall by treachery into the power of a heathen kingdom, or else he shall be attacked by robbers. He who ought to be strangled will either be suffocated in the water or else he will die by a squinancy."

"THEY CHANGED THEIR MINDS, AND SAID THAT HE WAS A GOD."—In the East there are certain men, distinct from the snake-charmers, who profess to have rendered their bodies impervious to the poison of snakes. They suffer these reptiles freely to bite them, with apparent impunity, and, in consequence, among the common people they enjoy no little respect and reverence. Their reputation rests upon the ability they have acquired to distinguish the innocuous from the dangerous species. During his travels in Arabia Deserta, — Doughty had once an experience somewhat analogous to that of the apostle. In a certain encampment of degraded Arabs he was being treated in a fashion which left much to be desired. The requirements of the noble law of hospitality were being observed with scanty good will. One day he lifted his cloak from off a stunted bush, where he had laid it a little while before. Immediately afterward a deadly serpent was found lurking at the root. These dwellers in the waste firmly believe that nothing but supernatural influence could have preserved him from a miserable and agonizing death. Forthwith their attitude towards him entirely changed, and he was honorably treated among them as a special favorite of Allah.

THE following circular has been received from the United States Department of Agriculture (Division of Chemistry):

"WASHINGTON, D. C., Sept. 17th, 1897.

"Dear Sir:—By direction of Congress, the Department of Agriculture is investigating the character and extent of the adulteration of foods and drugs. It is generally believed that adulteration, sophistication, imitation and misbranding of foods, drugs and liquors exist to a very great extent. Many of the States have enacted laws to prevent such practices, and it is very desirable to know how these laws have been enforced, and with what results.

"As the general public is largely interested in this matter, as it affects health, morals, and legitimate trade, it is thought proper to ask the co-operation of the press in securing accurate information on the subject. The publication of a simple request for information on this subject, to be furnished the paper asking it, or sent direct to the Chemical Division of the Department of Agriculture, will in all probability

secure a large amount of valuable data which will materially assist in properly carrying out the work. As no matter can be of more importance to the people of the United States than that of the extent and character of the adulteration of foods and drugs sold them, I take the liberty of asking your co-operation in the work as herein indicated. Please state that the Department simply desires a concise statement of facts, which can be fully substantiated if necessary, and not theories.

"Respectfully, A. J. WEDDERBURN
"Special Agent"

Natural History, Science, etc.

[In 1891, Major J. R. L. Macdonald was commissioned to make the survey of a railroad route from the East coast of Africa to Victoria Nyanza. From his narrative the following passages are selected].

An Adventure with Bees.—After covering about a couple of miles, we heard a terrific noise going on in front, but, knowing that there could be no danger from natives in this peaceable region, we were not much alarmed. Soon after, a Swahili met us with the information that the caravan had been set upon by bees. When we got up to the scene of the uproar, we found that the caravan had passed on, and a man who had been left to mark the place for us, so that we might avoid it, assured us that it had got through with nothing worse than a few stings. We made a detour, till we thought all danger from the hostile glade was over, and then Twining marched off to the left, to continue his work. He soon came rushing back, and at first we all burst out laughing, concluding he, too, had encountered bees. We soon found, however, that it was no laughing matter, for he reported having found a man stung to death. We two Europeans, with a couple of native volunteers, at once went to the rescue. A buzzing crowd of angry bees completely hid the unfortunate man. We seized him by his arms and legs, and made the best speed we could out of the glade, pursued fiercely by the angry insects, and it was not till we were some way off that they relinquished their pursuit. The sufferer was one of the Indian Khalassies, who, while escaping, had evidently fallen and stunned himself. He was a terrible sight. Although his clothes had protected most of his body, his face, hands and neck were a mass of stings, which it took some time to extract. He was conscious, but quite blind, and his mouth was so swollen that he could not speak. We judged however, from a gash on his forehead, that he had fallen against some hidden root and half stunned himself. We dosed him with spirits, and having made a litter, sent him off to camp.

It now transpired that several loads had been left among the bees, which swarmed over nearly an acre of ground. To recover these loads was a difficult matter. The Swahilis were prepared to expose their half naked bodies when a man's life was in danger, but did not think it essential to do so for the sake of a few bales of cloth, and suggested waiting till nightfall, when the bees would be asleep. But this would not do. There was plenty of combustible material at hand, so we lighted a large fire on the edge of the glade, and threw green stuff on it till we got a cloud of smoke; then a short rush was made, and another fire lighted some five or six yards further on. This operation was repeated, till under the cloud of pungent smoke we were able to secure the loads. This would have appeared sufficient mishap and delay for the day.

but we had not seen the end of our troubles. While searching for the loads we found two donkeys which had been stung to death, and on arrival in camp, discovered that our surveyor, Sergeant Thomas, had been so badly stung that he was suffering from slight fever.

FOR "THE FRIEND."

Among the labors which members of our Society in and near Philadelphia have long been engaged in, is that of printing and distributing tracts inculcating our religious principles and testimonies.

The report of the managers of the Tract Association for the year 1896-7, its eighty-first year, is before us, together with a list of their publications. The different tracts now number 179, and among them we notice a brief biographical sketch of many individuals whose devotion to the cause of Truth and righteousness made them eminent among us in their day, and also some who were not members of the Society of Friends. Others treat of special subjects, as "The Doctrine of the Influence of the Holy Spirit," "The Universality and Efficacy of Divine Grace," "The Holy Scriptures," "Faith in Jesus Christ Exemplified in the Constancy of the Martyrs," "The Observance of the First Day of the Week," "Scripture Prophecies Regarding the Messiah," "The True Christian Baptism Not That of Water," "Preaching by Women as Well as Men, a Gift of the Holy Spirit," "Instances of Women's Preaching from the Apostle's Days to the Present time," "Influence of Music, and Objections to its Cultivation, etc." Several in the list have been compiled from the clearly written essays of Jonathan Dymond on "The Principles of Morality," as "Judicial Oaths," "Examples and Testimony of the Early Christians on the Subject of War," "Popular Amusements" and "Indebtedness: the Moral Principle involved." The history and views of Friends are treated of, particularly in those entitled "A Concise Account of the Religious Society of Friends" and "A Concise Explanation of the Views of Friends on Language, Dress and Manners."

Among those lately issued are "Foreordination" (taken largely from the Memoranda of Christopher Healy), "Incidents in the Life of David Sands," "Secret Societies" and "The Inordinate Love of Gain and Luxury." The last mentioned has been printed during the past year.

The number of tracts distributed gratuitously during the past year in different parts of the United States has been over 65,000, and upwards of 15,000 have been sold.

"Friends' Religious and Moral Almanac" and "Friends' Calendar," both for 1897, have also been published in usual form. We notice that several associations have been formed, especially among Friends, in Ohio and Iowa auxiliary to this Association, whose object is to circulate such tracts as may be furnished by it. The managers remark, "There is encouragement in the belief that a knowledge of the Truth steadily gaining ground in the earth. We can rejoice in seeing the good results produced by the labors of many who are sincerely desirous of promoting the welfare and of alleviating the privations and sufferings of their fellow-men. We cannot, however, overlook the fact that errors which have been transmitted from past generations, are still greatly hindering a full reception of that true spiritual knowledge which is its origin in immediate Divine revelation to the individual soul. Under the conviction that

Friends, in a special manner, are required to uphold to the world this fundamental principle, the publications of the Tract Association of Friends are, and have ever been, in harmony therewith."

We believe that the series published by this Association contains a very varied collection of valuable treatises, and we desire that they may be more generally known, particularly by Friends at a distance. A catalogue of its publications can be obtained by addressing Joseph Hall, at the Tract Depository and Book Store, No. 304 Arch Street, Philadelphia.

TRANSPARENCY THE SUREST COVER.—To many minds the temptation is strong to look for some hidden meaning in utterances that bear their import on the surface. Professor Drummond says: "Nothing is so invisible to most men as transparency." Bismark is reported to have said that his diplomatic policy was to tell the simple truth as to what he intended or wanted, for he found this the surest way to put people on another track. They would not believe that his words meant just what they seemed to. It is often the case that a Bible student fails of understanding a Bible passage because he is not content to take it just as it stands. Some years ago, in a circle of clergymen near Boston, there was a discussion as to the true meaning of the words of our Lord in the sixth verse of the eighteenth chapter of Matthew. After most of those present had expressed their opinions, differing widely in their interpretations, the late Dr. Mason, a wise and reverent scholar, said, when it came his turn to speak: "Brethren, I've thought over this passage a good deal, and it seems to me that its meaning can best be expressed in about these words [and he repeated the text slowly and with marked emphasis], 'Whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea.'" That closed the discussion of the day. There are other much disputed Bible texts which would gain light through a similar exegesis.—*S. S. Times.*

THE FRIEND.

ELEVENTH MONTH 13, 1897.

Some years ago the writer of these lines was in a company where the question was raised, "Why the Society of Friends, especially in Philadelphia Yearly Meeting, took a less active part than some other denominations of Christians, in what is termed 'Missionary Work?'" Its ministers travel extensively over sea and land, publishing the glad tidings of the Gospel, and calling upon the people to submit themselves to the government and guidance of the Spirit of Christ. Many of its members devote much of their time and means to the physical and moral help and elevation of their fellow-creatures, and much labor is expended in the preparation and distribution of books and tracts calculated to instruct and enliven mankind; but the Society, in these parts, has never officially sanctioned or encouraged the formation among its members of missionary associations, whose object is to employ and send out into foreign countries persons to engage in the work of teaching and converting heathen natives.

This does not seem to us to imply a want of zeal for the spread of righteousness, and the pro-

motion of the Redeemer's kingdom on the earth, but it arises from the fact that the Discipline of our Society already practically makes provision for such efforts. When a concern for the performance of such a service arises in the mind of a Friend, and he or she is convinced that it is of Divine begetting, the regulations of the Society encourage him to lay it before the meeting to which he belongs, for its judgment. If the meeting is satisfied that it is truly of the Lord, a certificate of its unity with him is granted. If the prospect before him is of an extended nature, the concurrence of a higher meeting is also required. These prudent precautions are not intended to discourage any right concern, but to provide a needed check on any hasty or ill-advised movement. So far as is needful, the meeting that authorizes such a mission is expected to furnish the pecuniary help that may be required to enable the individual to perform the service laid upon him.

This is the long-established, the ancient order of procedure in our Society, and we do not believe that it is any improvement to commit the decision of the right authority of a call to service to the officers of a voluntary association, instead of to the assembled church. The Society of Friends has always recognized the truth that Christ is practically, as well as theoretically, the Head of his church; that all our religious work ought to be performed under his movings and in dependence upon his help, and that man, unaided by Divine power, cannot change the heart of his brother; therefore, it has endeavored to impress upon its members the importance of being well assured that they are following the leadings of their Lord and Master, and not the impulses of their own imagination, and it has thrown about its members the safeguard of requiring the unity of their brethren, of those whose religious experience would prepare them to sit in judgment, before sending them forth to enter into public labors.

We know that there are many persons whose views of Gospel ministry and religious labor in general differ from our own, and who do not feel the same necessity for their experiencing a fresh call and renewed qualifications for service on every occasion, and to whom a "Missionary Association" may seem a desirable and legitimate way of promoting the good of their fellows. We do not wish to ignore or undervalue the good results effected by these. He who knows the sincerity of all hearts and their degree of zeal in his cause, bestows such a blessing as He sees meet on their labors. But while we thankfully recognize the service rendered to our common Master, we must be careful to act within the limits set by the religious principles of which we have been convinced.

The contributors to THE FRIEND have decided to send their paper gratuitously for six months to the subscribers to *The United Friend* (now suspended), who do not already receive their paper. We give this notice, so that those to whom it may come, who have not subscribed for it, may understand how they come to receive it.

SUMMARY OF EVENTS.

UNITED STATES.—Judge Sanborn, of the United States Circuit Court in St. Paul, Minnesota, has confirmed the government foreclosure sale of the main line of the Union Pacific Railroad.

Judge Baker, in the United States Court at Indianapolis, has issued a temporary restraining order against the City of Peru, Indiana, from enforcing an ordinance cutting down the rates charged for natural gas. The Logansport and Wabash Valley Gas Company,

who bring the suit, allege in their petition that \$250,000 that has been invested in the City of Peru will be confiscated if the ordinance is enforced.

In the election in New York City last week, Van Wyck was elected by a vote of 233,752, or 17,581 less than a majority. Seth Low received about 150,000, Tracy 110,000 and Henry George, Jr., 10,000.

Late returns from New York State indicate that Platt will not have more than 69 of the 150 Assemblymen, and that the Citizens' Union members may hold the balance of power in that body.

Unofficial returns from the sixty-seven counties of this State give Beacom, Republican candidate for Treasurer, an apparent majority of 123,649. Beacom's majorities aggregate 133,431; Brown, Democrat, 18,265, and Swallow, Prohibitionist, 17,899.

Dr. Swallow, the Prohibition candidate for State Treasurer, in a declaration, states that the contest for honest government will go on, the issues are the same and the remedy only awaits application.

The Maryland Republicans elected their State ticket by about 6,000, but the control of the Legislature is claimed by both parties, with the indications favorable to the Republicans, and the consequent defeat of Gorman.

The Fusion (Silver) State ticket in Nebraska was elected by a plurality variously estimated at from 5,000 to 12,000.

The plurality for Shaw, Republican, in Iowa is 30,988, about half of that a year ago.

The returns from the Ohio Legislative districts indicate that the Republicans will have a majority on joint ballot of 5. Governor Bushnell's plurality is estimated at 26,520.

Chauncey M. Depew says, "The inhabitants of London are nearly all English; the people of Berlin are Germans solidly; the people of Paris, except for a small faction, are French. New York has only about 20 per cent. of Americans—that is, American-born inhabitants. The rest are from Europe and all parts of the world, and retain the habits, language and characteristics of their native countries."

The record of yellow fever for the 7th inst. at New Orleans and Mobile are as follows: There has been a large decrease in the number of yellow fever cases since yesterday, and the situation is still further improved. Very few places are now quarantined against New Orleans, and there has been a general revival of business. The record is thirteen new cases and eight deaths. Total cases to date, 1,743; total deaths, 236; total cases absolutely recovered, 940; total cases under treatment, 567. Mobile, four new cases and eighteen recoveries.

President Mason, of the Portland, Oregon, Chamber of Commerce, has addressed an appeal to the Secretary of War, asking for assistance in the efforts to be made by the Chamber to relieve the starvation which is believed to be imminent among the miners on the Yukon.

The Georgia Senate, by a vote of 23 to 18, rejected a bill which "would have had the effect of making Georgia a prohibition State."

Colorado's gold production for 1897 is estimated at from \$18,000,000 to \$20,000,000.

A vein of Bessemer iron ore 77 feet deep and 40 feet wide has been discovered on the Michigamme River, on the Menomonee Range, Michigan.

A curious result of "over-production" is described in *The Ladies' Home Journal*. The lower grades of molasses have proved unsalable at any paying price. Many Louisiana planters dumped molasses into the bayous, until the authorities forbade it. It is now used as a fuel, being sprinkled by a machine over the bagasse, or the sugar-cane from which the juice has been extracted. This, when put into the fire, burns with a strong heat. Its coal value is greater than its value for any other use, and over 100,000 tons were so used last year.

Articles of incorporation of the Skaguay and Lake Bennett Tramway Company have been filed in Portland, Oregon. The capital stock is \$250,000. The company is to build and operate a railroad or tramway from Skaguay, Alaska, over White Pass.

The 1776 stone-house at Tappan, New York, was blown down by the wind on the morning of the 2nd inst. This is the house where Major John Andre was imprisoned, and from which he was taken to his execution on Tenth Month 2nd, 1780.

The Western Transit Company's steamer Idaho, which left Buffalo on the afternoon of the 5th instant for Chicago, laden with package freight, foundered off Long Point in Lake Erie, during a furious gale early on the morning of the 6th inst. The second mate and one sailor, who succeeded in reaching the rigging,

were rescued by the steamer Mariposa late in the afternoon and landed in Buffalo. The rest of the crew, numbering nineteen, were drowned.

Deaths in this city last week numbered 333, which is 16 less than the previous week, and 41 less than the corresponding week of 1896. Of the whole number, 178 were males and 155 females: 41 died of consumption; 30 of heart disease; 26 of pneumonia; 26 of diphtheria; 17 of old age; 14 of marasmus; 14 of apoplexy; 12 of cancer; 11 of inanition; 11 of bronchitis; 11 from casualties, and 10 of inflammation of the brain.

Markets, &c.—U. S. 2's, 98½ a 100; 4's, reg., 112½ a 113½; coupon, 113½ a 114½; new 4's, 127½ a 128; 5's, 114½ a 115½; currency 6's, 102½ a 106.

COTTON.—Middling uplands, 6½c. per pound.

FEED.—Spot bran ruled steady at \$12.50 a \$13.00 per ton for winter in bulk and \$12.00 a \$12.50 per ton for spring in sacks.

FLOUR.—Winter super, \$3.00 a \$3.25; do extras, \$3.25 a \$3.75; Pennsylvania roller, clear, \$4.00 a \$4.25; do., do., straight, \$4.50 a \$4.65; Western winter, clear, \$4.10 a \$4.35; do., do., straight, \$4.50 a \$4.75; do., do., patent, \$4.85 a \$5.10; spring, clear, \$4.30 a \$4.50; do., straight, \$4.65 a \$4.90; do., patent, \$5.00 a \$5.25; do., favorite brands, higher. City mills, extra, \$3.30 a \$3.50; do., clear, \$4.25 a \$4.50; do., straight, \$4.65 a \$4.90; do., patent, \$5.15 a \$5.50. **RYE FLOUR.**—Choice Pennsylvania, \$3.30 per bbl. **BUCKWHEAT FLOUR.**—\$1.40 a \$1.60 per 100 pounds, as to quality, for new.

GRAIN.—No. 2 red wheat, 97½ a 97¾c.

No. 2 mixed corn, 31 a 31¼c.

No. 2 white oats, 27 a 27¼c.

BEEF CATTLE.—Extra, 4½ a 5½c; good, 4½ a 4¾c; medium, 4½ a 4¾c; common, 4½ a 4¾c.

SHEEP AND LAMBS.—Extra, 4½ a 4¾c; good, 4 a 4¼c; medium, 3½ a 3¾c; common, 2½ a 3¼c; lambs, 4½ a 5½c.

HOGS.—5½ a 5¾c. for best Western, and 5 a 5½c. for other grades.

FOREIGN.—The funeral of the Duchess of Teck, cousin of Queen Victoria, took place at Windsor on the 3rd instant.

An appeal is to be made to Europe and America for funds with which to relieve the terrible distress existing in Greece.

The steamer *Victoria* has left Tromsøe Island in search of Prof. Andree. It was fitted out by the Governor, under instructions from King Oscar.

The five Powers of the Latin Union have signed a convention to increase the number of small silver coins by a franc per head of the population, using the existing 5-franc pieces to supply the necessary silver.

The revised returns of the Russian census give the total population of that country at 129,000,000. This makes Russia third in rank among nations, China coming first, with an estimated population of 400,000,000, and the British Empire next, with 208,000,000.

The Russian Government has decided to take steps to Russinize, so far as possible, the large German communities in the Volga region and in the western and southern provinces of Russia. The 4,000 schools will be reorganized with a view to eliminate German sentiment and inculcate Russian national feeling among the children.

It is reported at St. Petersburg that Russia will shortly establish a diplomatic agency in Morocco.

A terrible famine is ravaging the province of Archangel, a Government of European Russia, in the extreme north, extending from the Ural Mountains on the east to Finland on the west. Many have already died of starvation. The people wander about reduced almost to skeletons, their heads enormously swollen. Tea is the only means of subsistence.

The proposal for political amnesty for Cuba and the Philippines has been approved by the Spanish Cabinet Council.

The Spanish Government has decided to try General Weyler, the former Captain General of Cuba, by court-martial, if he confirms the accuracy of the press reports of his utterances at Havana in reply to the manifestation upon the occasion of his disembarking for Spain.

General Blanco thinks that the reforms for Cuba, which he is authorized to put in force, will be all that the Autonomists, Reformists and Liberals could desire. He thinks the rebels will alter their attitude towards reform. The autonomist party in Cuba is said to be reorganizing.

An edict was issued on the 7th instant by Marshal Blanco, granting pardon in full to all those who have been persecuted for the crime of rebellion.

The Emperor of China and the Board of Revenue have approved a memorial presented in favor of es-

tablishing a gold standard and prohibiting the export of gold.

A severe financial crisis exists in Venezuela. Payment of coupons of the German loan has been suspended, as well as pensions, salaries of Government employees reduced, and the banks refuse to discount advance money. Traffic has been suspended on the Carenero Railroad and Steamship Company.

On the 5th instant an attempt was made to assassinate President Moraes, of Brazil. The President's brother was probably mortally wounded while shielding the Chief Executive from a soldier's dagger. G. Bethencourt, Minister of War, who was of the President's party, was shot and killed.

Mount Vesuvius is reported to be in great activity. An official report received in the City of Mexico the 4th instant from a district in the State of Guerrero, which is situated in San Christobal Mountain, says there are many indications that a new volcano about to appear, as the sides of the mountain are badly fissured, and sulphurous vapors are continually arising from them, while noises as of distant explosions are heard from inside the mount. A great spring of water has begun to flow from one fissure, and yet close at hand are indications of a tremendous force of interior fires. Some of the fissures measure 900 feet in length.

NOTICES.

FRIENDS' INSTITUTE LYCEUM.—The first regular Meeting of Friends' Institute Lyceum will be held 140 N. Sixteenth St., Sixth-day, Eleventh Month 18, 1897, at 8 o'clock.

WESTERN QUARTERLY MEETING OF FRIENDS.—The train leaving Broad Street Station, Philadelphia, at 7.17 A. M., on the 19th instant, will be met at West Grove to convey (free of charge), those desiring to attend the Western Quarterly Meeting of Friends, to be held at London Grove, Chester County, Pa. It would assist the Committee if those intending to come could inform by postal in advance.

TRUEMAN C. MOORE, } *Committee*
GEO. R. CHAMBERS, }

WESTTOWN BOARDING SCHOOL.—Applications for the admission of pupils to the school, and letters regard to instruction and discipline should be addressed to WILLIAM F. WICKERSHAM, *Principal*.

Payments on account of board and tuition, and communications in regard to business should be forwarded to EDWARD G. SMEDLEY, *Superintendent*, Address, Westtown P. O., Chester Co., Pa.

WESTTOWN BOARDING SCHOOL.—For convenience of persons coming to Westtown School, the stage will meet trains leaving Philadelphia 7.17 and 8.46 A. M., and 2.53 and 4.32 P. M. Other trains are met when requested. Stage fare on regular trips, fifteen cents, on special trips, twenty-five cents each way. To reach the school by telegraph, wire West Chester Phone 5. EDWARD G. SMEDLEY, *Sup.*

DIED, on the twenty-fifth of Seventh Month, 1877, SAMUEL FARLOW, a much loved member and elder of Marlboro Monthly Meeting of Friends, held in New Market, N. C., in the eighty-seventh year of his age. He was of a meek and quiet spirit, concerned to live void of offence toward God and man. He was a lifelong member of the Society of Friends, faithfully bearing its testimonies, as they have been maintained from the beginning. He died of blood poisoning. He had been paralyzed for nearly twenty-two years before his death. One month after his first stroke, his wife and companion, an elder of the same meeting, was taken from him. He bore his illness with much patience, often expressing his resignation to the Divine will, saying he was only waiting the dear Father's time, and we reverently believe what is ours is his eternal gain.

—, at Pawtucket, R. I., Third Month 2nd, 1877, WILLIAM FREDERICK WOOD, aged eighty-five years and ten months; an esteemed member of Rhode Island Quarterly Meeting of Friends, and for many years its Clerk. This dear Friend was much beloved for his amiable and sympathetic traits of character. He was a kind husband, a true friend, and never declined to speak evil of others, always unassuming and it might truly be said cheerfulness and Christian compassion clothed his spirit. He was a firm believer in the principles and testimonies of the Society of Friends, and endeavored, we trust, to live in accordance therewith, needing no death-bed repentance when the release came, we humbly trust his purified spirit, through redeeming mercy, entered upon its eternal rest and joy in Heaven.

THE FRIEND.

A Religious and Literary Journal.

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FOR "THE FRIEND."

Gather the Fragments.

Some notes from the memorandum-book of a Friend who accompanied a minister of our Society on a visit to Salem and Hickory Grove Quarterly Meetings, belonging to Ohio Yearly Meeting in 1879:

"We reached West Branch, Iowa, about midnight of the twentieth of Second Month, and were met at the station by a Friend, who took us to his house, and entertained us kindly.

"At Hickory Grove Quarterly Meeting, on the twenty-second. The house was well filled, and benches and chairs were brought in to furnish seats. The attention of the people was called to Jesus Christ, as the author of our salvation, and to the necessity of repentance and conversion through the power of his Holy Spirit, to enable us to partake thereof. While some were building their hopes on a superficial faith, which was not the gift of God, a caution was extended that those who saw the faith of these should not gradually come to undervalue the atoning sacrifice of the Redeemer. A supplication was afterwards offered, praying for the outpouring of good upon the people.

"In the second meeting it was cheering to see so many Friends take part in the business, giving the impression that there is a valuable body of Friends belonging here.

"Second Month 23rd.—The public meeting at Hickory Grove was large, and proved to be a tender, favored season. The text was quoted: 'As the eagle fluttereth over her young, stirreth up her nest,' etc., 'so the Lord alone did lead him, and there was no strange god with him.' The attention of the speaker had been arrested by the large number of young persons just coming to maturity, and about entering upon the battle of life; many of whom had, in measure, yielded to the heavenly visitations of the Lord's spirit. These were addressed in a tender, persuasive manner, with the desire that the dew of their youth might not be dried up, but that they might be kept as in the Lord's hands.

"Just before the close of the meeting, Rachel E. Patterson arose with a concern for the prodi-

gals, which was sweet indeed, so that it may be said all classes present were included in the Gospel invitation.

"We dined with Israel Heald. Before we left, his daughter, married to Samuel Embrce, came in from the adjoining house, with her flock of five little daughters. It was an interesting sight.

"At an appointed meeting at West Branch in the afternoon, the house was well filled. My friend's mind seemed touched at the sight of so many gathered, with the common object of offering worship to the Father of us all. As he enlarged on this, way was opened to preach the Gospel in a gathering spirit, holding up our Saviour as the author of our salvation, and showing the need of experiencing repentance, and of knowing a destruction of our sinful propensities and a change of heart, through the powerful operations of the Holy Spirit. The meeting closed under a solemn covering.

"On leaving the neighborhood of Hickory Grove, the next point we aimed to reach was Salem, about ten miles from a railroad station at Mount Pleasant. We had the names of a few persons who resided there, but some on whom we called were not at home, so that for a time the prospect seemed discouraging, but by patiently taking one step after another, we found enough light and opening to enable us to proceed.

"After dinner we walked a mile or more over muddy roads, to see Harvey Derbyshire. He was past eighty, but still vigorous, his mind clear and his memory strong. His wife, about the same age, lay on the bed, a confirmed invalid, for five or six years. Harvey said she had nursed him faithfully when he was sick; and when she was taken down, he prayed that he might have strength to nurse her, and he had not been absent from her one night in all that time.

"Harvey was interesting in conversation. He was discouraged as to the preservation of the great body of the Society of Friends, because they were so departing from its testimonies. In saying this, he did not refer to Philadelphia Yearly Meeting, or to our Ohio Friends, for he thought these, and those in sympathy with them, were the only part of our Society that maintained, in any good degree, the testimonies and usages of Friends. Before we left, the other members of his family were invited into the room, and a religious opportunity followed, in the course of which Harvey prayed for our preservation and help in the service to which we were called.

"Returning to Salem, we went to the house of Peter Hobson, where we were interested in an invalid daughter, a married woman with three children, whose health had broken down, and she had come to her old home to be nursed. My friend's sympathies were awakened, and he soon entered into agreeable, instructive and interesting conversation. Leaving him thus profitably employed, I went forth, through the mud, to arrange for an appointed meeting to-morrow. It was a laborious service, but finally I met with one of

their leading members, who agreed to open their meeting-house for us at 3 P. M. to-morrow.

"25th.—It was a stormy afternoon, yet a considerable number collected. A quiet feeling seemed to prevail, and, in due time, my companion addressed the assembly in a weighty and instructive manner, bringing to view the dealings of the Lord in the work of our salvation, and unfolding several important points of Christian doctrine. After taking his seat, he again arose, and pointed out the value and true use of the Scriptures, as subordinate to the Spirit which inspired their writers. We closed with a solemn quiet over the assembly.

"In conversation afterwards we were told by a valuable Friend, who had been displaced from her position of elder on account of her faithful defence of the former practices of the Society, that she had heard, in a public meeting at that place, a man who was in the station of a minister among Friends, say that there were lots of people in hell who would not have been there if it had not been for reading the writings of ancient Friends! It was not surprising to hear that several of the more solid members of that meeting had withdrawn from attendance at a place where such outrageous language was permitted.

"26th.—The weather became severely cold in the night, and a little snow fell. As the wind whistled around the house, we felt some dread of facing it in an open wagon. Our dear friends were very kind and anxious about our turning out, but we warmed up our coats, etc., borrowed two coverlets and a shawl, and, with hot bricks and a hot water-bag, packed ourselves in the wagon and set off. The road had frozen up so suddenly that it was very rough, and we were four hours in travelling the ten miles, with considerable wind, and thermometer ten degrees below zero. Our extremities and exposed points suffered, but we did not become chilled through the body, and were favored to reach Mount Pleasant without being conscious of any injury, which was cause for thankfulness. We were in time to find a passage to Fairfield in the caboose of a freight train. Here we were met and taken to the comfortable home of Abner Eldridge.

J. W.

WE condense from the *American Friend* the following account of the Indianapolis Conference:

"The Conference of American Yearly Meetings began Tenth Month 19th, at 7.30 P. M., in the large Friends' Meeting-house at Indianapolis. The first half-hour was spent in worship and devotion, and then the names of the delegates were read, about one hundred and fifty in all. A committee was appointed to nominate permanent officers of the conference; a business committee of one from each Yearly Meeting was selected as follows: New England, Rufus M. Jones; New York, James Wood; Baltimore, James Carey Thomas; North Carolina, David Sampson; Ohio, Jacob Baker; Indiana, Allen Jay; Western, P. W. Ruidabaugh; Iowa, W.

Jasper Hadley; Kansas, William P. Haworth; Oregon, John H. Douglas; California, Charles E. Tebbetts; Canada, Wm. I. Moore.

"The Business Committee proposed that the proceedings of the conference be according to parliamentary usage, and that whenever questions cannot be settled by consent, they shall be determined by the delegates from each Yearly Meeting casting the number of votes to which their Yearly Meeting is entitled, and that such vote be cast by the chairman of the delegation announcing the number for or against the proposition. This recommendation was adopted to apply to important questions.

"Communications were read at the opening of the morning session Fifth-day from Wilmington and Indiana Yearly Meetings, asking for some plan of federation and organic union with central authority, and from Western Yearly Meeting asking for some uniform discipline. At the close of the discussion which followed a committee of twenty-six was appointed to prepare a plan of union and a draft of a discipline to be submitted to the Yearly Meetings.

"President James B. Unthank read a paper on 'The Need of a Fuller History of Friends in America.' He examined much of the literature bearing on our history, and concluded that with such a past as Friends have, and with such materials and resources to draw from, we may hope in this age of historical revival soon to see amongst us a writer fully equipped to give us a history that shall be worthy of the theme and of the age in which we live—fit, in short, to stand in the great libraries shoulder to shoulder with the best denominational histories.

"Sixth-day morning at 8.45 the whole body of Friends met for a devotional meeting with the national conference of the Christian Church.

"A proposition came from Kansas Yearly Meeting that Friends should make a hymnal of their own. Cyrus R. Dixon, of Kansas, read a paper on the subject, in which he took the ground that singing is a manner of worship and praise, endorsed by Scripture and proved valuable by the experience of thousands of Christians. In the course of his paper he used the following words: 'Let me venture that which I trust may be a harmless guess, that had Fox been Fox and Wesley been Wesley in all that they were except that the gift of song had been transferred to Fox instead of Wesley, so that Fox had been the singer and preacher, and Wesley the non-singing preacher, we would for the last two and a half centuries have been the singing Quakers, and the followers of Wesley would have been the quiet Methodists.'

"This paper called forth a vigorous discussion, which became at times decidedly animated. Those who spoke in favor of a denominational hymn-book believe that the hymns which are to be sung should be carefully selected with a view to good literary and musical qualities, and to sound theology. James Wood, of New York, took decided ground on the subject. He said in substance that songs had been introduced of late years without regard to underlying principles, and that singing must stand like every other service in a meeting. He said that whatever the Spirit of God prompts is in order, and that it is not the prerogative of any person to say what shall or what shall not be done in meeting; that when any person received a Divine impulse to sing a solo it was not proper for anybody else to join in, any more than it would be for any one to pray while another is praying, or to preach while another is preaching.

"Much time was spent in discussing the proper disposition of the subject, the delegates of some Yearly Meeting not being willing to appoint a committee to prepare a hymn-book. It was finally decided to appoint a committee of one from each Yearly Meeting to consider the whole subject, with power to act."

FOR "THE FRIEND."

Searches Among Old Papers.—No. 13.

The preponderating influence of members of the Society of Friends in the Government of Pennsylvania in its early days, is illustrated by the fact that, up to the year 1756, the minutes of the Assembly are largely dated in the plain style used by them.

For many years Isaac Norris, Israel Pemberton (the senior) and other well-known Friends were prominent members of this body. Israel Pemberton, Jr., was a member of the Assembly after his father retired from it, and in 1755 James Pemberton, another son of Israel Pemberton, became a member of this body when about thirty-one years of age.

Shortly after this period, however, the events connected with a war between England and France, and in which the American Colonies soon became involved, caused a demand for the enactment of military measures in this province, which Friends could not comply with, neither could they successfully resist, and in the Sixth Month, 1756, James Pemberton, with five other Friends, after having protested against such measures, resigned their membership in the Assembly, and Friends generally thereafter declined participating in the affairs of the Government.

Some years afterwards, however, James Pemberton, and probably other Friends, were again proposed as members of the Assembly, and in 1768 and 1769 the former served in that office. The following letter, written in 1769, shows the religious concern which was felt then, and has been felt by many since, in regard to the acceptance of such offices of public trust and responsibility by our members.

FROM JOHN HUNT TO JAMES PEMBERTON.

Apprehensions of duty, accompanied with aboundings of warm and sincere affection, operate so strongly with me that I cannot avoid using my best endeavors to strengthen that good disposition which induced thee to inform the public that it was inconsistent with thy inclination, etc., to continue any longer a member of the House of Assembly of this province, and therefore request they would elect some other person to fill that station.

Notwithstanding that declaration, I suppose the most pressing solicitations will be made use of to prevail with thee to suffer thyself to be once more chosen. Former services and future benefits to the public may be urged and represented by intimate friends, and perhaps the reasons advanced supported by plausible arguments. But if something superior to the dictates of the principles of human policy, influenced thy judgment, and the conviction of its being inconsistent with thy duty in more important concerns, determined thy resolution to fill that station no longer; should the most persuasive entreaties or importunities of the nearest friends be attended to? Has not the veil been happily (drawn) from thy mind, and light shown so clearly, that thou hast seen the excellency of things invisible to the natural man? Has not thy spirit been more nearly united to thy brethren,

with whom thou hast joined with cheerfulness and satisfaction in some late services? Will care and watchfulness, then, is necessary, lest the veil be brought on again, and the light become obscured, for if it should be so, no human power can remove it. 'Tis dangerous to get our tender impressions. Is it not better to be instrumental in promoting the righteous and peaceable kingdom of our Lord and Master, than to be the most eminent member of the political body? The latter will totally cease, but the former is eternal, and the reward incorruptible. Thy gifts and qualifications are considerable. The Author and Giver, I am persuaded, intended them for the religious and civil benefit of our Society in particular, though not exclusively, and that by a proper use of them thou should shine and be honored with that honor that comes from above. This is not the result of any conversation with any mortal, nor the effect of any person's influence. It flows simply from a mind deeply and truly interested in thy welfare in every respect. A firm stability in the most difficult and trying crisis renders virtue more conspicuous. No person has seen thee. Receive it, I pray, as the product of love, and not as proceeding from an active, officious temper, and believe me to be thy affectionate friend.

"JOHN HUNT"

"P. S.—I should have written sooner, had not doubts and fears prevailed over a sense of duty."

Among the advices issued by our Yearly Meeting is one against "in any wise encouraging an unstable, deceitful spirit of party, by joining with political devices or associations, however speciously disguised under the ensnaring subtleties commonly attendant thereon."

It may be added, in reference both to the writer of this letter, John Hunt, and James Pemberton, the Friend to whom it was addressed, that they had, a few years afterwards (in 1770) to experience, in company with each other, the unstable and deceitful character of political associations, when, with Israel Pemberton, Henry Drinker, John Pemberton and several other Friends eminent in our religious Society, and prominent and useful citizens, they were arbitrarily arrested, taken from their homes, placed in strict confinement, and finally banished to Virginia, on the charge of being disaffected to the American cause, in the conflict with Great Britain then going on.

It was during this period of exile, which lasted for more than six months, from their homes that John Hunt died. James Pemberton bears his testimony to the character of his friend, and speaking of his burial at Hopewell, Va.

"Thus the last act of respect and love was solemnly paid to the remains of a dignified minister of the Gospel, whose gift was eminent, and he had labored in it for forty years. His delivery was clear and intelligible, and his doctrine sound and edifying. He was often favored with great power and demonstration, singularly manifested in our meetings for worship and during our exile at Winchester. He expressed himself much concerned that the inhabitants should come to a knowledge of the Truth, and a due feeling for their own eternal welfare; and although but few of them knew us, yet they were desirous to attend our meetings. Being a man of clear judgment and strong natural abilities, improved by long religious experience, was a useful member of our religious Society, careful for the support of the discipline, and spoke often pertinently to matters under consideration."

FOR "THE FRIEND."

Further Words against the Acceptance of Unrighteous Gifts.

The recent article "Against Accepting Offerings from the Injurious," with especial reference to the gift of ten thousand dollars from the Duke Brothers, cigarette manufacturers, to Guilford College, North Carolina, having been prepared by the writer under a feeling of no little concern, it has been a relief to notice in the account supplied to THE FRIEND of the proceedings of North Carolina Yearly Meeting, that some public expression was given in that body to the belief that an acceptance of the character referred to was antagonistic to the whole tenor of our religious advices and testimonies. I hope that a persuasion of this may be felt more generally and deeply in the Yearly Meeting than is probably at present the case, as I believe that serious loss would ensue through acquiescence in the sentiment that as the thing had been done, it would be not worth while to trouble ourselves any further about it.

But there is the word of Scripture which says: "And whether one member suffer, all the members suffer with it." In the compass of Philadelphia Yearly Meeting, the temptations presented to take this class of gifts have not been few. One of the earliest recorded is probably that of 1759, when a stage performance of "Hamlet" was given for the benefit of the then newly founded Pennsylvania Hospital. Nearly all the managers were members of the Society of Friends, who, disapproving of theatricals, had not long before joined with other citizens against the erection of the theatre on "Society Hill." The company of players afterward handed the money to Lieutenant Governor Denny, who took the responsibility of ordering it to be paid into the hospital treasury.*

Last year, before the acceptance of the Durham tobaccoists' gift, a similar bestowal on a much larger scale was made by W. C. McDonald, said to be "the largest manufacturer of plug tobacco in Canada." The gift was one of half-million dollars to the McGill University of Montreal. "It is fortunate," remarked the *Congregationalist* on this, "that so much of profit on the vile weed has not gone up in smoke," but, with a better apprehension of the bearings of the incident, the editor of the *Anti-Tobacco Gem* remarked:

"It was not lawful to put blood money into the treasury of the temple, so that the chief priests bought the potters field, to bury strangers in, with the money that Judas got for betraying the Lord. Blood money is no better for the treasury of the temple to-day than at that time. Rich men who have obtained their money by making others miserable, repent and wish to do all the good they can with it, let them do as one did anciently, give half their goods to feed the poor they have made, and restore four-fold to those that they have taken from wrongfully, and this might be acceptable."

This is coincident with the view expressed by the writer of this in his previous article in THE FRIEND.

A helpful incident on the part of a Hebrew congregation in Great Britain is referred to as follows by the *Religious Telescope*, with appropriate comment:

"The notorious money-lender, Isaac Gordon, who was recently brought before the British House of Commons, has been expelled from the

Hebrew congregation of Great Britain. Not only that, but a year before his exactions became a matter of investigation, strict orders were given that no Hebrew charity or institution should accept gifts from him, on the grounds that his dealings were an offence against Jewish morality. By this action the Hebrew brethren have set an example that Christian churches might imitate with great profit to the Christian name and with special advantage to the cause of righteousness and good morals. To-day, and for some years past, men who have amassed their millions by unjustly crushing out their competitors, monopolizing the markets, and outrageously oppressing labor, have sought to secure condonement for their crimes and recognition as philanthropists by making large gifts to colleges, universities, public libraries, and other benevolent institutions. Christian churches should rise to the importance of the occasion, and, with their Hebrew brethren, place the stamp of their condemnation upon all such cases, and pronounce their offerings, as they truly are, blood money, by flatly refusing to accept them."

The matter of the frequent immorality in connection with the tobaccoists' advertising of their products having been specially alluded to, it will be gratifying to the many who have felt a concern thereabout to learn that through a clause in the lately enacted Dingley bill, forbidding any "article whatsoever [to] be packed in or attached to packages of cigarettes," the evil indicated, which has been the occasion of so many protests in every quarter of the land may now be measurably estopped.

JOSIAH W. LEEDS.

Marmaduke C. Cope, of Philadelphia.

The recent death of Marmaduke C. Cope, at the advanced age of ninety-three years, closed an earthly pilgrimage that we may cherish in our remembrance. Covering, as it did, the larger part of this century he lived his quiet but useful life through many stirring events and greatly changed material conditions, though always identified with his native city of Philadelphia.

Throughout, as was said on the day of his funeral, he "did justly, loved mercy, and walked humbly with his God."

During the two periods of religious agitation in the Society of Friends that occurred during his active days, his counsels and conduct were upon the side of gentleness, moderation and patience.

After the close of the civil war, he visited, with his wife, the impoverished Friends in the South, and later went to Indian Territory, in company with Dr. James E. Rhoads, in the interest of the Indians.

Both before and after the war he was interested in relieving and uplifting the negro, and fifty years ago was of the little group of Friends who organized the Institute for Colored Youth, which has since been the best equipped school for the academic and industrial instruction of young colored men and women in Philadelphia. He continued to be a trustee of this school until his death.

In opening his business career, he determined to retire from it when a fixed amount of property should have been successfully accumulated. This he did, for having obtained his object in early middle life, he thereafter devoted his energies largely to works of Christian philanthropy. He was an active member of Twelfth Street Meeting, and an elder in it until his removal to Germantown, after the death of his wife, in

the year 1872. Previous to this their home in the city had been the centre of a wide and gracious hospitality. All English Friends who visited this country, besides many from New England and the Southern and Western States found a welcome and kindly help when it was needed.

Gradually the increasing infirmity of age obliged him to withdraw from active charitable work, and he was called upon to face the departure of children and grandchildren, who preceded him to the heavenly country, until he was stripped of many of those supports of old age on whom, in the course of nature, he might have expected to lean.

These repeated griefs, and the curtailment of employment and entertainment through failing eyesight, were met in a spirit of Christian fortitude that permitted no word of complaint from him. Clear in mind until after the power of articulation had passed, he expressed himself as resigned to the Divine will in all things, and after two weeks' confinement to his bed, early on the First-day of the week the gates of time opened gently and permitted his spirit to pass to those whom he had loved and lost, and to the Master he had endeavored faithfully to serve.

FOR "THE FRIEND."

Extracts from Minutes of Third Haven Monthly Meeting, Maryland.

These Minutes of this ancient meeting show several peculiarities. They manifest a care over the individual members, extending to their private business matters, in a greater degree than has been used of latter times.

In Maryland, at that time, tobacco was an established medium of currency, as appears by many of the Minutes:

Fourth Month 20th, 1673.—This Order to be registred in all the monthly meeting books, as a president for time, viz., to the day of the moneth entered, and the acc^t of all things friends were concerned in at the monthly meeting

Also, the friends' names that did goe to exhort such as walked disorderly.

The answers of such as were spoken to, and the times also sett down, as first, second and third, etc.

Also, such as declare their intentions of marriage.

Also, two friends to receive collections.

Also, two friends to register births, burials and marriages, and to keep friends' books in all things. These friends to register all things at Monthly Meetings, and what concerns the Quarterly Meeting to bring them in order to it. These friends are to be chosen out of the Monthly Meetings for particulars appointed.

The heads of the particulars for to examine: first, if any walk not in the Truth, that have bene convinced and goe from the Truth and is not faithfull in their Testimony in every particular.

2^{dly} If any follow drunkenness, pleastres or gameing or is not faithfull in their callings and dealings nor honest and just.

3^{dly} If any goe disorderly together in marriage.

4^{thly} If any widows have children and doe intend to marry, to enquire what she hath done for her children.

5^{thly} If widows have children to put forth prentices or servants to take care to ease them if they be burthened.

6^{thly} If any goe to the Priest or Magistrate to be married.

*Vide History of Pennsylvania Hospital by Thomas Morton, M. D.

7^{thly} If any wear their hats on when friends prays in the power of God in opposition to the power of god.

8^{thly} All friends to take notice of the poore to ease one another.

9^{thly} If any men or women hunt after one another and then leave one another and goe to others.

10^{thly} If any be evill speakers, Backbiters, Slanderers foolish jester or talker.

11^{thly} If there be any Tale carriers and Railers that sowes dissention.

12^{thly} If any difference be between friends to be speedily ended.

13^{thly} All friends to traine up their children in the feare of the Lord and good order of Truth.

14^{thly} friends to buy convenient burying places.

15^{thly} friends to buy convenient books for Registring Births and Burials and Marriages and all other things appertaining to the order of truth.

16^{thly} friends to take spetiall care and not to be slack in coming together to meeting betwixt the 10th or 11th hour which is the time appointed.

It is concluded and agreed upon att our mens meeting the 20th day of the 4th moneth, commonly called June, in the yeare 1673—That our Generall Meeting begin about the tenth hour and our mens meeting about the ninth hour att the farthest, for severall conveniency-s moving us thereunto—also it is thought fitt that first day meetings should begin about the eleaventh hour.

First Month 24th, 1676.—Att our Mens Meeting att Wenlock Christisons: the 24th day of the first moneth 1676

It was thus concluded by the meeting that the meeting-house att Betty-s- Cove should be finished as followeth, viz^t—to seale the Gable end and the Loft with clapboards and make a partition betwixt the new Roome and the old, three foot high seiled and with windows to Lift up and down and to be hung with hinges according to the Discretion of Bryan Omealy and John Pitt who are appointed by the meeting to have the oversight of the same and to be done with what conveniency may be.

Fifth Month 14th.—Att our Mens Meeting att Wenlock Christersons the 14th day of the fifth moneth 1676

It was agreed upon by the meeting that noe marriages nor anything of concernment should be published in meetings but by the consent of every respective man's meeting.

Bryan Omealy and Mary Lewis signified unto the meeting their intentions of coming together as husband and wife leaving to the consideration and advise of friends, upon which the meeting requested John Pitt and Ralph fishbourne to make enquiry whether they were cleere from all other persons or any miscarages and to give their answer to the next mens meeting.

The meeting did conclude with the consent of Thomas Taylor, and Bryon Omealy, executors to Elizabeth Abrahams, that George Parrott should have two sows and their piggs which the said George laid claime to as by a grament from the said Elizabeth in the time of her widowhood.

Wenlock Christerson declared in the meeting that if the world or any perticur person should speak evilly of the Truth or Reproach friends concerning his proceedings in taking his wife, that then he will give farther satisfaction and cleere the Truth and friends by giving forth a

paper to condemn his hasty and forward proceedings in that matter, and said that were the thing to doe againe he would not proceed so hasty nor without the consent of friends.

It is concluded that the next day after the next monethly meeting att William Stevens, his house at Choptank, that there be a mens meeting kept at Howell Powells. It is also thought fitt that weekly-meetings be kept from house to house as friends shall see meet.

It is thought by the meeting that a stock be kept amongst friends to pay for Books and to be disposed of as friends shall see need from time to time for the service of Truth, every friend being left to his own liberty and freedom what to give—upon which friends subscribed as followeth

The 14th of 5th m^o— 1676

SUBSCRIPTIONS.

	lbs. tobacco
William Berry	400
Bryon Omealy	400
John Pitt	350
Howell Powell	400
Ralph Fishbourne	400
Thomas Taylor	400
John Edmondson	400
William Southebee	200
John Jadwin	200
Henry Woolchurch	200
James Hall	100
William Sharp	300
John Pemberton	100
Henry Parrott	200
John Dickinson & Charles Gorsuch	400
Alexander Nash	200
Obadiah Judkins	100
	4750

A REPROOF TO THE UNFAITHFUL.—How long shall the Spirit of the Lord strive with you, O ye careless and unfaithful, who are convinced of the truth of God, and come to meetings, confess to the testimony, and profess it in the world, and are yet unsanctified and unregenerated, and so have no part nor lot in the blessed word of life eternal. What can ye hope for from the hand of the Lord at the hour of your death and day of your judgment? Will not God remember unto you the day of your visitation, his strivings, his waitings, his long-suffering; how often He would have gathered you, that ye might have inherited substance. Awake, awake, ye sensual, ye earthly minded professors of the Truth, that Christ Jesus may give you life; for I may say with the apostle, and that weeping too, there are too many unworthy of the great favor and mercy of God, who under all their pretences to religion, walk in the way of those whose God is their belly, who glory in their shame, and who mind earthly things, pursuing uncertain riches, and trusting in their store; if redeemed from scandalous things, yet abounding too much in more hidden evils—envy, covetousness, high-mindedness, meddling in other folks' matters, out of the watch, out of the cross that crucifies the flesh, and delivers the Spirit to serve God in the newness of life. Oh, knowing the terrors of the Lord, let me persuade you while it is to-day to hear his voice, his living word that cleanseth the young man's way; and believe in the light whilst ye have the light, that ye also may be the children of light, in which the nations of them that are saved must walk; lest it pass away from you and the night overtake you, in which the works of peace cannot be wrought. O friends, your doom will be the most dismal, and your end the most horrible of all others that are called and would not do it. Will he not

make such Jews of the synagogue of satan, who are not Jews inward, neither your circumcisers of the heart?

Be assured, that in the day of his winnowing ye shall go to the chaff, and the wind of his fan shall drive you from the joy of his presence forever. Therefore receive my counsel in the love of God, be faithful to his Truth, wait and wait in it, that ye may be delivered in the hour of temptation. It will limit your desires, bow your affections, it will make you humble; God will teach you, and so will He guide you judgment, and clothe you with salvation. I have a trouble upon my soul, and my spirit is pained for you. I would have nothing lost to the son of perdition. I would have you gathered and nothing cast away that is called of God. I would have all come to the knowledge of the truth as it is in Jesus, and be saved. This I send you as a farewell to you in the name and power of the God of my salvation, and in so doing am clear of you all.

Your true friend,

WILLIAM PENN

THE LATEST ALPINE TUNNEL UNDERTAKING.—The contracts for piercing the Simplon have been signed, and the work will soon be begun. It will shorten the distance from London to Brindisi by 115 miles compared with the Mont Cenis route, and 75 with the St. Gothard. Moreover, it reaches up only to 2,200 feet against 3,900 feet and 4,300 feet on the alternative routes. But engineers have thus fought shy of it, for its length is 12½ miles, against 8 and 9½ miles, and its centre will be nearly a mile and a quarter of mountain above it. It has not, however, been the length or hardness of rock so much as the extreme heat at such a depth which has deterred engineers. It is believed that they will have to cope with a temperature of over 100° F. In the Gotthard it was 88°, and this for a much shorter distance. Yet, so great were the difficulties of ventilation, that 60 per cent. of the men were seriously affected. To cope with this, two methods are relied upon. In the first place, a smaller tunnel will be cut parallel to the single-line tunnel for traffic, and cross-ventilation kept up. In addition, water-dust, under intense pressure, will be freely used. By this means it has been found possible to reduce the temperature from 110° or over to 50° or 60°. Very striking, too, is the increase of economy and speed with which these great works are carried out. Borings 40 inches deep can now be made in twelve or fifteen minutes, thus allowing an advance of 19 or 20 feet a day. So sure is — Brandt, the engineer, of this, that he puts himself under a penalty of £200 per day in excess of his contract for five and a half years. Thirty years ago the Mont Cenis was pierced at the rate of £240,000 per kilometre per year; twenty years ago the St. Gothard work went on at £160,000 per kilometre per half-year. Now — Brandt promises to work for half the cost and four times the speed with which the Mont Cenis tunnel was constructed. This important increase of speed and decrease of cost gives hope to those who urge a submarine tunnel to Ireland from Port Patrick, Wigtownshire, to Larne, near Belfast. The sea distance is twenty-two or twenty-three miles, say thirty-eight kilometres. This would give, under the same conditions, nine and a half years for the tunneling, at a cost of under £5,000,000. Therefore Arnold Foster's estimate of a total outside cost of £12,000,000 seems most reasonable.

THE WHETSTONE ON THE SCYTHE.

CURTIS MAY.

In the dawn, with tasseled caps, the corn stands yellow
on the plain,
And the breeze with cresting ripples sweeps the fluctuating grain,
Up and down the tuneful gamut runs the hushed and murmurous sound
Of the growing things that open dormer-windows in the ground.
Then the birds, in clumps of bushes, greet the light with anthems sweet,
And the chirr of squirrels in hollow trees is heard across the wheat,
While the farmer-lads are whistling at their labor, brown and blithe,
And the meadow hears the music of the whetstone on the scythe.

All along the blossomy edges where the purple asters blow,
Quivers to that touch the sickle, as the fiddle to the bow.
What the bugle is to battle when the foemen stand in ranks
Is the homely whetstone ringing to the steel on sunny banks.
Now the sharpened blades go flashing, and the serried ranks are down,
Till in short, uneven spaces shocks are heaped in russet brown.
Though the blows are fast and vigorous, here no victims groan and writhe,
And the martial field is gladdened by the whetstone on the scythe.

Presage of the bread of millions, round the earth that sound shall roll,
Wheresoe'er the sturdy yeoman breaks the soil to his control.
Famine, with his hollow cheek, shall flee the happiness it brings,
But the laugh of ruddy children cheers the region where it rings.
Church bells, sequent to that music, swing in belfries high in air;
Peace, the placid child of Plenty, shall extend her borders there.
In the earth's warm hand at springtime lay the seed, her rightful tithe,
And the autumn shall re-echo to the whetstone on the scythe.

—S. S. Times.

FOR "THE FRIEND."

"Things New and Old."

There is a natural creation and a spiritual one; a natural man and a spiritual man; an old Jerusalem, whose children are in bondage by the law to sin, and who as exiles are scattered abroad, and a New Jerusalem, whose children the Truth hath made free, and who by the power of their King have been gathered in one to Zion; here is a natural sun that giveth light, and a sun of Righteousness, whose beams enlighten the soul.

That which the natural man sees in the light of the sun, he knows; and the spiritual man sees spiritual things, in the light of Christ, which he knows; but the natural man neither knows nor can he know spiritual things by the natural mind of man.

For spiritual men speak their thoughts to each other, under the likeness of natural things, but they both speak and hear with their spiritual understanding; but natural men neither see nor hear as these do.

There is nothing on earth so clearly reveals things to man as the light of the sun, which fills all things, and through the eye enters into the man himself, who sees; for to reveal, simply means to make plain and open that which the darkness obscures.

The natural man, as to his human nature bestowed in the likeness of the first man Adam,

as in the fall is dead to spiritual things, for every seed yieldeth after its own kind, and Adam died to the Divine image in that day he sinned. There must then needs be a quickening and making alive again to God, that man may see and know God. For "That which is born of the flesh is flesh; and that which is born of the spirit is spirit" (John iii: 6). But "it is the spirit that quickeneth" (John vi: 63), and the Lord, "the last Adam, is that quickening spirit" (1 Cor. xv: 45; 2 Cor. iii: 7).

Man must then be born again of the spirit, that he may become a spiritual man, with eyes and ears opened in this new life, this new creation in Christ, to see and hear the things of God and of Christ's kingdom, which stands in the life and power of this Spirit.

On him, who is thus born again, the Lord sheds his light more abundantly, that He may reveal to Him the things of God, and this making plain to him these things, which comes only in and through the light of Christ, is Divine revelation. The Lord, through this light, makes known to man his will, that man may do it; and with the light to those who receive it comes power to do that will" (John i: 12).

As in the natural creation, "darkness was upon the face of the deep" so, in the heart of the natural man, darkness reigns. And, as in the former, God's creative Word, in the movements of God's spirit, said, "Let there be light," so in this new creation, Christ, the Word, says, "I am the light of the world."

In this darkness of the heart of the natural man, the light of Christ shineth, as a star in God's firmament of power, but the "darkness comprehendeth it not," for man is, through sin, far from God. But drawn by God's love to man in Christ, he, who like the wise men follows this star of hope, is led to Jesus, as "the bright and morning star," even to the dawning of Christ's day, the rising of the Sun of Righteousness. For "Christ is the true light that lighteth every man that cometh into the world." So does the Apostle Paul, to whom Jesus first appeared in the brightness of his glory, say, "For God, who commanded the light to shine out of darkness, hath shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ" (2 Cor. iv: 6). Solomon also testifies, "The path of the just is as the shining light, that shineth more and more unto the perfect day" (Prov. iv: 18).

God's only begotten Son, Christ Jesus, having come in the flesh and "tasted death for every man," and died for all men, that all might live, so hath God by his grace in Christ, granted anew this visitation of life and light to man, as the Apostle says, "As in Adam all die, even so in Christ shall all be made alive" (1 Cor. xv: 22). This Divine life is then none other than the Spirit of God's dear Son, which dwelt in all its fullness in Christ Jesus, for "God giveth not the Spirit by measure unto Him" (John iii: 34), and "a manifestation of this spirit or grace is given to every man to profit withal" (1 Cor. xii: 7). It is the grace of God which hath appeared to all men," of which grace and truth Christ Jesus was full, "and of his fullness have all we received, and grace for grace" (John i: 16). "To every one of us is given grace according to the measure of the gift of Christ" (Eph. iv: 7). "By grace are ye saved through faith, and that not of yourselves, it is the gift of God" (Eph. ii: 5). God by this grace of Christ teaches us to deny self, and to know Him, and how to do his will, and this "Gospel of the grace of God" is the power of

God bestowed on man to do that holy will and live to God and not to self.

Whoever then denies this Divine revelation, by which the Father reveals the Son, and by which the Son reveals the Father is not a spiritual man. For the Father takes of the spirit of the Son, and puts it upon those who believe in Him (Is. lix: 21). It is God's covenant with man in Christ, and the anointing of his spirit is the seal of that covenant. Both the prophet and the apostle, speaking by inspiration, declare, "Eye hath not seen nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love Him" (1 Cor. ii: 9; Is. lxiv: 4). "But," continues the apostle, "God hath revealed them unto us by his Spirit; for the Spirit searcheth all things, yea, the deep things of God" (v: 10).

Nor was this spirit of revelation in any way confined to the apostles, nor to ministers of the Gospel, but like the gift of the Spirit, is held in common by all Christians, for none are Christians who have not Christ's spirit, and the Spirit is the same in all; "If any man have not the Spirit of Christ he is none of his" (Rom. viii: 9). In accord with this was Paul's prayer for the Ephesians, "That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of Him" (Eph. i: 17-23).

He then who knoweth not this Spirit, nor that which it reveals, neither knows God nor his will aright. He walketh in darkness, and neither sees the light, nor that which the light alone reveals. "But he that doeth truth comes to the light, that his deeds may be made manifest that they are wrought in God" (John iii: 21). Now, wrought in God means done according to that will of God, which the light reveals to man.

Nor is this leading of God's spirit a new doctrine. Nehemiah says of the Israelites in the wilderness, "Thou gavest also thy good spirit to instruct them," and David prays, "O send out thy light and thy truth; let them lead me; let them bring me into thy holy will and to thy tabernacles" (Ps. xliii: 3). How much more may we be assured of all these blessed promises of Christ, of the ever abiding presence of the Spirit of Truth, the Comforter, who should "lead and guide us into all truth."

W. W. B.

Athletics and Longevity.

The suggestion put forward at the recent meeting of the medical directors of the life insurance companies that the best athletes may make the poorest risks for insurance comes to us with a certain sense of shock. Of all earthly possessions life is the most valuable. If the tendency of athletics is not towards prolonging life, but towards shortening it, it means the end of the athletic craze. No father or guardian will permit his son or ward to indulge in exercises which are known and proved to be hurtful. The college authorities would be derelict in their duty if they permitted such indulgence among the students. Indeed, even the most ardent and zealous of young athletes would rather forego his prospect of renown if it carried with it the penalty of a shortened life.

Is it true that athletic exercises as practised to-day impair the chances of life of the athletes? To a certain extent it is almost certainly true. It is only in accordance with all known laws of nature that any organization repeatedly strained to its utmost should be impaired by the strain. In an article on "Exercises and Longevity" in

the May number of the *North American Review*, Prof. D. A. Sargent, of Harvard University, quotes a statement of Dr. Benjamin Ward Richardson in his "Diseases of Modern Life," that "there is not in England a trained professional athlete of the age of thirty-five, who has been ten years at his calling, who is not disabled." And although Prof. Sargent thinks that this statement is an exaggeration, even he is compelled to admit that "it would be a safe rule for most persons to refrain from indulgence in violent physical efforts if they value their health and desire longevity."

Such an admission from Prof. Sargent is convincing in its significance. It is an abandonment of the question which he would like to sustain. Exercise in moderation is admittedly beneficial, but exercise which shortens life is undoubtedly pernicious. In the utterances we have quoted there is a warning to parents and guardians which cannot be disregarded. While we admit the priceless value of the added health given by reasonable exercise, we cannot, as a civilized society, tolerate the thought that the fine young fellows who are everywhere struggling for the prize of supremacy are shortening their lives in doing so.—*N. Y. World.*

The Jewish Situation.

The important movement among the Jews in favor of a return to Palestine is attracting considerable attention. A few weeks ago "eighteen" spies were sent to search out the land. They included rabbis, authors, journalists, and all of them were unanimous in bringing back a good report. This action was followed up by a conference of about two hundred representative Jews in Basle, Switzerland, at which certain measures were taken looking toward the re-establishment of the Jews in the Holy Land. A prominent rabbi in London has given public expression to his belief that a return to Palestine, similar to the return from Babylon, is inevitable. These are significant indications of the inauguration of a new era in the history of the chosen nation, which cannot fail to awaken the sympathy and interest of all readers conscious of their inestimable obligations to the race that has been made a special channel of blessing to humanity.

The outward ordering of God's providence in recent years as well as the inward constraining of men's hearts by his grace point to a new departure in Hebrew thought and action. Many events have taken place of late which affect, in a marked manner, the condition of the Jew in its national, social and political aspects. The cruel persecutions in Russia and in other countries have driven thousands of Jews from their homes, and strengthened the tendency they have shown as a race to settle down in their native land. Such a return has been made comparatively easy by the generosity of Baron Rothschild, who purchased a large territory in the Lebanon region, northeast of Jordan, for the purpose of locating Jewish emigrants. The construction of railways and the development of agricultural resources are opening up the country in a marvellous way. Inducements of various kinds appeal to the Jew to return. That he is not unresponsive to the appeal is manifested in the fact that, while less than fifty years ago there were fewer Jews in Palestine than in most of the countries of Europe, there are now considerably over one hundred thousand. In Jerusalem alone the Jews have increased from eight thousand to forty thousand. Such statistics favor the opinion of the distinguished rabbi, who believes that a return to the Holy Land is inevi-

table and indicate an ordering of God's providence, which may lead to great consequences in the near future.

Alongside of these outward manifestations the thoughtful student of current tendencies must place the pathetic cravings which are agitating the hearts of Jewish inquirers at the present time. The vitality of Christian worship in England and America contrasts so vividly with the deadness of modern Judaism that earnest souls are turning wistful eyes to some other religion which can afford that rest and satisfaction their own faith denies. Influential writers in Hebrew journals admit the existence of widespread disgust among their own people with the religious indifference which prevails. They confess that the passionate love for the sanctuary, so characteristic of the race, and which inspired the Jewish Psalter, and created the Jewish Prayer Book, is dying low in this materialistic age, and that a decline of religious enthusiasm is deplorably common. The attitude of all that is best in Jewish thought and aspiration is a vague yearning which can only be adequately met by a full and hearty acceptance of the religion of the Son of God, who as Jesus of Nazareth was crucified outside of the city walls of Jerusalem.

It is impossible to forecast the final development of the Jewish situation. In the August number of the *Contemporary Review* Dr. Reich discusses the whole subject fairly and ably. He explains the different schemes, emphasizing that of Dr. Herzl, of Vienna, who proposes to buy Palestine from the Sultan. He believes that the greatest obstacle to the success of the scheme is the lack of a religious enthusiasm and the absence of a modern Moses, who shall direct the exodus from Europe. The most influential Jews are, he says, opposed to it.

"There are no greater Anti-Semites than many of the Jews themselves. It is no exaggeration to say that nearly all modern Jews who have received a genteel education at colleges and universities are more inclined to Anti-Semitism than Christians of the same social status." But whatever may be the issue of this new movement, the duty of Christians to the dispersed of Israel is clear and urgent. Earnest prayers should go up to the Throne of grace for their salvation, and every effort should be put forth to hold before their anxious minds and troubled consciences the claim of that loving Saviour whose help they so sorely need. Such prayer and effort should be stimulated by the cheering tokens of God's guiding, and the manifestations of the Spirit's power among the children of Israel, tokens which, as yet, are but as the first tender leaves put forth by the fig tree when summer is at hand, but which are signs of hope that possibly in these latter days the redemption of the long-banished people draweth nigh.—*By D. Sutherland in The Presbyterian.*

Doctors and Opiates.

Within the past fifteen years, the writer has formed a personal acquaintance with about twenty-five men actively engaged in the practice of medicine. So far as it can be done without revelation of the identity of any one of them, I wish to set before the readers of *The Independent* some facts in the lives of five of the number, believing as I do that these facts are indicative of influences at work upon far too large a percentage of medical men, and that the situation might be radically changed for the better if the proper appeal to enlightened public sentiment were made.

One of them was a bright young man, but

recently employed professionally in the writer's own family. It had been rumored that he was in the habit of using cocaine, but I was unable to believe it. I found him alert to every symptom of the patient's ailment, much more thorough in securing a basis for his diagnosis than his predecessor in the treatment of the case had been, and able to justify every step of his course in my own mind by arguments well thought out and clearly expressed. Manifestly a brilliant professional career was within his grasp; and yet his mind and then his life itself, fell within a few months as a sacrifice to the habit which he had wantonly allowed himself to form.

Another has behind him many years of successful practice, and with proper self-control might to-day be at the crowning period of a life of great usefulness; but the growing habit of strong drink has fastened itself so firmly upon him that his professional work is now almost wholly abandoned; and the good that he has done in the years gone by can be mentioned only with a feeling of pain at the contrast.

The third was the son of a father noted for sterling moral character and Christian usefulness. He had the advantage of a thorough collegiate education, and after his medical degree had been obtained in an American school he obtained still further preparation from some of the best European sources. He allowed himself to acquire, however, a kind of petulant opposition to religious and moral restraint upon individual freedom, and a few years ago I heard him say that he never heard a temperance reformer talk without wanting to take a drink of liquor as a protest. He had the usual faith in his ability to drink when he pleased without danger; but even then a practised eye could tell that his system had already suffered, and the was among his patients a growing feeling of distrust which foreboded professional disaster. He moved to another State, and it was not long until reports came back which more than justified the suspicion. A promising professional career had been thrown away for the gratification of an appetite the very existence of which he would have denied but a few years before.

The fourth is a foreigner by birth, and of his earlier career I have no knowledge. He holds a diploma the high standing of which would be recognized at sight in any civilized country of the globe; and when his mind is clear his conversation shows him at once to be a man of education and of keen interest in all the important questions of the day. Reports of a high degree of professional ability come from places where he has practised before making his present location, and there seems to be no good reason for questioning the truth of the reports. Under favorable circumstances he might have twenty years of active and successful practice before him; but again and again does he spend even two or three days together so stupefied by liquor as to be utterly unable to attend to any professional duties. Aside from the probability of a radical revolution in character there is apparently no useful career before him, and the probability is that his life will not long endure the strain.

The fifth is the case of a man of more native ability than any of the others; and he had only to show himself deserving of confidence in order to have secured the very best patronage in his community. In his case there was an unquestionable desire to break away from the influence which had enthralled him, a taste for opium formed, I am told, by taking some preparation of the drug for an ailment of the digestive r-

ans. Again and again he seemed for a time to have succeeded in the struggle, and such apparent success was always the signal for a return of old patients, who were more than willing to trust him whenever he himself made it possible. But every attempt to rise was soon succeeded by another fall, until confidence seemed well-nigh an impossibility even to his closest friends. I know almost nothing of his history for the past few years; but even a complete reformation could bring within the range of possibility only a fraction of the brilliant career which was open to him years ago, when he crossed the threshold of the profession as the ambitious leader of a large class in one of the best medical colleges of the country.

Now these five cases, all brought vividly to mind by the death of the young man first mentioned, suggest two trains of thought. The first is, that no other class of men have more cogent reasons for keeping clear of the malign influence of stimulants and narcotics than physicians. To their wisdom and skill we must continually trust our own lives and those of our families and friends, and everything which benumbs their skill and clouds their wisdom is a menace to our safety which we have a right and a duty quickly and emphatically to resent. The second suggestion is one of surprise that the peculiar line of study which the physician is obliged to follow should not thoroughly open his eyes to the consummate folly of moderate indulgence in the evils in question. Not from the moral philosopher, but from the scientist, we might expect him to know that even a slight use of alcohol, chloral, cocaine, or any of these agents, must inevitably work a gradual change in the system by which the power to resist excess grows weaker and weaker, and may at last prove unequal to the strain. This is merely the working of the law of cause and effect in the realm of biology, and the physician who voluntarily places himself in danger by its violation invites and should meet with distrust just as much as the reckless coachman, who persists in trying how closely he can drive by the edge of a precipice without going over.

It will be seen that I have not charged the medical profession with a greater percentage of effluence in this line than that of other classes of men. It is not my purpose to make comparisons, but only to draw the attention of readers to a dangerous, unnecessary and avoidable drain upon what I conceive to be among the noblest of all secular professions. As the cases cited are typical, unfortunately, of what is going on within the personal knowledge of almost every reader, and as the signing of my name would immediately identify these cases and bring needless pain to many friends, I leave these remarks unsigned—*The Independent*.

HAVING been concerned in writing a settlement for a gentleman, upon the marriage of his daughter, and at his house in the country on that occasion; after the ceremony was over, and under on the table, they said what they call grace, wherein he gave thanks for their creation, redemption, sanctification, etc., to which I paid no respect, keeping on my hat all the time, because it was a dead form; and that either the priest himself, nor any of his company, seemed to have any real sense of what he did. As soon as dinner was over a fiddler began to play; and up started the priest, and taking one of the young women by the hand, fell a dancing very merrily. But I being in the room, and under heaviness, some others of the

company could not take all the liberty the occasion called for in their way, and expecting I would not stay long, forbore. Nor could the priest make much of his dance; for the load upon my mind was to be left among them before I departed, and I only wanted a proper occasion, which was soon offered; for the priest's dance going on heavily, he left it, and came to me, where I was sitting quiet, and would have had me dance with one of the young women. Then I took the opportunity to tell him, that I had observed his grace, and what he had said before the Almighty and the company so very lately, giving thanks for his creation, redemption, sanctification, etc., and so very quickly after to fall into such behavior, as did not consist with sanctification and redemption, denoted his very great insensibility of the import of his own words. Then he clapped himself down on a seat, and began to defend the use and innocence of music (which at that time was not the most offensive part), and said that king David used music, yet was a prophet, greatly beloved of God, and wrote the Psalms, owned by Christ as of Divine authority. I replied that David employed his music in holy hymns and spiritual songs to the Lord, according to the dispensation then in being; but that afterwards, some airy persons, such as the priest himself, had invented unto themselves instruments of music, like unto David's, and used them in their profane revelings, as he and his company were then doing; and, therefore, a prophet of God, by Divine authority and direction, cried out, "Woe to them that chaunt to the sound of the viol, and invent to themselves instruments of music like David," and thou being in that practice the woe is upon thee also. Upon this I was very easy, and left him sitting silent, and the company in some surprise; and wishing them all well, I departed in great peace and tranquillity of mind.—*Thos. Story*.

Natural History.

Hyenas.—Another long march, amid countless herds of game, brought us to the edge of the Kikuyu Forest. A strong boura was at once built with branches and bushes, not against the warlike Masai or treacherous Wakikuyu, but to protect ourselves from the hyenas, which simply swarmed there. The hyena, which is generally considered a timid, and even cowardly, animal, is comparatively bold and aggressive in Masailand, where the inhabitants are accustomed to laying their dead outside the camp, to be devoured by these foul scavengers. The trait in these hyenas that troubled us most was their marked partiality for donkeys. When Foaker and Twining first reached this camp, with the donkey caravan newly raised at Machako's, they arrived so late in the evening that they had not time to make a donkey inclosure. Instead, they trusted to large fires all around the encampment, in the centre of which the donkeys were picketed. But a thunder-storm came on and put out the fires, and the Swahili sentries abandoned their posts and got under cover, according to their custom. Then the hyenas got, and took, their opportunity, with the result that the camp was soon in an uproar. The frightened donkeys broke loose from their pickets, and rushed all over the place, even into the officers' tents, in their frantic efforts to escape their pursuers. Soon the men turned out, the hyenas retired, the donkeys were collected and the fires relighted. But three several times during the night was this performance repeated.

Habits of the Rhinoceros.—The rhinoceros is

a stupid beast, and somewhat blind; but on the other hand, it has a keen sense of smell. Thus it is essential to stalk from down-wind, otherwise, if at a distance, it may make off, or, if near it may charge. But with the wind in one's favor, it is astonishing how close one can get without alarming him. We had a good deal of experience with these animals later on, as the caravan was frequently stopped by them, and was charged on no less than five occasions. A caravan passing a solitary rhinoceros to windward affords a very amusing spectacle. The great beast scents the caravan at once, but cannot quite make it out, so he stands facing it, and wagging his enormous head from side to side in ludicrous uncertainty. Then up goes his tail, and he comes tearing down, only to pull up again, after twenty or thirty yards, to repeat his investigations. To give time for reflection and vary the monotony, he then trots along, parallel to the caravan, till, on an extra strong whiff of scent, he wheels around, and again makes a headlong charge for a few yards. This somewhat stupid, though distinctly entertaining, performance is repeated, until, in most cases, the caravan has passed safely, and the rhinoceros is left in his uncertainty. Sometimes, however, the caravan is of such length or so slow that a charge home comes off. Then the porters drop their loads and scatter, and the rhinoceros gallops through the line and away up-wind, with his tail in the air, and no damage done.—*J. R. L. Macdonald*.

JOHN BANKS mentions in his journal, that on one occasion, "in the demonstration of the power and spirit of God, I preached the way of peace and salvation to the people, in and by Jesus Christ his Son, by believing on his pure light, and walking answerably to the teachings of his grace, and the reproofs of his Holy Spirit, by which they might receive power to become the Sons of God."

THE FRIEND.

ELEVENTH MONTH 20, 1897.

OUR aged friend, Phebe R. Gifford, in writing to a correspondent in Philadelphia, speaks of the epistle issued by Philadelphia Yearly Meeting to all under the name of Friends, and remarks, "How fitting is this epistle to place before strangers, to convince the judgment of those who read it that the good will of Him who dwelt in the bush dictated it."

WE have been requested to state that the letter of Daniel March, published a few weeks since, was directed to or intended for Joseph Morris of Cardington, Ohio, and not of Mt. Gilead.

SUMMARY OF EVENTS.

UNITED STATES.—Arrangements have been completed for taking up the subject of a reciprocity treaty between the United States and Canada. Meetings have been fixed between John W. Kasson, who is specially delegated by President McKinley to conduct reciprocity negotiations, and Sir Wilfrid Laurier, the Canadian Premier, and Sir Louis Davies, Minister of Marine.

The experts representing the United States, Great Britain and Canada had their first meeting at the State Department on the 10th instant, to consider the seal question. The meetings will be secret, and nothing will be given out for publication before the end of the deliberations.

Jose Canalejas, one of the foremost public men in Spain, arrived in Washington last week. In an inter-

view he said there is little or no feeling in Madrid that a serious crisis will present itself between the United States and Spain, and there is no thought in well-informed circles that extreme measures or a resort to war will result. Much is expected from the complete change of policy that has resulted from the accession of the Liberal Ministry.

The Union Pacific Reorganization Committee has arranged with the Treasury Department for the transfer to them of the bonds in the sinking fund and cash payment therefor on the 22nd of the present month. These bonds, which were purchased at their face value by the committee, at the time of the sale of the road, amount to \$13,645,250, and this amount in cash, which will be covered into the Treasury, will increase the available cash balance to approximately \$218,500,000. The available balance in the Treasury on the 10th instant, exclusive of gold, was \$50,001,861.

The Sebastian interchangeable mileage ticket has been placed on sale by the Western railroads. The practical result of it will be to make a two-cent rate for everybody who travels two thousand miles in the course of a year. It is expected also to reduce ticket scalping to a minimum.

The Criminal Court of Appeals of Texas has declared that the Cold Storage law, passed by the last Legislature, is unconstitutional. The law prohibited the storing of any intoxicating liquors for others in a local option district or taking orders for liquors for others. It effectually prohibited "beer clubs in prohibition towns."

The newly invented harvesting machine used on the great wheat farms in the Northwest, cuts, threshes and sacks the grain at the rate of 1,500 to 1,800 sacks a day, covering daily in the meantime a harvest area of 100 acres.

The New York Post gives some interesting details of the proposed electric wire trust. Few have any idea of the magnitude of the interests involved. The output of wires is from \$10,000,000 to \$12,000,000 a year. The business is a growth of the last ten years, in which time the investments in electric telegraphs, telephones, lighting and railroads have been enormous, and all of these developments require insulated wires. The present scheme, it is said, calls for the practical consolidation of the leading companies. There are now about fifteen large factories in full blast, which, under consolidation, would probably be reduced to four or five.

Silas C. Swallow's vote for Treasurer of the State of Pennsylvania is reported to be 118,969.

Regarding the political corruption of this city, the *Public Ledger* says: "In numerous cases the election officers, assessors etc., are men of bad or dubious character, illiterate, corrupt and alcoholic, who pad the lists and make fraudulent returns with apparent impunity, as it seems to be difficult to have accused election officers brought promptly to trial, and almost impossible to convict them, except in such cases as have come directly under the eyes of the Judges in Election Court."

Edward Everett Hale said, in a lecture in Boston, that he found that nine out of ten in a class of girls in one of the city's public schools had never heard of Noah's ark.

A Tomah, Wisconsin, dispatch reports the death of Ah-Oo-Choo-Kah (Artichoke), the oldest member of the Winnebago tribe of Indians. He is said to have been at least one hundred and five years old.

Margaret Welsh Dulles, sister of the late John Welsh, who was United States Minister to England, died, in this city, on the 10th instant, in her one hundred and first year.

The general offices of the Mobile and Ohio Railroad, which were transferred to St. Louis at the breaking out of the yellow fever in the South, were moved back to Mobile. Several hundred persons, clerks and other employes, with their families, will return South on two special trains.

It is estimated that during the past few months there were 7,000 Southern people in St. Louis as refugees.

Savannah has raised all yellow fever quarantine, and all quarantine officers have been ordered in. Railroad schedules have been renewed.

Deaths in this city last week numbered 384, which is 51 more than the previous week, and the same as the corresponding week of 1896. Of the whole number, 204 were males and 180 females: 46 died of consumption; 46 of pneumonia; 31 of heart disease; 26 of diphtheria; 16 of old age; 16 of inanition; 14 of nephritis; 14 of cancer; 14 of apoplexy; 12 of typhoid fever; 11 from casualties; 10 of inflammation of the stomach and bowels; 10 of uremia; 10 of inanition, and 10 of Bright's disease.

Markets, &c.—U. S. 2's, 98½ a 100; 4's, reg., 112½ a 113½; coupon, 113½ a 114½; new 4's, 127½ a 128½; 5's, 114½ a 114½; currency 6's, 102½ a 106.

COTTON.—Middling uplands, 6½c. per pound.
FEED.—Spot bran ruled steady at \$12.50 a \$13.00 per ton for winter in bulk and \$12.00 a \$12.50 per ton for spring in sacks.

FLOUR.—Winter super, \$3.00 a \$3.25; do extras, \$3.25 a \$3.75; Pennsylvania roller, clear, \$4.00 a \$4.25; do., do., straight, \$4.50 a \$4.65; Western winter, clear, \$4.10 a \$4.35; do., do., straight, \$4.50 a \$4.75; do., do., patent, \$4.85 a \$5.00; spring, clear, \$4.25 a \$4.50; do., straight, \$4.60 a \$4.80; do., patent, \$5.00 a \$5.15; do., favorite brands, higher. City mills, extra, \$3.30 a \$3.50; do., clear, \$4.10 a \$4.35; do., straight, \$4.50 a \$4.75; do., patent, \$5.15 a \$5.50. **RYE FLOUR.**—Choice Pennsylvania, \$3.30 per bbl. **BUCKWHEAT FLOUR.**—\$1.40 a \$1.60 per 100 pounds, as to quality, for new.

GRAIN.—No. 2 red wheat, 96½ a 97c.
No. 2 mixed corn, 32½ a 33c.
No. 2 white oats, 27½ a 27¾c.

BEEF CATTLE.—Extra, 5 a 5½c.; good, 4½ a 4¾c.; medium, 4¼ a 4½c.; common, 4¼ a 4¾c.

SHEEP AND LAMBS.—Extra, 4½ a 5c.; good, 4¼ a 4½c.; medium, 3¾ a 4c.; common, 3 a 3¾c.; lambs, 5 a 6c.

HOGS.—5½ a 5¾c. for best Western, and 5 a 5½c. for other grades. No State hogs arrived.

FOREIGN.—A memorial with 64,572 signatures attached, in favor of an Anglo-American arbitration treaty, has been presented to Lord Salisbury by the Arbitration Alliance.

Statistics bearing on 8,500,000 laborers and railway and Marine employees in England show that 607,654 had their wages raised last year, 382,225 had theirs lowered, and the remainder earned about as much as before.

The eruption of Mount Vesuvius is increasing in activity.

A cablegram from Madrid says the reply of the American Government to Spain's last communication declares that the greatest efforts have been made to stop filibustering.

Sagasta, the Spanish Premier, declares that, so far from seeking a pretext to declare war against the United States, Spain would regard it as a great misfortune to be given the occasion for such an unhappy resolution.

The degree granting autonomy to Cuba is to be gazetted on the 23rd instant.

There are 33,000 Spanish soldiers in the hospitals in Cuba.

A correspondent in Madrid says great reserve is maintained as to the intentions of the Government in the settlement of the Cuban debts; but it is believed that the debt contracted for the present war will be considered national, the bulk of the burden to fall upon Spanish taxpayers and Spanish budgets.

Great damage has been done by floods in various parts of Spain. Fifteen corpses have already been recovered. Enormous numbers of cattle have perished.

The relations between Bulgaria and Turkey are strained. The Sultan is preparing for all eventualities, and 100,000 Turkish soldiers are echeloned on the Bulgarian frontier.

The Russian Embassy at Constantinople has made an important announcement to the Turkish Government. In substance it is that if Turkey intends to apply part of the Greek war indemnity to an increase of the Turkish armaments, Russia desires to remind Turkey that the unpaid arrears of the Russo-Turkish war indemnity amount to £1,300,000 (\$4,500,000), adding that if the policy of the Turkish Government is as indicated, Russia will demand the payment of this amount.

Russia is said to own 30,000,000 horses, or nearly one-half of the whole number in existence.

Six hundred and thirty victims of the bubonic plague are now in the hospital at Poona. The town is being deserted by the inhabitants.

Some New Zealand dairy farmers contemplate the adoption of a new system of placing butter on the London market. The idea is to send the frozen cream, which is to be churned into fresh butter on its arrival in London. An experimental shipment was very successful.

The authorities are now convinced that the attack on President Moraes and the killing of General Betencourt, the late Minister of War, on the 5th inst., was the result of a widespread conspiracy.

A bill which legalizes non-Catholic marriages and which makes legal all civil ceremonies performed by the Mayors of towns in the presence of two witnesses, has been sanctioned by the Congress of Peru.

The United States Minister to Hayti reports from Port au Prince that the Haytien Government has concluded a loan of \$4,000,000 through a New York banking house at 9 per cent., to be delivered immediately, the paper currency to be destroyed, the fractional silver and copper coin to be recoined in mints of the United States.

During the past season over 800,000 cases of salmon, forty-eight pounds to the case, have been packed for the Frazer River, British Columbia.

NOTICES.

WANTED.—A Friend, thirty-five years of age, w good education and business qualifications, desirous of position of trust. Addr. "W," Office of THE FRIEND.

WESTTOWN BOARDING SCHOOL.—Applications for the admission of pupils to the school, and letters of regard to instruction and discipline should be addressed to WILLIAM F. WICKERSHAM, *Principal*. Payments on account of board and tuition, and communications in regard to business should be forwarded to EDWARD G. SMEDLEY, *Superintendent*. Address, Westtown P. O., Chester Co., Pa.

WESTTOWN BOARDING SCHOOL.—For convenience of persons coming to Westtown School, the stage will meet trains leaving Philadelphia 7.17 and 8.46 A. M., and 2.53 and 4.32 P. M. Other trains are met when requested. Stage fare on regular trips, fifteen cents, on special trips, twenty-five cents each way. To reach the school by telegraph, wire West Chester Phone 5. EDWARD G. SMEDLEY, *Superintendent*.

At the late Quarterly Meeting held in Philadelphia a concern was expressed to hold a meeting for Divine worship in the house at Fourth and Arch Sts., for members of the Quarterly Meeting generally, and also which the members of Abington and Haddonfield Quarters should be affectionately invited. The concern was united with, and the committee appointed to arrange for the meeting, have decided to hold it on Fifth-day, the second of Twelfth Month, at 7.30 P. M. A cordial invitation is extended to all members of the meetings above named.

MARRIED, in Friends' Meeting-house, Norw., Ontario, twentieth of Tenth Month, 1897, ALBERT POLLARD, son of George and Mary J. Pollard, to AGNES HENDERSON, daughter of Isabella and the late Joseph Henderson.

Also, at the same time and place, ELZA HODGINS, son of John E. and Tamar D. Hodgins, of Whitewater, Linn Co., Iowa, to SARAH POLLARD, daughter of George and Mary J. Pollard.

Copied from THE FRIEND of Second Month 7th, 1897, by George P. Stokes, Eleventh Mo. 2nd, 1897.

DIED, on the 15th of Eleventh Mo., 1884, CHARLES STEER, youngest son of James and Mary G. Steer, in the twentieth year of his age; a member of Stillpoint Monthly and Particular Meeting, Ohio. This young Friend gave promise of more than ordinary usefulness, faithfully fulfilling the duties that devolved upon him, and evincing by his exemplary deportment and circumspect conversation that he was living in near communion with his Saviour, whom he was doubtless endeavoring to follow. And yet he died at different times during his last illness to acknowledge that it would be all in mercy, and not through anything he had done, if he was saved. As the messenger drew near "when the silver cord must be loosed," he interceded fervently to the Father of Mercies that he might be admitted into the Heavenly fold. It was observed that it was believed his prayers would be answered, he replied, "I believe they will; but pray for me, for the prayer of the righteous availeth much." To his family he said, "Farewell! Be obedient to the teachings of your Heavenly Father." Prayers and utterances continued to be the breathing of his soul until articulation ceased. Shortly afterward he peacefully passed away, leaving to his bereaved family and friends the blessed assurance that he was peacefully at rest. Honorable old age is not that which is reckoned by length of days, nor that which is measured by number of years, but wisdom is the gray hair, and an unspeaking life old age.

—, at his residence in the city of Philadelphia on the eleventh of Sixth Month, 1897, DR. SAMUEL NICHOLSON TROTH, in the seventy-third year of his age; a member of the Monthly Meeting of Friends in Philadelphia for the Northern District.

WILLIAM H. PILE'S SONS, PRINTERS
No. 422 Walnut Street.

THE FRIEND.

A Religious and Literary Journal.

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JOSEPH WALTON,

MOORESTOWN, BURLINGTON CO., N. J.

Entered as second-class matter at Philadelphia P. O.

Extracts from Minutes of Third Haven Monthly Meeting, Maryland.

(Continued from page 140.)

Seventh Month 8th.—Att a mens meeting at John Pitts the 8th day of the 7th moneth 1676 it is agreed by the meeting that Thomas Taylor doe keepe ffriend books and write the concerns of ffriend in their meus meetings it is agreed that Wenlock Christersons paper be suspended till ye halfe year-meeting.

Ninth Month 3rd.—Att a mans meeting at John Pitts the 3rd day of the 9th moneth 1676. John Edmondson and Howell Powell have concluded to goe with John Pitt and Thomas Taylor on the 4th day of next week to Ralph Fishbourns to assist them in the dividing the state belonging to said Ralph and Bryon mealy

Eleventh Month 29th.—Att a mans meeting at John Pitts y^e 29th of y^e 11th moneth 1676 it is concluded by the meeting that John Edmondson and Thomas Taylor doe gett a certificate from under Robert Ridglys hand fur ye clearing of ffriends from the report spread abroad by Viucnt Lowe and likewise to gett a Receipt from John Baker for the Tobacco paid him for his expenses when att the Assembly.

It is concluded by the meeting that ffriends belonging to Michaels River Meeting doe by the first conveniency gett them a Burying place securely pailed in by the meeting house

It is also concluded that ffriends belonging to Duckahowe Meeting doe gett them a Burying place securely pailed in for their own conveniency

Wenlock Christerson promised to this meeting that by the next meeting he will give forth a paper sufficient for the clearing of the Truth and ffriends and condemning his transgression

Twelfth Month 23rd.—Att a Mans Meeting at John Pitts y^e 23rd of y^e 12th month 1676 Wenlock Christerson according to his promise delivered a paper to this meeting and for the publication of y^e same left it to the discretion of the meeting, if upon farther consideration they doe judge it sufficient for the clearing the Truth in such a case.

The meeting ordered that William Coale should give two hogshcad of tobacco.

Second Month 20th, 1677.—Att a man's meeting at John Pitts y^e 20th day of y^e 2nd month 1677 The meeting did agree that William Sockwell and Nathaniel Cleeve should have eleven hundred pounds of tobacco given them out of the stock

Henry Wilcocks came to this meeting and things not being agreed upon the meeting thought good to refer it to y^e halfe yeares meeting at West River

Third Month 17th.—Att a Mass Meeting at Howell Powells y^e 17th day of y^e 3rd mo 1677—William Southebee and Joane Lee signified to the meeting their intent of coming together as husband and wife according to ye order of Truth to the which ffriends signified their likeing and advised that it might be spoken to againe att our halfe yeares meeting att West River

Fourth Month 15th.—Att a mans meeting att John Pitts y^e 15th of y^e 4th moneth 1677

William Southebee signified to y^e meeting y^e intent of his and Joan Lees takeing each other as husband and wife it being y^e third time and ffriends being satisfied with their coming together did conclude that it should be published y^e next first day at Bettyes Cove meeting and also at Howell Powells and likewise at Tuccahow meeting and after ye same it was the judgment of the meeting they might come together as husband and wife according to the Order of the Truth

Sixth Month 10th.—Att a mans meeting at John Pitts y^e 10th day of the 6th month 1677.

Thomas Alexander haveing lost a hogs head of tobacco out of Henry Woolchurch, his house adressed himself to the meeting and y^e meeting being satisfied of the same did agree that he should have his hogs head repaid againe equally by Henry Woolchurch and Henry Bowen with this consideration that if it should appear hereafter that y^e said hogs head was fetched away by any seaman by any direct or Indirect way that then Thomas Alexander doe assist in the Recovery of it againe.

This meeting came a letter from Robert Ridgly concerning a Report cast upon ffriends by Vincent Low as that ffriends should be y^e occasion of the Leayves being raised soe high which letter is very full for y^e clearing of ffriends and y^e Truth and is registered in Lib^r No. 4.

James Hall according to the request of ffriends came to this meeting and ffriends clearing themselves by way of Loveing exhortation unto him he shewed his readiness to accept the same.

Ninth Month 30th.—Att a manns meeting att John Pitts y^e 30th of y^e 9th month 1677.

Jane Greenaway dy-ing at Tho: Taylors did a few days before her departure desier that what charg and Trouble ffriends had been at with her in her sickness should be satisfied out of her own things in her Trunk—According to the judgment of ffriends so the request of the meeting is that William Southebee and William Berry doe take an accompt of what shee hath and out of it satisfie the said charg— and to order the remainder according to her mind when living.

Twelfth Month 22nd.—Att a mans meeting

att Howell Powells y^e 22nd of 12th month 1677 There being a certaine difference betwixt Bryon Omelia and Ralph Fishbourne about the seat of land that Ralph now liveth upon and they being willing to refer themselves to the judgment of the meeting for a determination of the same the meeting hath thought fitt to choose W^m Ford John Webb Mathew Pitt and W^m Stevens J^r to put an end to the said difference and that the said ffriends so chosen take what information they can gett in the matter and if they cannot agree to choose an umpire that so a final end may be put to the same and then to give an answer to the next meeting.

Second Month 19th, 1678.—Att a mans meeting at Howell Powells the 19th day of y^e 2nd month 1678.

William Ford John Webb Mathew Pitt and William Stevens Jun^r being chosen by y^e last meeting to put an end to a difference Betwixt Bryon Omelia and Ralph Fishbourne about the land Ralph now liveth upon gave in their judgment as followeth that Bryon Omelia in the right of his wife is joyntly and equally concerned with Ra- Fishbourne in the land and plantation he now liveth upon being in possession thereof in the right of his wife as also in another Tract of Land called by the name of Lewis and Lieing in Michaels River both given and bequeathed by William Lewis deceased unto Sarah his wife also since deceased without issue.

Fourth Month 14th.—Att a mans meeting at Howell Powells y^e 14th of 4th m^o 1678.

John Webb haveing built a boate suitable for y^e service of Truth and accomodating ffriends in y^e ministry in their Travailes to Virginia or Otherwayes and haveing rigged and fitted her every way for service did intend her for y^e service of y^e Truth and ffriends upon his own charge but y^e meeting judging it to be too great a charge to lie upon him she being for publick service on the acc^o of Truth have thought fitt and doe judg it meete y^t John Webb should have paid him out of y^e stock this yeare y^e sum of Twenty six hundred pounds of good tobacco and that y^e s^d boate is comited by this meeting to y^e custody charg and safe keeping of John Webb William Stevens Jun^r William Sharp and Lovelace Gorsuch for y^e service aforsd She and all thiugs belonging to her properly being y^e meetings and not to be disposed of but by order from y^e mans meet-ing or as y^e above-sd ffriends shall see meete for the service aforesaid.

This meeting being sensible of y^e great care and charge yt lieth upon them in respect to y^e well being of every individuall member in y^e body of whome Christ Jesus is the head alone and understanding ye remissuess of John Spooner at present in coming to meeting have thought meete to inquire into the cause thereof—Howell Powell and Lovelace Gorsuch being willing to inspect into the same and to give in their answer to the next mans meeting

Fifth Month 12th.—Att a mans meeting at John Pitts y^e 12th of the 5th month 1678

George Fox-s advice concerning such as are or may be chosen Assemblymen being read in our

meeting and the meeting considering that it relates to friends in General have referred till our General mens meeting in the Eighth month next

Sixth Month 9th.—Att a mans meeting at Howell Powells y^e 9th of y^e 6th month 1678

It was concluded and agreed upon betwixt John Pitt and Edward Mosely with the consent of the meeting that John Pitt should supply Edward Mosely with leather thred and other necessaries for mak-ing of Shoes and to pay for the said Moselys diet att some friends house till the next Twelfe month all which time the said Edward Mosely doth engage himselfe to work Journey work for the said Jn^o Pitt he allowing him 12th tobacco pr. paire for making men & womens Shoes and 2th pr. paire for cutting out.

Seventh Month 6th.—Att a mans meeting at John Pitts y^e 6th of y^e 7th month 1678

Robert Kemp declared his intents of takeing Elizabeth Webb to wife and desired the advice of the meeting and the meeting advised him to forbear for the present till the great meeting and then he should know their minds more fully as they found it in their hearts

Eighth Month 3rd.—Att Our General mens meeting at the house of John Pitts y^e 3rd day of y^e 8th mo 1678

The mans meeting att the house of Wenlock Christerson the 24th of 1st m^o 1676 ordering y^e the meeting house at Betties cove should be lofted and pttioned with falling windows hung with hinges it then being the place of the halfe yeare meeting but since for severall reasons it was thought meete that the halfe yeare meeting should be removed to the house of John Edmondson this meeting Judgeth that the fore-mentioned things appointed to be done may now be omitted

The meeting concluded and agreed that y^e 5th day meetings att Betty-s-Cove should removed from the meeting house and goe from house to house beginning first at the house of Bryon Omelia*

(To be continued.)

A BURNING question in Victoria Colony, Australia, is that of the Bible in the public schools. Previous to the introduction of the Education Act, twenty-five years ago, the reading of Scripture was a part of the daily instruction of the children in State schools; since then it has ceased to be so, and the act has been so construed as to cause the erasure from the school-books of every allusion to the Christian faith, and every mention of Christ. For instance, in one of the pieces of poetry which the books contain, the expression "the Christian mother" occurred, but it was contrary to the views of the Educational Department to allow the scholar to be taught such a word, so they erased it, and made the line to read "the tragic mother!" Longfellow's beautiful poem, "The Wreck of the Hesperus," was inserted; but it contained this verse:

The maiden clasped her hands, and prayed
That saved she might be;
And she thought of Christ, who stilled the waves
On the Lake of Galilee.

The whole verse was struck out. After ten years, during which the Scriptures were publicly expelled at the front door, they are now being, in homœopathic doses, smuggled in at the back. This is not sufficient, however, for aroused public sentiment, and the National Scripture Education League, headed by some of the foremost

* This is a Minute of the General or Half Year Meeting of West River, and is copied into the Minute Book of the Monthly and Quarterly Meetings by mistake.

men in church and State, is waging a vigorous campaign to the end that votes may not be cast for any candidate for Parliament who will not pledge himself to support a bill for the introduction of the Irish National Scripture Lesson Books into the schools. These books have received the sanction of Archbishop Whately, of Dublin; Archbishop Murray, of the Irish Roman Catholic Church, and the heads of other religious denominations. A "conscience clause" in the proposed bill provides that teachers who object on conscientious grounds to giving such instruction shall not be required to do so, and parents may have their children excused on the same grounds. This is the great issue to be settled at the ballot-box at the general elections this month, October, and Professor Harper and other leaders, for the first time in twenty-five years, feel confident of victory.

The Grenfell-Hunt Papyri.

The Egyptian explorers who work under the flag of Professor Petrie are now holding their annual exhibition at University College, London; and there are especial features about this year's exhibition which distinguish it from all previous ones, and make it peculiarly memorable; for, over and above the collection of statues, coffins, sepulchral slabs, inscriptions and ornaments which we usually expect in an Egyptian collection, there are displayed the first fruits of the labors of Grenfell and Hunt in the ruins of the city of Oxyrrhynchus. First and foremost, in a glass case, is the leaf of Logia, over which the whole learned world is now busy, as well as a large section of the unlearned world. Close to it is a papyrus leaf of the third century which contains a large part of the first chapter of the Gospel of St. Matthew, and perhaps has the honor of being the earliest known fragment of our existing Gospels. It is curious that it should be the first leaf of Matthew that has this dignity. Near to these great treasures in the midst of a mass of Roman and Byzantine documents will be found portions of Homer's Iliad and Odyssey. Apparently as many as two hundred fragments of Homer have already been catalogued. We could not have a better evidence of the pre-eminence which Homer had. So here we have the two great Bibles of the world, the Judæo-Christian and the Hellenic, side by side.

The spoils of this splendid year's work are still under investigation. Of two hundred and eighty boxes of papyri ten have been examined. One watches with an almost breathless interest to know what will come next; for there is sure to be matter more important to critics than the Homer fragments, and more interesting to theologians than the first page of a Gospel of Matthew written in the third century.

We examined the Logia fragment, and especially the passage which the explorers render "Unless ye fast to the world"; the reading *καὶ νηστεύετε* is certainly right; but there is the less need to defend it, as the very expression has turned up in one of the earliest patristic writings.

We also examined the papyrus fragment of Matthew to see whether it read *Ασὰφ* for 'Ασα or 'Αβηλ for 'Αβηδ. In the former case the papyrus was much torn and worn in the two places where the word occurs; but we fancied we saw a trace of the final letter. For *Αβηδ* the reading was 'Ιωβηδ, the apostrophe which followed the word being set to mark the end of a syllable at a place where a syllable would not have been expected in Greek.

Among the Homer fragments there is one

which is written in the curious half-uncial, sometimes called Coptic half-uncial, which we find in the codex Marchelianus of the Septuagint as well as in a fragment of St. Mark on Sinai. The explorer refers it, probably correctly, to the seventh century. It is interesting to have a specimen of this curious hand in a papyrus document. It has evidently been rightly identified as an Egyptian hand.—*J. Rendel Harris, The Independent.*

FOR "THE FRIEND"

Gather the Fragments.

Some notes from the memorandum-book of a Friend who accompanied a minister of our Society on a visit to Salem and Hickory Grove Quarterly Meetings, belonging to Ohio Yearly Meeting, in 1879:

"Second Month 27th.—In an opportunity after Bible Reading at Abner Eldridge's, an anecdote was related of a good old woman, who was near the end of her life. The Friend who told the incident, learned that she had faded much, and called to see her. She was so overcome that she could not recognize him, nor indeed her own children. Finally he asked her if she knew the Saviour. This roused her recollections, and she exclaimed, 'He who appeared to me in early life has been with me through a very tribulated path, does not now cast off his servant, when strength has failed, and though I pass through the valley of the shadow of death, I fear no evil, for He who was my morning song, is now my evening song.'

"About twenty persons collected for worship at the house of Abner Eldridge. There was some ministerial service in the meeting.

"In the afternoon we called on Joseph D. Hoag, a son of Joseph Hoag, and now in his seventy-ninth year. He had long been in possession of a minister, and had been effective in gathering together scattered members and organizing meetings in new settlements. He is now a member of Iowa Yearly Meeting. He spoke freely of the excesses to which many were running, and of the different doctrinal errors which were being taught in their meetings, such as salvation by belief alone—the idea that Christ had paid all the debt for us, and that there was nothing for us to do—and the Unitarian doctrine that the blood of Christ had nothing to do with our salvation. He said he looked for a breaking up of the organization of society, or else for a sloughing off of those who ran to those things.

"28th.—In the afternoon took the car to West Branch, where we were kindly received and entertained at the house of John and Hannah Oliphant.

"Third Month 1st.—Called on Joel and Hannah. The conversation turned on the departures from the ancient standard which were manifest among those professing to be Friends, and the responsibility of maintaining a faithful testimony against these departures. Afterwards attended Hickory Grove Monthly Meeting, and made several calls, arriving late in the evening at the house of Joseph Hall.

"2nd.—The reading of the Scriptures for breakfast was followed by a time of silence and some little expression of feeling. We were favored with a sweet outpouring of love, meeting our hearts and cementing us together. Attended West Branch Meeting, and made some calls. The meeting was quite short. In it a lively petition was offered to Him who is the God of all consolation that He would be pleased to ease the spirits of those under burthens and pour comfort

to their hearts. At the house where we dined we met with a patriarchal-looking old Friend, who told us that his father, grandfather and great-grandfather was each the youngest child of a family of thirteen children. In the afternoon we came into company with Jonathan Horner, a worthy old man, who seemed like a prophet in Israel. He had recently visited most of the families of his Quarterly Meeting, going quietly from house to house, and encouraging a people to gather into a quiet spirit.

"3rd.—Went on the cars about one hundred and seventy miles to Dexter, and hired a man to take us seven miles to the house of Zimri Horner, a member with what are called the Bear Creek Friends, who have withdrawn from connection with Iowa Yearly Meeting. It felt rather strange to us to go to the house of an entire stranger, dismiss our driver, and throw ourselves on the hospitality and care of one who, we thought we knew, would not feel much unity with us or our prospects. Zimri received us graciously and treated us kindly, but was quite cautious as to any expressions or demonstrations of interest in our mission. After mentioning our desire to have a meeting with their members the next day, if way should open for it, we felt it best not to press the subject, so left the matter to Zimri to reflect upon, and entered into social conversation on various matters, principally of a religious nature. We spent an interesting evening, and retired at a late hour, without knowing whether a meeting would be appointed or not.

"4th.—In the morning we found Zimri had sent his son to give notice of a meeting at two o'clock. About the middle of the forenoon he came home, taking us with him, and leaving us to dine at an aged Friends' named Peter Cook, whose originality amused me much. About fifty people assembled at the Bear Creek house, to whom my companion was drawn forth in tender and persuasive encouragement, under an impression that a renewed visitation was extended to the present. Full testimony was also borne of our Saviour and his offices. A supplication followed, and the meeting closed under much solemnity of feeling.

"5th.—Attended a meeting at North Branch, which was satisfactory, but not apparently a time as much favor as that on the preceding afternoon. We dined with a Friend whose wife had been a sufferer from ill-health for twenty-seven years, and during much of that time unable to get up. She was cheerful and bright.

"We found that Zimri Horner regarded the first-day School system as the principal agent in introducing into the Society of Friends the changes which have taken place in latter times. "We took the evening train from Earlham to Des Moines, and on the morning of Third month 6th went on to Indianola, where we were met by a dear old Friend named John T. Moorman. As we were about entering his carriage, he mentioned that a meeting was held that morning at South River, about six miles distant, and offered to take us there. This kind offer was accepted, and after a tedious drag through the mud, we reached the place as the people were collecting. My companion had acceptable service among them, and we were kindly received and entertained.

"When we reflected on the distances to be travelled, our want of acquaintance with the people and the country, the deep mud of the roads, etc., it seemed truly remarkable that they had been so opened to see those to whom my companion's mind had been drawn. We

reached the house of our friend, John T. Moorman, towards nightfall, and spent the evening in pleasing and instructive conversation. His wife, Lydia, seemed like a mother in Israel, and reminded me of Lydia Wills, of Medford. We felt that our coming had involved the Friends of this vicinity in considerable labor, for J. T. Moorman had spent about three days in waiting for us and on us, and it was fatiguing for such an elderly man, in rather feeble health, to spend seven hours in driving his horses eighteen miles over roads, perhaps the worst I ever travelled for such a distance together, and some one would be compelled to take us, the next afternoon, nearly sixteen miles further, to Knoxville. But these dear Friends, from their lonely situation, are so seldom visited by Friends with whom they have unity, that they waited on us very cheerfully.

"7th.—A meeting was appointed at 10 A. M., and thirty or more persons gathered. After a time of silence, these were addressed in the language of encouragement. Those who were subjected to trials and sufferings were exhorted to endure unto the end, looking for the blessed hope set before them in the Gospel. We had a good meeting, and I hope this little flock were comforted and helped to hold fast their faith and confidence." J. W.

Choosing Poverty.

Many persons are poor from necessity; they lack the opportunity to gain wealth; they lack the ability to acquire this world's goods; they are unable to retain that which they accumulate. Others are poor from choice; they have willingly and deliberately put away opportunities which might have afforded them wealth; they have turned from the pursuits which promise gain, and have devoted themselves to occupations where they had no prospect whatever of obtaining worldly riches. Thus Moses esteemed "the reproach of Christ greater riches than the treasures in Egypt" (Heb. xi: 26). Thus the Son of God himself was rich but for our sakes he became poor, that we through his poverty might be made rich (2 Cor. viii: 9). So there are many who are shrewd, industrious, temperate, honest and frugal, and who apparently possess the faculties and qualities which ensure worldly prosperity, who have deliberately put away the opportunities of attaining wealth, and have consented to be poor that they might bless and benefit those around them. When they look upon the face of a fellow man they are not planning how much they can get out of him, but rather how much they can do for him. They are not seeking to use men to their own advantage, but are going about doing and seeking to bless and elevate mankind. Hence they deliberately make choice of poverty; they choose "rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season" (Heb. xi: 25). While others go forth to buy and sell and get gain, and, so far as it is possible, make every man they meet tributary to them, and make something out of every one with whom they come in contact, these men having food and raiment, are content therewith; and make it their business to rescue the perishing, to win the wayward, to seek and save the lost; and though poor themselves, labor that they may make many rich.

And is not this a higher work than the gaining of this world's wealth? Is it not better to win souls to God, to lift up the bowed down and save the lost, than it is to gather together riches that shall perish with the using, treasures

that shall pass away like the dreams of night? Is it not better to lay up treasures in heaven where no thief approacheth, where no moth or rust corrupteth, but where there are durable riches in righteousness, and treasures which shall never fail?

It is well for those who are to plan their courses, to calmly look at the facts in the case, and consider what the world can supply, and the price they are willing to pay for it, and then make their choice between this world and that which is to come; between the life that now is, and life that shall never end; between a few brief years of toil and trouble, and vanity and vexation of spirit, and the eternal ages of brightness and gladness in the kingdom of God.

The man who chooses wealth may never obtain it; the man who determines to be rich may die a beggar; but the man who makes up his mind to secure the eternal wealth which God bestows need never be disappointed. He seeks treasure of which no man can deprive him. He lays up wealth where thieves cannot plunder. He seeks that which worldlings do not desire to possess, and of which they could not rob him if they would. Diamonds, gold and gems might all be lost through flood or flame, or through robbery or rapine, but the treasures which God bestows are enduring, and are safe forever in the eternal home.

And where our treasure is there will our heart be also; and as day by day diminishes our earthly wealth and increases our heavenly gains, our hearts and hopes go forward to the eternal heritage of the redeemed—the "kingdom which cannot be removed," where "he that overcometh shall inherit all things" Heb. xii: 28; Rev. xxi: 7.—*The Common People.*

Universal Conscription.

Contemporary history is continually teaching lessons to ready learners; and though many pass blindly through life, ignoring its teachings, those who have eyes to see are able to penetrate beneath the surface and grasp principles that are working themselves out in the course of nations. The recent advance of universal conscription among Continental nations is a fact which is bound to exercise an enormous influence on their general life. Universal conscription has been known in France for twenty-five years. In Prussia a form of it has existed since 1813, but it was not till 1887 that a much more severe form was enforced throughout the whole German Empire. In Russia, Italy, and other of the greater European nations, the system has been adopted in comparatively recent times.

The *Economist* of the 18th ult., in a remarkably able article, considers an aspect of the result of universal conscription. At first sight it would be a natural assumption that to train all men for the army would be a democratic measure, and that kings and rulers were forging a dangerous weapon which on slight occasion might easily be turned against themselves. Yet a consideration of current Continental politics reveals a remarkable growth of monarchical power. The words of the German Emperor are eagerly read, as if they carried with them the issues of fate. The actions of the Tsar and of the Austro-Hungarian Emperor are anxiously watched to know what will be the next move. The long negotiations over the peace between Greece and Turkey have been largely an Emperors' battle, and the Emperors have not been on the side of liberty. The fact is that "the basis upon which their grandeur rests has become much more solid."

Instead of conscription turning out to be a weapon for the democracy, enabling them at the point of the sword to demand what they will, the concentration of power in the hands of the few is becoming more absolute. The discipline of the army works strongly in this direction. The raw recruit on joining the army becomes at once a man separated from the rest of the people. Even when he returns to his ordinary avocations he is liable to be called up on occasion to serve once more under the colors; his sense of military discipline remains, and he has "a soldierly dislike of mutiny." Against such a constant force the masses of the people are to a large extent powerless. An army without ammunition is useless; the stores are in the hands of the State, and "*l'état c'est moi*" nowadays!

"The armies are now so strong that the people cannot deal with them. The masses of Germany, or Austria, or Russia, or Italy, could no more defeat the armies of those countries than the army of Belgium could defeat the army of France. They are all drilled men, but they have no arms, no artillery, no store of cartridges, and no superiority of numbers sufficient to enable themselves to dispense with those advantages. There are no remote provinces which can act for themselves. The soldiers are everywhere, and everywhere in irresistible force. The people see that clearly; they perceive that if it ever comes to a struggle the kings must win, and the heart therefore is in great measure taken out of their devotion to Radical ideas. They think it, in fact, safer to let the kings have their way, so long as their way is endurable, than by resisting too far, to provoke them to apply the final and irresistible argument of military force unhesitatingly exerted."

There is a further serious evil in this condition of things. The growth of militarism and the military spirit, the increase of army and navy, tend to foster a great dominant force, making for further enlargement of military establishments. Thus even the kings are in a large degree ruled by the influence of their armies. The army cries out for more expenditure, and the king bows with as good a grace as he can to the demands of his servants, making it appear as though the demand was his. While the army is unlikely to be ranged on the side of true progress, the king dare not act seriously contrary to the wishes of his army. What is popular with the army thus becomes the will of the king. The nations of Europe boast of their strength, but what is this better than servitude? Is it any wonder that the despair of democracy occasionally finds its outlet in Nihilism, anarchy, and dynamite? But the burden has been taken up, and each nation bears its own with a sense of its inevitableness, and it is not easy to see how at the present time either nation is going to lay it down.—*The London Friend*.

FROM THE PEOPLES' SIDE.—The revolt of the Continental peoples against militarism continues. Two or three instances will show the extent of this movement, which the rulers will find difficult to deal with, and which is inevitable while the "Armed Peace" of Europe continues. A fortnight ago, (on the 9th January), the Italian Government at Rome dissolved by force the Roman Labor Bureau and the Socialist Federation, and a number of papers were impounded by the authorities. The process was effected without resistance or disorder, but on the following day the Socialists decided on the immediate reconstruction of the Labor Bureau,

which has 17,000 members, and of the Socialist Federation. In Belgium the disaffection in the army, founded on the Socialist propaganda against the use of armed force, appears to be making headway. The *Saïr* announces the discovery of organized Socialist clubs in barracks, whose members, while submitting to the rules of the service, are pledged to refuse active service, should occasion arise. Inquiry in one large centre has already revealed the existence of a club of this description, and seventeen non-commissioned officers have been suspended. Such is the bitter feeling in the mining and industrial district of Hainault against the present system of army conscription, which allows the wealthy to purchase substitutes, that the Government has been informed, through its agents, that an organized resistance is being prepared. The Socialists are taking the lead, and the conscript class of 1897, who draw lots next month, have declared that they will resist the draft to their last drop of blood. All the working men's leagues have promised to support them. The superior officers in command of the Antwerp garrison have, it is said, received orders to be in readiness to leave for the district. The industrial districts of Belgium are at fever heat over this question of personal army service.—*Herald of Peace*.

AN ADDRESS OF THE YEARLY MEETING OF FRIENDS HELD IN PHILADELPHIA, 20TH TO 24TH OF FOURTH MONTH, 1868, TO ITS OWN MEMBERS AND TO THE MEMBERS OF OTHER YEARLY MEETINGS.

In considering the present condition of our beloved religious Society, and the many changes taking place within it, we have been introduced into deep concern and solicitude, under the conviction that, in many respects, it is falling short of that spiritual standing and full exemplification of the doctrines and requirements of the Gospel, which the blessed Head of the Church calls for at its hands, and for which it was once conspicuous.

Our hearts are saddened with the belief, that through unwillingness on the part of many of the members, to submit to the restraints and mortifications of the cross of Christ, and from the leavening influence of the love and spirit of the world, that clearness of vision which in time past was vouchsafed to us as a people, whereby the emptiness of an outside religion was plainly seen, has become dimmed, so that many are resting in a profession of truths, which, though sound and good in themselves, are not practically experienced by them. Many things have also crept in and found place in the Society, out of which our forefathers were led by the unerring and unchangeable Spirit of Truth, and against which, by the same Spirit, they were constrained to bear testimony.

This belief, and a sense of our own weakness and insufficiency, have led to searching of heart, and affectionate desires have been raised that not only among the members of this Yearly Meeting, but also among those composing our beloved Society wherever scattered, there may be a true sight and sense of our shortcomings begotten, and a willingness manifested honestly and impartially to examine the principles and measures which are obtaining sanction among us, and the end to which they are tending. That so, under the guidance and help of the Holy Spirit, which will not be withheld if humbly and sincerely sought—we, as a united company of believers, may be enabled to promote and commend the doctrines and practices that have

ever characterized Friends, and thus be brought to occupy that position in the militant Church which He who first gathered the Society signed for us.

Under a lively feeling of Christian love we would tenderly exhort the members of this Yearly Meeting, in the language of the Apostles, "to walk worthy of the vocation wherewith ye are called;" beseeching them to remember there are but two paths pointed out by the Saviour, men as set out before us, with the power of choice which to pursue. "Enter ye in at the strait gate; for wide is the gate and broad is the way that leadeth to destruction, and many there be that go in thereat: because strait is the gate, and narrow is the way which leadeth unto life, and few there be that find it." To go in at the strait gate and continue in the narrow way, there must be a renunciation of self, and a childlike dependence on the guidance and support of the Holy Spirit manifested in the heart; because the propensities of the natural man, his pride and unsanctified intellectual wisdom, combined with the temptations of his unwearying enemy, strongly urge and entice him to choose the broad and easier path. Every one who is willing to walk in the highway of the Lord, must turn his back on the world, take up his daily cross, and not shrink from being accounted a fool for Christ's sake. But these have the soul-sustaining presence of their Saviour, who purchased them with his most precious blood, that He might redeem them from all evil, and who is a present help to them in every needful time. Being thus brought among the flock of his companions, they can testify from blest experience and in humble gratitude that the faith derived from Him overcomes the world, and gives a foretaste of the rest and peace of the redeemed in heaven.

It is not to our own members only that on the present occasion, we would, in the flowings of Gospel love, extend the exhortation to "walk worthy of the vocation wherewith ye are called," and to seek for ability to tread in the way of holiness and self-denial. Our interest in the best welfare of our beloved brethren of the same household of faith in other parts of the Society has not lessened, and we are concerned for the establishment of all professing to be Friends in the faith of the Gospel as it was promulgated by our worthy predecessors; and for the restoration of that unity and harmony which became the followers of Christ.

Dear Friends, wherever situated, we make a high profession of the glorious Gospel that has brought life and immortality to light. We believe that in this last dispensation the prediction of the prophet is fulfilled, "This shall be the covenant that I will make with the house of Israel: after those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts, and will be their God, and they shall be my people."

The doctrine that Christ is the true light which lighteth every man that cometh into the world, is clearly set forth in the New Testament. Friends have ever believed in it, and we have ample evidence in the blameless lives, the religious growth, the experience and establishment in righteousness; as well as in the triumphant deaths of thousands who have practically adhered to it, that it is no cunningly devised fable, but the Truth as it is in Jesus.

The great Head of the Church, in bringing our forefathers out from other religious practices, giving them to see that the rites and ceremonies so generally observed by them are

without authority from Him, and dangerous in proportion as they are relied on, and causing them to understand the means by which alone they can become members of the mystical body of Christ, we believe designed that Friends should be faithful witnesses for Him; speaking, acting and worshipping as true believers in the in-dwelling of his Holy Spirit. They were called to be as lights in the world, as a city set upon a hill that cannot be hid; bearing testimony not only against all evil between man and man, but against spiritual wickedness in high places; but also against all will worship, and the intrusion of man's unregenerated will and wisdom into the work of salvation or the service of God; and to call others away from lifeless observances which mar the religion of the professing church, to that acceptable worship which is in spirit and in truth.

Very many are the blessings, both spiritual and temporal, bestowed on us a people, and our responsibility is commensurate with those blessings. The queries should therefore come home to each one of us, with solemn weight: Am I living in conformity with the self-denying religion I profess? Am I maintaining, in life and conversation, the doctrines and testimonies of the Gospel, in that purity and spirituality in which it pleased the Lord to open them to the understanding of the founders of the Society of which I am a member? so that I contribute to the mission being carried on, and to the maintenance of its right position in the militant church.

In this day of unsettlement and contention, what is called the religious world, the attention of different classes among both the learned and the unlearned, is turned to questions involving the fundamental principles of Christianity, as well as to the diversified modes in which it is professed by the various religious denominations.

The human intellect, trained in the schools, and unsubjected to the regenerating power of Christ, is very busy in its investigations of the evidences of the truth of the Gospel dispensation. Some are striving to undermine all belief in the foundation of Christian faith—Christ crucified and risen from the dead: while others, within almost all professing churches, seeking to bring the people back, some more, some less, to services and rituals, from which, it was reasonably supposed, the whole body of Protestant professors could have been entirely freed ere now. Thus the adversary of God and man is working, with all the deceivableness of unrighteousness, to entrap the souls of the unwary and unstable, and by blinding the eye to the true nature and spirit of the Gospel, to prevent the spread of the kingdom of the dear Son of God in the earth.

Amid this general commotion and strong disposition to overlook the Spirit and be made perfect by the flesh, it behooves us all to watch unto prayer, lest instead of building on the rock of ages and foundation of many generations, we be found removed therefrom, and substituting a religion of mere opinion or sentiment, which makes the cross of Christ of little or no effect, and admits of conformity with the manners and maxims of the world.

In the discharge of a duty laid upon us, as we believe, by the Head of the Church, we are engaged, in tender love to our fellow-members, to revive some of the doctrines and testimonies which Friends have ever held and do most rely believe; also to extend counsel and warn-

ing in relation to departures from a faithful support of some of those doctrines and testimonies, into which, as we apprehend, the enemy of all righteousness is striving to draw many under our name, and to beguile them into the use of outward forms or unauthorized services, out of which, by obedience to the light of Christ, our worthy predecessors were brought.

Our religious Society has ever accepted the Holy Scriptures as containing a declaration of the doctrines and principles relating to salvation and eternal life. But where the intellectual powers of unregenerate men are relied on in the interpretation of these sacred writings, however much those powers may have been cultivated or adorned by learning, many and important mistakes, as to their true meaning and the doctrines they inculcate, are made. Hence it is that, while all professing Christians acknowledge the Scriptures as the only outward criterion of religious belief, they differ so greatly as to what they teach and enjoin.

Friends call no man master, neither do they adopt any declaration of faith, merely because it has been believed or advocated by those who have gone before them. Our Saviour, in answer to the question, "How knoweth this man letters, having never learned?" said, "If any man will do his will he shall know of the doctrine." We believe that those faithful men and women who were instrumental in the Lord's hand in gathering and establishing our religious Society, having been made living witnesses of the power and coming of the Son of God in their hearts, and received the gift of true faith in Him, by which they were enabled to do his will, were given to know and to become true believers in all the doctrines of the Gospel, as laid down in the Holy Scriptures. The experience and testimony of those who have succeeded them in the Society, who have "walked by the same rule and minded the same thing," have been similar to those of the primitive Friends, who lived and died in the faith. The Society has, therefore, upon right ground, ever declared its adhesion to Scripture doctrine, as set forth by George Fox, Robert Barclay, George Whitehead, Wm. Penn, and other of the early Friends.

In the year 1693 a declaration of Christian doctrine in London was put forth on behalf of the Society of Friends, from which we take the following:

"We sincerely profess faith in God by his only begotten Son, Jesus Christ, as being our Light and Life, our only way to the Father, and also our only Mediator and Advocate with the Father. That God created all things: He made the worlds by his Son Jesus Christ; He being that powerful and living Word of God by whom all things were made, and that the Father, the Word, and the Holy Spirit are one; in Divine being inseparable, one true, living and eternal God, blessed forever. Yet that this Word or Son of God, in the fulness of time took flesh, became perfect man; according to the flesh, descended and came of the seed of Abraham and David, but was miraculously conceived by the Holy Ghost, and born of the Virgin Mary; and also further declared powerfully to be the Son of God, according to the spirit of sanctification by the resurrection of the dead. That in the Word—or Son of God—was life, and the same life was the light of men, and that He was the true light which enlightens every man that cometh into the world; and therefore men are to believe in the light that they may become children of the Light. That, as man, Christ died for our sins, rose again and

was received up into glory in the heavens; He having, in his dying for all, been that one, great, universal offering and sacrifice for peace, atonement and reconciliation between God and man; and He is the propitiation, not for our sins only, but for the sins of the whole world: we were reconciled by his death, but saved by his life."

"That Divine honor and worship are due to the Son of God, and that He is in faith to be prayed unto, and the name of the Lord Jesus Christ called upon, as the primitive Christians did, because of the glorious union, or oneness of the Father and the Son; and that we cannot acceptably offer up prayer or praises to God, or receive a gracious answer or blessing from God but in and through his dear Son Christ."

We are the more concerned to set forth the unequivocal belief of Friends, in the deity, the atonement, and the mediatorship of our Lord Jesus Christ on the present occasion, because that many who separated from our religious Society some years since, but who assume the name of Friends, set up the manifestation of the Spirit of Christ in the heart of man, as being alone his Saviour; independent of the man Christ Jesus who died on Calvary, and deny that the sacrifice He then made of himself, when He "bore our sins in his own body on the tree," was the atonement for sin, by which we are reconciled to God. Robert Barclay in his Apology says: "God manifested his love towards us in the sending of his beloved Son, the Lord Jesus Christ into the world, who gave himself for us, an offering and a sacrifice to God, for a sweet-smelling savor, and having made peace through the blood of his cross, that He might reconcile us unto himself, and by the Eternal Spirit offered himself without spot unto God and suffered for our sins, the just for the unjust, that he might bring us unto God." "Forasmuch as all men who have come to man's estate—the man Jesus only excepted—have sinned, therefore all have need of this Saviour to remove the wrath of God from them due to their offences. In this respect He is truly said to have borne the iniquities of us all in his body on the tree; and therefore is the only Mediator, having qualified the wrath of God towards us, so that our former sins stand not in our way, being, by virtue of his most satisfactory sacrifice, removed and pardoned. Neither do we think that remission of sins is to be expected, sought or obtained any other way, or by any works or sacrifices whatsoever; though, as has been said formerly, they may come to partake of this remission that are ignorant of the history."

These declarations, which are in accordance with the testimony of the approved writings of Friends, both ancient and modern, were published to the world in the early days of our religious Society, as setting forth its faith *then* on these momentous points. They have been officially confirmed and sanctioned by, perhaps, every generation of our members since, and they declare the faith of Friends *now*.

(To be continued.)

PERSUADED that "there is a rest for the people of God," I would fain urge all to "press forward toward the mark for the prize of their high calling of God in Christ Jesus"—and not stop by the way to solve problems beyond our ken. "There is a way that seemeth right unto a man, but the end thereof is death." A way is opened for the righteous, along which "bread convenient for them" is dispensed with marvellous knowledge of their needs, and God is glorified.

STILLNESS.

Be silent to God; let Him mould thee.—*Luther.*

Thy lesson art thou learning,
O tried and weary soul?
His ways art thou discerning
Who works to make thee whole?
In the haven of submission
Art thou satisfied and still?
Art thou clinging to the Father,
'Neath the shadow of his will?
Now while his arms enfold thee,
Think well, He loveth best;
Be still and He shall mould thee,
For his heritage of rest.

The vessel must be shapen
For the joys of Paradise,
The soul must have her training
For the service of the skies;
And if the great Refiner
In furnaces of pain
Would do his work more truly,
Count all his dealings gain.
For He himself hath told thee
Of tribulation here:
Be still and let Him mould thee
For the changeless there.

From vintages of sorrow
Are deepest joys distilled,
And the cup outstretched for healing
Is oft at Marah filled.
God leads to joy through weeping,
To quietness through strife,
Through yielding into conquest,
Through death to endless life.
Be still, He hath enrolled thee
For the kingdom and the crown;
Be silent, let Him mould thee
Who calleth thee his own.

Such silence is communion,
Such stillness is a shrine;
The fellowship of suffering,
An ordinance divine.
And the secrets of abiding
Most fully are declared
To those who with the Master
Gethsemane have shared.
Then trust Him to uphold thee,
'Mid the shadows and the gloom;
Be still, and He shall mould thee
For his presence and for home.
For resurrection stillness
There is resurrection power;
And the prayer and praise of trusting,
May glorify each hour;
And common days are holy,
And years an Eastertide,
For those who with the Risen One
In risen life abide.
Then let his true love fold thee,
Keep silence at his word;
Be still and He shall mould thee;
O rest thee in the Lord.

—*Presbyterian Observer.*

HIS BEAUTIFUL WAY.

EMMA HERRICK WEED.

He might have set the apple on the bough,
Without the rose white coronal of May;
The corn in rows, the clusters on the vine,
Without the season's alchemy divine,
But it was not his way.

He might have stood the cedars on the hills,
The strong night watchmen by the sounding sea,
Without the tardy growth from slender spires,
To the crowned heads against the sunset fires,
But other plans had He.

He might have placed his children on a height,
Strong men for God, his mission to fulfil;
Without the upward climb, the baffled flight,
The halting step slow mounting toward the light—
But such was not his will.

It pleased Him that in nature, or in grace,
Seed germ, or soul, toward Him should all things grow,
Reaching, aspiring, from beginnings small,
Till the sweet day when Christ is all in all,
And we his will shall know!

Searches Among Old Papers.—No. 14.

Twelfth Month 10th, 1745.

Respected Friend, Michael Lightfoot :—I don't remember that the last Yearly Meeting appointed any time for the committee to meet on said epistle, or have not heard of any meeting by said committee since. There hath been a concern on my mind sometime before the Yearly Meeting that appointed said committee, and more so since, about the schooling of children, that Friends might be careful to supply such masters and mistresses to teach school as might be careful in that service for good order, and teach sobriety and plainness of speech and manners, as well as their books. For I can say with sorrow of heart that I in my short time and observation have seen some children by going to school to such persons as have been enemies to Friends and their principles, and among children of corrupt conversation, have in their young days been leavened with it, so that it not only causes sorrow to their parents, but cause of shame to themselves. And if there could be some advice given forth in the epistle on that respect, it may be hoped may have some effect, and if not as is desired it may be some ease to those concerned. Although it may be that when the inhabitants of these provinces was but few, and persons of our Society capable of keeping schools not readily to be hired, but it is not so now, and if Friends were in a special manner careful in that, it may be hoped that many children might be preserved more in sobriety and good manners.

Not being easy without thus communicating the same to consideration, I subscribe myself thy real friend,

JOSHUA LORD.

Ascent of Nzoï.

The summit of the peak was 2,400 feet above the camp. For the first thousand feet the ascent was over a steep slope strewn with enormous boulders, but above this rose sheer precipices of twelve to fourteen hundred feet. We made an early start, and after surmounting the first slope, were glad to rest in a cool cave at the foot of the precipice. We could now see the line we had to take. A more or less broken ledge ran up the face of the precipice at a steep angle. At some places it gave barely foothold, and at others it opened to a width of thirty feet. At one spot we could see that the ledge ceased, and the climber would have to work along the face of the precipice, as best he could, by means of little projections or weather-worn foot-holds. In spite of these difficulties, however, the path looked practicable. Pringle and I were making the ascent, with a few men carrying a theodolite, etc. While resting in the shady cave, and admiring the masses of maiden-hair fern that clung to its damp walls, we heard a familiar sound above us, and, looking up, saw a swarm of bees streaming in and out of a large hole in the cliff. As the hole was close to one of the worst portions of the ascending ledge, strict silence was enjoined on all. We Europeans removed our boots to get a secure foothold, and the whole party crept quietly along the face of the precipice. But, cautious as we thought we were, there was enough noise to attract the attention of the suspicious bees, and soon an angry crowd swarmed out. Pringle and I, with the guides and a couple of gun-bearers, were in front, then a gap, and, a little behind, the party with the instruments. The bees cut us in two, and the rear party beat a hasty retreat, while we in the

van made the best pace we could up the ledge. A false footstep meant a fall that might have been fatal, but, but there was no time to think of our footing, with the angry, buzzing swarms at our heels. Fortunately for us, the retreating rear made so much noise, that the bees devoted the main portion of their attention in that direction, and we succeeded in reaching the protection of a patch of vegetation growing in a cleft, and here lay still to regain our breath. It was, however, rather disconcerting to think that there might be similar foes above us, at that we had not yet accomplished one-third of the precipitous ascent. Luckily, our fears were not realized, and in due course we reached the top of the cliff, and found ourselves on a flat ridge, waist-deep in genuine bracken. To attain the actual summit was now easy, and we were rewarded by a view that could not readily be surpassed.

It was getting late, and we had to think of making the descent. Our guides said it would be madness to attempt passing the swarms of bees until after sunset, when they retire in-doors. On the other hand, it was clear that it would be equally insane to descend certain parts of the ledge in the dark. We thought of making a detour, but were assured it would mean ten days' marching, for which we were hardly prepared. A compromise was finally decided on, and we crept down, before sunset, to the friendly clump of bushes near the bee-cave, and waited there till after sunset. One man then went softly forward, and returned with the welcome news that the bees had retired for the night. With unshod feet, and the greatest care that not a stone should be dislodged, we glided past in the gathering darkness, and were one and all glad to stand once more amid the boulders at the foot of the cliffs. It was not seven o'clock when we left the precipices behind us, but so difficult was the path in the gloom that it was past eleven before we reached our halting-place, a thousand feet below. Indeed, had not our comrades' camp sent out a search-party with lanterns for our aid, we should have been still later.

LI HUNG CHANG AND THE BIBLE.—I. Coltman, of Peking, writing under date of March 15th, 1897, relates the following very remarkable interview with that eminent Chinese statesman, Li Hung Chang:

"At a recent visit I made to his excellency, Viceroy, Li Hung Chang, I found him reading a beautiful Russia-leather bound copy of the New Testament that had just been sent him by the Rev. George Owen, of the London Mission. The type and paper were of the same kind as that presented to the Empress Dowager, on the jubilee celebration a few years ago. The gentleman was so intent on his reading that he did not notice me for several minutes, and as I could see the title of the book, I put up a silent but earnest prayer, that God might send him some message in his reading that would appeal to his heart. In a little while he raised his eyes, and looking attentively at me, said, 'Coltman,' or as he addresses me in Chinese, 'Man Tai Fu, do you believe this book?' 'Your excellency,' I replied, 'if I did not believe that book I should not have the honor of being your physician. I thoroughly believe it.' 'Are you sure it is not all rumor and report?' he again asked. 'Very sure,' I replied. 'How do you know?' he continued. 'By a test given in the book itself. Does it not say in the gospel that a bad tree cannot bring forth good fruit, nor a good tree bad fruit? Your excellency has

mitted to me previously, that the condition of the people in Western lands far surpasses anything in the East, and I can assure you that the happiness and prosperity of the various nations you have recently visited is in direct proportion to the nearness with which they live to the precepts taught in that Book. Would that your excellency also believed it.' 'Why, I believe that you would like me to turn Christian,' he said in a half joking, half earnest tone. 'Not only you,' I replied, 'but your young emperor and all his people.' 'We have Confucius,' he replied, 'and you have your Jesus; are they not much the same?' 'By their fruits ye shall know them,' I replied. Then, before we could carry on the conversation further, important dispatches were brought in, and the Viceroy had to give them his attention; but as a servant took the book from his hands to place it in his library, he said; 'Don't carry it to the library; take it to my bedroom table. I wish to look at it again.'—*The Church at Home and Abroad.*

FOR "THE FRIEND."

Thoughts of the Sanctuary.

In God's house, the Lord requires pure vessels, that He may pour therefrom pure doctrine. Cleanse first that which is within the cup and then that which is without, that the outside of them may be clean also" (Matt. xxiii: 26). "The husbandman that laboreth must be first, partaker of the fruits" (2 Tim. ii: 6).

It is not sufficient to know that what is offered is truth, but to be acceptable to God, it must be that which the Truth alone requires and in the Truth's time. Neither if we ask right for wisdom will this knowledge be withheld, for the Good Remembrancer, who makes known to every one his Lord's will, will bring to mind.

Sad will it be for that servant of the Lord, who when brought to the trying place for his faith, abides not in the patience, nor awaits his Lord's coming. Such a one like Saul will eventually lose his crown. David knew many afflictions before finally being placed on the throne, but he overcame self in not striving to hasten his advancement by unsanctified means. Nor does the Lord need, nor will He accept the help of unsanctified hands, like those of Uzzah, in supporting the ark of the testimony, for "Holiness becometh thine house, O Lord, for ever" (Ps. xciii: 5).

W. W. B.

Natural History, Science, etc.

African Forest.—The forest trees here were mainly ebony and great hard-wood trees, with palms, save my old enemy, the climbing palm, *calamus*, as usual, going on its long excursions up one tree and down another, bursting to a plume of fronds, and in the middle of each plume one long spike, sticking straight up, which was an unopened frond whenever it got gleam of sunshine; running along the ground, over anything it meets, rock or fallen timber, all like, its long, dark-colored, rope-like stem simply furred with thorns. Immense must be the length of some of these climbing palms. One day I noticed that day that had hanging from a summit, a good one hundred and fifty feet above us, a long, straight, rope-like palm stem. Interested, I went to it, and tried to track it to root, and found it was only a loop that came down from another tree. I had no time to trace further, for they go up a tree and travel along the surrounding tree-tops, take an occasional jump, and then up again.

The character of the whole forest was very interesting. Sometimes, for hours, we passed among thousands upon thousands of gray-white columns of uniform height (about 100–150 feet). At the top of these the boughs branched out and interlaced among each other, forming a canopy or ceiling, which dimmed the light even of an equatorial sun to such an extent that no undergrowth could thrive in the gloom. The statement of the struggle for existence was published here in plain figures, but it was not, as in our climate, a struggle against climate mainly, but an internecine war from over-population. Now and again we passed among stems of buttressed trees, sometimes enormous in girth, and from their far-away summits hung great bush-ropes, some as straight as plumb-lines, others coiled around and intertwined among each other, until one could fancy one was looking on some mighty battle between armies of gigantic serpents, that had been arrested at its height by some magic spell. All these bush-ropes were as bare of foliage as a ship's wire rigging, but a good many had thorns. I was very curious as to how they got up straight, and investigation showed me that many of them were carried up with a growing tree. The only true climbers were the *calamus* and the rubber-vine (*Landolphia*), both of which employ hook-tackle.

Some stretches of this forest were made up of thin, spindly-stemmed trees, of great height, and among these stretches I always noticed the ruins of some forest giant, whose death by lightning, or by his superior height having given the demoniac tornado-wind an extra grip on him, had allowed sunlight to penetrate the lower regions of the forest, and then evidently the seedlings and saplings, who had for years been living a half-starved life for light, shot up. They seemed to know that their one chance lay in getting, with the greatest rapidity, to the level of the top of the forest. No time to grow fat in the stem, no time to send out side branches. Up, up to the light level, and he among them who reached it first won in this game of life and death, for when he gets there he spreads out his crown of upper branches, and shuts off the life-giving sunshine from his competitors, who pale off and die, or remain dragging on an attenuated existence, waiting for another chance, and waiting sometimes for centuries. There must be tens of thousands of seeds which perish before they get their chance, but the way the seeds of the hard-wood African trees are packed, as it were, in cases specially made durable, is very wonderful.—*Kingsley's West Africa.*

Items.

Report of the Philadelphia Auxiliary Bible Association of Friends. (Read at their sixty-seventh Annual Meeting, held Tenth Month 13th, 1897).—Committee on Distribution, authorized to draw orders for Bibles, etc.: Elizabeth T. Troth, 3605 Baring Street; Mary Bettle, 2007 Chestnut Street; Rebecca B. Lowry, 1717 Vine Street; Elizabeth F. W. Russell, 4106 Westminster Avenue; Anna B. Troth, 3605 Baring Street; Elizabeth W. Perot, 1307 Spruce Street; Abby Newhall, 4048 Spruce Street; B. W. Beesley, 227 S. Sixth Street; Joseph K. Calley, 409 Chestnut Street.

"During the year from Tenth Month 1st, 1896, to Tenth Mo. 1st, 1897, our Auxiliary distributed 1,137 Bibles or parts of Bibles. As is usually the case, the greatest part of our distribution has been in our own city.

"Requests for the Holy Scriptures were received and complied with from 'Friends' in Denver, Colorado, and in Emporia, Kansas; also for distribution in some parts of Maryland, in New Jersey, and in our own State.

"One Friend sends interesting accounts of their distribution in a Mission School of about sixty, held in an old meeting-house, where, owing to the removal of Friends' families, the membership was so small that frequently less than a dozen assembled; also amongst people in remote neighborhoods who were glad to receive them.

"An interesting case was that of an earnest young colored man, who was so thankful to receive a Bible, saying, 'we are a family of five brothers; we have one Bible amongst us, but we all read that.' Excellent accounts were afterwards received of the character of this family of hard-working boys.

"A poor German woman, about to return to her native land, who had learned to read our language, requested a 'Bible to take with her to read.'

This significant note is added to the report: "We would be glad to have many more names added to our list of subscribers to this work."

CORRECTION.—The date of the death of Samuel Farlow given in THE FRIEND of Eleventh Month 13th, as having occurred on the twenty-fifth of Seventh Month, should have been the twenty-fifth of Second Month, 1897.

THE FRIEND.

ELEVENTH MONTH 27, 1897.

We published in last number a brief account of the proceedings of a conference of Friends held recently at Indianapolis. There are in it several things which show the departure from our ancient principles and ways, by these modern representatives of Friends.

The conclusion that the proceedings should be in accordance with parliamentary usage and doubtful points be decided by vote, is a radical departure from the manner of conducting a meeting of Friends, who have regarded their meetings of business as under the control of the Head of the Church, whose influence on the minds of those assembled, would enable the meeting to unite on a course of action.

Equally at variance with our customs was the proposition sent up from Kansas Yearly Meeting to publish a hymn book for use in our meetings.

It was also proposed that a plan of union should be adopted, and a uniform system of discipline for all of the Yearly Meetings, so as to render the Society of Friends one body.

We should hesitate much to entrust the formation of a discipline to a body which had departed so widely from the principles and practices of Friends.

We have received from the Fleming K. Revell Co., "The Christian's Secret of a Happy Life," by H. W. Smith.

In the first chapter she endeavors to show from Scripture that it is intended that Christians should be delivered from sin and live in peace and communion with God. The part of the believer is to trust unreservedly in God—and then God will make the necessary changes in his character.

The chief characteristics of a life hid with Christ in God are an entire surrender to the Lord and a perfect trust in Him. When these have been experienced, she regards doubts as to our condition as being altogether inadmissible, nay, positively sinful.

Perhaps too little consideration is given to the statement of the Apostle, that it is God who worketh in us, both to will and to do of his good pleasure, and that the perfect trust which she

advises is not possible without the Divine assistance.

Yet the book contains many thoughts that may be helpful to the sincere seeker after righteousness.

SUMMARY OF EVENTS.

UNITED STATES.—On the 16th instant the seal experts made a unanimous report, and the diplomatic representatives reached an understanding by which they hope at a later date to bring about a settlement of all the questions. No final action was taken as to the suspension of pelagic sealing, as the Canadians urged that other questions be embraced in any plan of settlement, and suggested an international commission. It was agreed that the Canadians should put their views in writing after returning to Ottawa, and submit them to the Washington authorities. It is thought the outlook is favorable to a satisfactory adjustment.

The five members of the *Competitor* expedition, recently released from imprisonment in the Cabanas, at Havana, arrived at New York on the 22nd.

Arrangements have been made for the Nicaragua Canal Commission to sail from New York on the gunboat *Newport* this week for Port Limon, on the isthmus, in order to prosecute the work of surveying the route of the canal.

A decision has been handed down by the United States Court of Appeals at St. Louis to the effect that a white person adopted into one of the civilized tribes of Indians cannot be restored to American citizenship by the United States Court.

The Supreme Court of New Jersey has refused a recount of the votes cast for and against the anti-gambling amendment.

In the old colonial times there were only seventy-five post-offices in America. Ten years later there were 990 offices; in 1880, 42,000; in 1883, 67,000, and to-day about 70,000 have regular postmasters, receive and deliver mail matter and employ 2,000,000 employees, men and women.

The Football bill, providing for the prohibition of the playing of match or exhibition games, where admission is charged, has passed the Georgia Senate. The bill has already passed the lower House, and now awaits the approval of the Governor.

Orders for 56 engines have been received by the Baldwin Locomotive Works. These orders come from Finland, Brazil and Canada. The reason given for these foreign orders is that American locomotives are preferred.

The *San Francisco Examiner* says: "Michael Knutsen is one of the few miners who have come out of the Klondike region with a sack. His chief distinction among the miners rests in his being the possessor of the largest nugget found in that district—a solid chunk of gold. Just as he was about to leave, George Thompson, a man employed by him, arrived at Dawson with the big nugget. He said it was found near bedrock on the claim, and the boys wanted Knutsen to take it with him. It was weighed and found to be worth \$583.25. Knutsen carries it in his hip pocket, and exhibits it freely as a curiosity. The nugget is somewhat irregular in shape, but very solid. It is light yellow in color, and is over four inches in length in its largest part and about three inches in width."

The output of Montana's mines during 1896 was valued at \$62,000,000, and that of 1897 is estimated at \$5,000,000 more.

The total number of passengers transported in the Brooklyn Bridge cars in Tenth Month was 4,076,045, with a daily average of 131,485.

Chicago, in the past eight years, has spent the huge sum of \$32,225,730.83 for street paving, and is still one of the worst paved of the large cities of the world.

The artesian well water has been turned into the mains in Camden from the new supply station, and the water is pronounced of excellent quality.

About 400 square miles of country in Hale and Crosby Counties, Texas, were burned over by a prairie fire on the 16th instant. At one point 3,000 sheep were burned in one flock, and many farmers lost their winter feed, the fire burning it in the stacks.

Deaths in this city last week numbered 339, which is 45 less than the previous week, and 35 less than the corresponding week of 1896. Of the whole number, 174 were males and 165 females: 45 died of consumption; 39 of heart disease; 32 of pneumonia; 28 of diphtheria; 16 of apoplexy; 12 of inflammation of the brain; 11 of nephritis; 11 of old age; 10 of convulsions; 9 of Bright's disease; 9 of marasmus, and 8 of uramia.

Markets, &c.—U. S. 2's, 98½ a 100; 4's, reg., 112½ a 113½; coupon, 113½ a 114½; new 4's, 127½ a 128½; 5's, 114½ a 114¾; currency 6's, 102½ a 106.

COTTON.— Middling uplands, 6 1-16c. per pound.
FEED.—Spot bran, \$13.00 a \$13.50 per ton for winter in bulk and \$12.00 a \$12.50 per ton for spring in sacks.

FLOUR.—Winter super, \$3.00 a \$3.25; do extras, \$3.25 a \$3.75; Pennsylvania roller, clear, \$4.00 a \$4.25; do, do, straight, \$4.60 a \$4.80; Western winter, clear, \$4.10 a \$4.35; do, do, straight, \$4.50 a \$4.75; do, do, patent, \$4.75 a \$5.00; spring, clear, \$4.25 a \$4.50; do, straight, \$4.60 a \$4.80; do, patent, \$5.00 a \$5.15; do, favorite brands, \$5.20 a \$5.50. City mills, extra, \$3.30 a \$3.50; do, clear, \$4.10 a \$4.35; do, straight, \$4.50 a \$4.75; do, patent, \$5.15 a \$5.50. **RYE FLOUR.** Choice Pennsylvania, \$3.30 per bbl. **BUCKWHEAT FLOUR.**—\$1.50 a \$1.65 per 100 pounds, as to quality, for new.

GRAIN.—No. 2 red wheat, 97½ a 97¾c.
No. 2 mixed corn, 32½ a 32¾c.
No. 2 white oats, 29¾c.

BEEF CATTLE.—Extra, 5 a 5½c; good, 4¾ a 4¾c; medium, 4½ a 4¾c; common, 4¼ a 4¾c.

SHEEP AND LAMBS.—Extra, 5 a 5½c; good, 4½ a 4¾c; medium, 4 a 4¾c; common, 3¾ a 4c; lambs, 5½ a 6c.

HOGS.—5½ a 5¾c. for best Western, and 5 a 5¼c. for other grades. No State hogs arrived.

FOREIGN.—Dr. Darby, secretary of the British Arbitration Alliance, has presented a memorial to Lord Salisbury containing 64,572 signatures in favor of an Anglo-American arbitration treaty.

A fire in London on the 19th inst. destroyed nearly 150 warehouses. The loss will probably exceed \$25,000,000. For four hours and a half the flames had their own way, and it was only after more than a hundred engines had worked an hour that the fire was gotten under control. Fifty engines were pouring tons of water upon the ruins. Hansell street was the scene of the outbreak of the fire, which was due to an explosion in connection with a gas engine on the premises of Waller, Brown & Co., mantel manufacturers. Nearly all the British fire insurance companies are involved. About three hundred telephone wires have been cut, thus interrupting communication with many of the large provincial towns.

The steamer *Victoria*, which sailed from Tromsøe Island, Norway, on Eleventh Month 5th, to search for Prof. Andree, has returned. She brings no news of the whereabouts or movements of Prof. Andree.

Heavy rain and floods prevail in the south of France, and all railroad communication between Spain and France has been cut off.

All the English prisoners held in Cuba have already been released, and all the American and French prisoners will be set at liberty in a few days.

It is stated that General Pando was commissioned by Marshal Blanco to enter into communication with the insurgent leaders with a view to arranging for peace. Advances which have reached the Spanish officials so far indicate that the negotiations have been unsuccessful.

The annual expenditures of the Swiss for wine, beer, cider and brandy are 175,000,000 francs, or about six times as much as is spent on the army.

The Turkish Government was informed that, unless the demands of Austria were complied with by noon of the 18th instant, the Austrian Ambassador would leave Constantinople and Austrian warships bombard the port of Mersina. Redress was demanded on account of indignities offered to an Austrian merchant named Brazzafolli. These demands require that the Turkish Government pay an indemnity to Brazzafolli, salute the Austrian flag and pay the sum of \$1,600,000 to the Oriental Railroad Company. Turkey has submitted to the Austrian requirements.

The New York *Evening Post's* London correspondent cables to that paper that Count Goluchowski's appeal to Europe "is interpreted into a battle-cry of a commercial war of Pan-Europe versus Pan-America. England clearly was not included in Europe in Count Goluchowski's mind, nor can he have had the Dingley tariff chiefly in mind, for it hardly affects Austria. More probably this is the latest phase of the rapprochement between Austria and Russia."

The Vienna correspondent of the London *Standard*, according to this cablegram, asserts that Count Goluchowski referred to the competition in imported corn and beef, with which, after the completion of the Siberian Railroad, Russia means to supply Europe, supplanting American, Argentine and Indian competition.

The suburban islands and outlying portions of St. Petersburg are flooded. A fierce wind from the sea

drove the waters of the Neva up the stream. At frequent intervals cannon are fired at the fortress to keep the inhabitants alert.

The Czar of Russia proposes to rebuild, at his cost, the burned Christian quarter of Canea, Island of Crete, and to enlarge the orthodox Greek Church.

A fire in Melbourne, Australia, on the 21st inst. destroyed a number of business houses, and caused a loss estimated at \$5,000,000. The insurance companies lose \$3,650,000, of which amount \$2,500,000 fall on British companies. Australian companies lose the remaining amount.

A dispatch from Melbourne states that a dust cyclone swept over the northwest portion of the colony on the evening of the 19th inst. It was especially severe in the Wimmera district, where several towns were wrecked, many prominent buildings being ruined. One town alone suffered damage to the amount of £50,000 (\$250,000). Several persons were seriously injured.

Smallpox is ravaging the neighborhood of the insurgent headquarters in Pinar del Rio, Brazil. There are 1,700 persons suffering from the disease in the hospitals in the hills.

Guatemala has adopted a system of registration to the exclusion of Chinese.

The fine crops in Manitoba have ushered in prosperity in that province.

The cod fisheries of Newfoundland have been allowed for nearly four hundred years. They greatly exceed those of any other country in the world. The average export of cod is about 1,350,000 hundred weight per annum.

NOTICES.

FRIENDS' INSTITUTE LYCEUM.—The next meeting will be held at 140 N. Sixteenth Street on Sixth evening, Twelfth Month 3rd, 1897, at 8 o'clock.

Reduction in Price.—The Tract Association of Friends has reduced the price of
BIOGRAPHICAL SKETCHES AND ANECDOTES OF FRIENDS,

from \$1.25 to 75 cents, and
MUSINGS AND MEMORIES,
from \$1.00 to 60 cents a copy.

A discount of ten per cent. per dozen on either of the above books.

WESTTOWN BOARDING SCHOOL.—Application for the admission of pupils to the school, and letter in regard to instruction and discipline should be addressed to **WILLIAM F. WICKERSHAM, Principal.**

Payments on account of board and tuition and communications in regard to business should be forwarded to **EDWARD G. SMEDLEY, Superintendent.**
Address, Westtown P. O., Chester Co., Pa.

At the late Quarterly Meeting held in Philadelphia a concern was expressed to hold a meeting for worship in the house at Fourth and Arch Sts., for the members of the Quarterly Meeting generally, at which the members of Abington and Haddam Quarters should be affectionately invited. The concern was united with, and the committee appointed to arrange for the meeting, have decided to hold on Fifth-day, the second of Twelfth Month, at 7.30. A cordial invitation is extended to all members to the meetings above named.

DIED, at her residence in Westbranch, Iowa, on the morning of the Fourth of Tenth Month, 1897, **ANNA CREW**, wife of Elias Crew, aged sixty-one years and two days; a member of Westbranch Monthly Meeting of Friends (Conservative). This dear friend, naturally of a sweet and cheerful disposition, sanctified by Divine Grace, endeared herself to all with whom she came in contact. She was ever ready to labor and deed to lighten the burden and cheer the hearts of those in need, a kind and devoted wife and mother, and though suddenly called from works to rest, we believe the language was applicable, "Well thou good and faithful servant; enter thou into the joy of thy Lord."

—, Tenth Month 17th, 1897, at the residence of her son-in-law, John G. Hall, near Barnesville, **ELIZABETH LIVEZEY**, wife of Jesse K. Livezey, the seventy-seventh year of her age; a member and seer of Ridge Particular and Somerset Monthly Meeting. "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

THE FRIEND.

A Religious and Literary Journal.

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AN ADDRESS OF THE YEARLY MEETING OF
FRIENDS HELD IN PHILADELPHIA, 20TH TO
24TH OF FOURTH MONTH, 1868, TO ITS OWN
MEMBERS AND TO THE MEMBERS OF OTHER
YEARLY MEETINGS.

(Continued from page 149.)

Impressed with the awful consequences that
attend doubt or disbelief of these funda-
mental truths of Christianity in any who possess
the Holy Scriptures which set them forth, and
who make profession of the indwelling of the
Holy Spirit, it is our heart's desire and prayer,
that those who were formerly members in our
religious Society, but who stumbled at these
doctrines and went out from us, laying aside all
additional bias and reasoning of the carnal
kind, would heartily embrace them, and stand
before the world practical believers in, and
open advocates of, the Deity, Atonement and
mediation of Christ Jesus our Lord. It would
truly be a cause of rejoicing to Friends every-
where, were all who take their name, one in faith
in these and on all other doctrines of the Gospel.

While treating on this subject, we are con-
cerned to caution all our members against
opinions, boldly advanced and plausibly advo-
cated, that as God has made Christ to be sin for
us, who knew no sin, that we might be made
the righteousness of God in Him, and because
He has accepted the sacrifice of his dear Son
for the remission of sins, therefore sinners may
free themselves at any time come to Christ, and
deny a mere intellectual belief in Him and his
atoning sacrifice, whether obtained from the tes-
timony of Scripture, or by other outward means,
know their sins to be imputed to Him and for-
given, and his righteousness to be imputed to
them, although they may have never known
true repentance or the work of regeneration
and sanctification.

Dear Friends, "Be not deceived, God is not
 mocked, for whatsoever a man soweth that shall
 he also reap. For he that soweth to his flesh
 shall of the flesh reap corruption; but he that
 soweth to the Spirit shall of the Spirit reap life
 everlasting." "God hath exalted his Son Jesus
 with his right hand to be a Prince and a Saviour,
 to give repentance to Israel and forgiveness of
 sins." But man cannot come unto Him in his

own will or time. He declared, "No man can
 come unto me except the Father who hath sent
 me draw him." This effectual coming to Christ
 is the work of the Holy Spirit in the heart. To
 the repenting, returning sinner, who feels that
 he has nothing in himself on which to rest his
 hopes of forgiveness and acceptance with his of-
 fended Creator, the mediation, intercession and
 propitiation of the crucified Redeemer is inex-
 pressibly precious. It is through Him alone
 that a door of hope is opened, and all who yield
 their hearts to the convincing, converting power
 of the gift of grace, by which alone they can be
 brought to see their sinfulness, and experience
 that repentance which is not to be repented of,
 will, in the Lord's time, through living faith in
 Him, know the blood of Christ to cleanse them
 from all sin.

Although the posterity of Adam, being born
 in his image after the fall, are degenerate and
 devoid of the Divine life in which he originally
 stood, and subject to the seed and power of the
 Serpent, yet Friends do not believe that any are
 partakers of Adam's guilt, or punishable for
 sin, until they make it their own by transgres-
 sion. They hold, that man has no natural light
 or moral faculty pertaining to his constitution,
 and left undepraved by the fall, which can give
 him a sense of his lost and polluted condition,
 or bring him one step out of it and into spiri-
 tual fellowship and communion with God. But
 "The grace of God which bringeth salvation,
 hath appeared unto all men," and it is by this,
 and this alone, that man can be brought out of
 spiritual darkness or do any really good thing.
 It is this that warns, convicts, teaches, and gives
 the power to embrace the means provided to
 bring him out of his fallen state, to know and
 obey God. But though this Divine gift is in
 him, it is not of him. All have sinned and
 fallen short of the glory of God; but this Di-
 vine grace or measure of the Holy Spirit, was
 purchased for man by the meritorious death of
 Christ, and is not less universal than the seed of
 sin; enlightening all in a day of its visitation,
 and bringing salvation if received and obeyed.
 Thus as in Adam all die, even so in Christ shall
 all be made alive.

"Seeing," says Barclay, "no man knoweth
 the Father but the Son and He to whom the
 Son revealeth him," and seeing "the revelation
 of the Son is in and by the Spirit, therefore the
 testimony of the Spirit is that alone by which
 the true knowledge of God hath been, is, and
 can be revealed." "Jesus Christ, in and by
 whom the Father is revealed, doth also reveal
 himself to his disciples and friends, in and by
 his Spirit." He standeth at the door and knocks,
 and whoso heareth his voice and openeth to
 Him, He comes into the hearts of such. Paul
 declared that "No man can say that Jesus is the
 Lord but by the Holy Ghost." It follows from
 this truth that no man can savingly know Jesus
 to be the Lord, but by the revelation of the
 Spirit within him; and there can be no certain
 knowledge of Him in his several offices but by
 the same means.

But while insisting on the necessity of a revela-
 tion to the soul of that knowledge of the only
 true God and Jesus Christ whom He has sent,
 which is life eternal, Friends by no means un-
 dervalue or lightly esteem the Holy Scriptures,
 or any other outward means bestowed on man
 for his instruction and help in righteousness.
 These they consider as most profitable and help-
 ful. But they believe that where this certain
 knowledge of God is obtained through inward
 revelation by the Holy Spirit, it is sufficient for
 salvation, though the individual, in the provid-
 ence of the Almighty, may have been cut off
 from all outward helps to that knowledge; and
 contrariwise, that however correct the knowledge
 acquired through outward means, and the exer-
 cise of the intellectual powers of man, may be,
 if this inward revelation is wanting, there is
 nothing known that can effect salvation.

We are earnestly concerned that this scrip-
 tural doctrine of the indispensable agency of
 the Spirit or Grace of God, manifested in the
 heart, in obtaining a saving knowledge of the
 Gospel of Christ, and its absolute need in every
 stage of the work of salvation and in every ser-
 vice of God, which was strenuously insisted on
 by our early Friends, and has ever characterized
 the faith of our religious Society, may not be
 departed from or lightly esteemed by any who
 profess with us. For it is in this day as for-
 merly, Satau strives "To puff man up with a
 false knowledge of the true God, setting him to
 work to seek God the wrong way and persuad-
 ing him to be content with such knowledge as
 is of his own acquiring and not of God's teach-
 ing. And this device has proved the more suc-
 cessful because accommodated to the natural
 and corrupt spirit and temper of man, who,
 above all things, affects to exalt himself; in
 which exaltation as God is greatly dishonored,
 so therein the devil hath his end; who is not
 anxious how much God is acknowledged in
 words, provided himself be but always served."
 (Barclay's Apology.)

The true Christian experiences that "That
 which is known of God is manifest within." It is
 the Spirit that quickeneth. It is such as walk
 after the Spirit that have no condemnation, "For
 the law of the Spirit of life in Christ Jesus sets
 them free from the law of sin and death." It is
 through the Spirit that the deeds of the body
 are mortified and life obtained. By acting in
 accordance with their belief in this important
 doctrine, Friends were led out of the rites and
 ceremonies generally observed by other profes-
 sors of Christianity, and instructed to depend
 wholly on Christ, and the revelation of his
 power in the heart, as their guide and support
 in the way of life everlasting. Thus were the
 faithful led in preceding generations, and thus
 only can any, in this day, be grafted into Christ,
 the true and living Vine, and become fruit-
 bearing branches. May Friends everywhere
 hold forth the profession of their faith in this
 unspeakable gift without wavering, prize the
 blessed liberty and privileges its practical ap-
 plication has obtained for them, and thus har-

moniously travail together for the spread of the Redeemer's kingdom.

"All Scripture is given by inspiration of God," and "is able to make wise unto salvation through faith which is in Christ Jesus." Friends have ever believed they are the appointed outward means of making known the blessed truths of Christianity; that any doctrine not contained in them cannot be rightly required of any one to believe, and that whatever any one says or does contrary to them, must be accounted a delusion. It has been an abiding concern in the Society to impress on its members the great privilege bestowed in the possession of these invaluable records, and it has enjoined, that all should not only make themselves acquainted with them, but also take the needful care to have their children educated in the knowledge and belief of them. But inasmuch as the Divine truths they contained were penned under the inspiration of the Holy Ghost, and relate to the things of God, and things which concern the salvation of the soul, it is necessary, in order that they may make wise unto salvation, that they may be interpreted and applied, under the illumination of a measure of the same Spirit which gave them forth. It is thus that they are able to make "*the man of God*" perfect, thoroughly furnished unto all good works."

While thus duly estimating the Holy Scriptures, Friends have been careful not to give them a place which they do not themselves warrant, nor to ascribe to them an agency which appertains exclusively to Christ and the Holy Spirit. Christ alone is the light and life of men. He is "the Word of God." He is "the bread which cometh down from heaven that a man may eat thereof and not die." The Scriptures are the *words* of God. They testify of Him who is the way and the Truth; and though it pleases Him to make use, at times, of portions of these words as a means to awaken the sinner, or to instruct, to encourage, and to comfort the soul, yet it is Christ alone that can give life, and nourish the soul with the sincere milk of the word; and this He does with them, or without them, as He sees fit.

The more any come under the government of his Spirit, the more they value the Scriptures, and delight to read and meditate on the Divine truths they set forth. We would exhort all our members to the daily perusal of a portion of them, and that parents, at proper seasons, read them in their families, with a suitable pause for reflection and retirement to the gift of Grace in the heart. May all feel the obligation, and fervently seek a right qualification to impart to their children such religious instruction as may be adapted to their respective ages and states, enforcing it by the powerful influence of a consistent example. Where this religious concern is daily maintained by parents, suitable opportunities will be presented to imbue the minds of those under their charge with a knowledge of the sacred truths contained in the Scriptures, and also to make them acquainted with, and encourage them to the perusal of works approved by our religious Society, in which the doctrines and testimonies of the Gospel, as held by Friends, are set forth; including the instructive journals or memoirs of many who faithfully adhered to, and exemplified those doctrines and testimonies, often amid much persecution and suffering.

We believe the Divine blessing would attend the steady pursuit of such a course, and the children be often brought under an abiding sense of the responsibility resting upon them, and the necessity of seeking for and relying on that

"anointing which teacheth all things." Every parent performing his or her duty in this respect, there would be no inducement to send their beloved offspring to schools set up for the formal study and explanation of the Scriptures. Such schools, both for our own members and others, are now popular in many places, and we desire to be tender of the feelings of those who support them; but we believe their tendency is to foster unprofitable activity, and a dependence on critical investigation into those Divine truths which can only be discerned spiritually, and thus obstruct, in tenderly visited minds, a solid growth in the Truth, by substituting a literal knowledge of the Scriptures, for an inward growth in grace. Mingling in them with others whose religious views and feelings are very different from those of Friends, can hardly fail to betray into sentiments and practices altogether inconsistent with our religious principles, and such, we believe, has already often been experienced. "The natural man receiveth not the things of the Spirit of God, neither can he know them, because they are spiritually discerned." It is necessary, we believe, for every one to experience a measure of the influence of the Holy Spirit, in order to understand and apply the truths of Scripture; and we desire therefore none may attempt to expound or comment on them with their own unassisted reason, or by rehearsing the views of commentators, lest they be led away from an humble reliance on this inward teacher, stray from the Truth themselves, and thus mislead others.

There is "one Lord, one faith, one baptism," and Friends believe this one baptism is saving: it being "not the putting away the filth of the flesh, but the answer of a good conscience towards God by the resurrection of Jesus Christ." The forerunner of Jesus declared, "I indeed baptize you with water unto repentance, but He that cometh after me is mightier than I, whose shoes I am not worthy to bear, He shall baptize you with the Holy Ghost and fire." By this baptism of Christ alone can the soul be purified from the defilement of sin, the heart thoroughly purged, the chaff burned, and man be made a member of his mystical body. As the penitent soul is brought under the refining operation of the Holy Spirit, "putting off the body of the sins of the flesh," exemplified by the lively figure of the burning of fire, it comes to know what it is to be buried with Christ in baptism, wherein it is also raised with Him, through the faith of the operation of God, who raised Him from the dead. As many as are thus baptized into Jesus Christ are baptized into his death, and like as Christ was raised up from the dead by the glory of the Father, even so these also walk in newness of life.

The true believers know the communion of saints in and with Jesus Christ their Lord. This is not the eating of outward bread or drinking of outward wine, but a spiritual participation by the inner man of the flesh and blood of Christ. Jesus declared, "Except ye eat the flesh of the Son of Man and drink his blood, ye have no life in you;" and in reference to this saying, at which his disciples murmured, He added, "It is the Spirit that quickeneth, the flesh profiteth nothing; the words that I speak unto you, they are spirit and they are life." He gave his flesh for "the life of the world," but it was not of the outward flesh and blood of Christ that He spoke, as that of which all must partake to have life, but of Christ the eternal Word, that in the beginning was with God and was God. He is and has been the spiritual food and nourishment of

the saints of every age, "the bread which cometh down from heaven that a man may eat thereof and not die." "The fathers," saith the apostle, "did all eat the same spiritual meat, and all drank the same spiritual drink, for they drank of that spiritual rock that followed them, and that rock was Christ." The table of the Lord is set for *all*, and *all* are invited to partake thereof. "Behold," saith Christ, "I stand at the door and knock; if *any man* hear my voice and open the door, I will come in to him and will sup with him and he with me."

Believing it to be a religious duty to meet together for the public worship of Almighty God as an outward testimony of dependence upon Him, and as a means for increasing spiritual strength, Friends have been careful to exhort all their members, to be diligent in the regular attendance of their religious meetings at the times and places appointed. Our religious Society has always regarded the institution of the Sabbath as part of the typical law of Moses, and as such, believe it to be abrogated by the coming of Christ, the great antitype, in whom all the types and shadows of that dispensation were fulfilled, He being the true believer's Sabbath or rest. It is, therefore, a departure from what we believe to be sound words, and calculated to strengthen an error in the professing church, to designate the First-day of the week as the Sabbath. But though there is no more sanctity in this day than any other, yet it is our continued concern to recommend to all our members to abstain from bodily labor on that day, to observe and regard it as a day which, by the generality of Christians, is peculiarly set apart for religious retirement and the performance of public worship to Almighty God.

Our Saviour prescribed no form or ceremony for the performance of worship, the most solemn act in which man can be engaged; but his emphatic declaration concerning the worship that is acceptable to Him who looketh at the heart, shows that it is wholly a spiritual engagement. "The hour cometh and now is," saith He, "when the true worshippers shall worship the Father in spirit and in truth, for the Father seeketh such to worship Him. God is a spirit, and they that worship Him must worship Him in spirit and in truth." According to this declaration, it is evident that each one must experience in himself the ability begotten to render that worship which God will accept. Hence whatever forms or rites may be practised, whatever discourses delivered or prayers offered, whatever thanksgivings rendered, they constitute in themselves no true or acceptable worship, unless they be the immediate product of the Holy Spirit acting on the hearts of those engaged in their performance.

"The preparation of the heart and the answer of the tongue are of the Lord." Hence in order to be prepared to worship the God of the spirits of all flesh, it is necessary to have the attention withdrawn from outward objects, and reverently and humbly to wait, in the silence of all flesh, for his omniscient Spirit to give a true sense of our condition and a knowledge of what will be at the time well pleasing in his sight. Thus alone can we be enabled to offer, through our glorified Mediator and High Priest, acceptable sacrifice and worship; whether it be in silent adoration, in secret supplication, in vocal prayer or in thanksgiving. Our gracious Lord has promised that where two or three are gathered together in his name, there He is in the midst of them. Where He thus condescends to grant his Divine presence, He will not fail to

manifest it to the true worshippers, administering the food convenient for their souls.

The idea appears to prevail among a large portion of professing Christians, that to constitute Divine worship there must be a prescribed system of ordinances, the performance of which generally dependent on the presence of one man; and at the present time a disposition prevails to multiply these forms and to place increased reliance upon them and on those employed to carry them out. Everything in the way of worship which man does in his own will or in his own strength, which he can both begin and end at his pleasure, do or leave undone as he sees fit, without the immediate prompting and assistance of the Holy Spirit, is nothing more than man-worship, and is not that worship in spirit and in truth which the Father will accept.

But as it is not in the performance of rites or ceremonies that living worship consists, so neither is it in the mere assembling together, or in sitting in outward silence. We would, therefore press on all the members of our religious Society not to neglect the assembling of themselves together, and the importance when thus met, of retiring to the Divine gift in the soul, and striving to hold their meetings as George Fox was concerned the meetings of Friends should be held in his day. "Friends," said he, "hold all your meetings in the name of Christ, that you may feel Him in the midst of you, exercising his offices. As He is a prophet whom God has raised up to open to you; as He is a shepherd who hath laid down his life for you, feed you, so hear his voice; and as He is a counsellor and Commander, follow Him and his counsel; and as He is a Bishop to oversee you with his heavenly power and Spirit; and as He is a Priest who offered himself for you, who is made higher than the heavens, who sanctifies his people, his church, and presents them to God without blemish, spot or wrinkle, know Him in all his offices exercising them amongst you and in you." Were these Christian privileges more generally realized among us, we are persuaded there would be no disposition to undervalue our meetings, though often held throughout in silence, nor a desire to introduce into them preaching or teaching of doctrine, however Scriptural, unless immediately called forth by the Head of the Church; nor yet the offering of formal prayers, or reading in the Holy Scriptures—all of which are calculated to defeat the very object for which Friends profess to come together.

(To be continued).

A SUPPORTING ATMOSPHERE.—Ease of movement depends largely upon the element in which man moves. One who dons the suit of a diver, with heavy weights attached to back and breast and each foot, and a helmet that threatens to crush his head, is no longer fitted to move freely in an atmospheric element. When, however, he finds himself immersed in the sea, his ease of motion returns, and he experiences such a buoyancy that the sensation partakes of the lightness of flying. It is when loaded by weights of care and anxiety, the sorrows and burdens of life, that a man needs to find God as the surrounding and supporting element of his life. He will find it impossible to sustain the weights bound on foot and back and breast, unless he turns to live and move in God, until our light and trivial attributes are chastened and weighed down with that which prepares us for the uplifting power of his loving presence.—*S. S. Times.*

Extracts from Minutes of Third Haven Monthly Meeting, Maryland.

(Continued from page 116.)

Eighth Month 3, 1678.—Inquiry being made into the health and well being of every respective meeting and friends of Animossex, Petuxent and the Clifts not being come it is referred to some other convenient time.

The meeting having a relation of the dissatisfaction that is amongst South River Friends concerning the Ordering of the first-day meeting the last half yeares meeting therefore for some reasons considerable this meeting hath concluded to write to South River friends in General that they in the fear and love of God doe meet together and in a spiritt of condescension to each other and so appoint a place or places suitable for the conveniency of all friends as neere as may be, a copy whereof followeth— from our half yeares mans meeting at y^e house of John Pitts y^e 3rd day of y^e 8th mo 1687—we being assembled together in the fear of the Lord and understanding y^t there is some dissatisfaction amongst y^o friends of South River meeting concerning the appointment of y^e first day meeting by ye last Gen^l mans meeting therefore for the Removing of the same and y^t love and unity may abound in and amongst y^o in the truth and all y^t is contrary removed out of y^e way we doe in y^e love of God request and advise y^o y^e ffrds of y^t meeting to meet together in y^e feare and love of God and in his blessed spiritt of truth condescend to each other and so make choice of a place or places y^t may be most suitable to ye conveniency and y^t may answer truth y^t so unity in y^e truth may be kept and y^e growth witnessed in the same which is the desire of us y^t ffrinds who desiers y^e prosperity of the truth in which our joy stands— Signed by appointment of the meeting ap

THO: TAYLOR

Ninth Month 1st.—Att our mans meeting at John Pitts y^e 1st day of y^e 9th m^o 1678

The advice of the last halfe yeares meeting at West River relating to Orphans and Collections and disbursements and likewise of our last halfe yeares meeting being made mention of this meeting it is agreed and concluded most convenient that it should be given an account of to the next halfe yeares meeting

Some friends belonging to the Cove meeting desiring to have their first day meeting removed from the meeting house and in order to the obtaining of the same with the consent of the body of friends Layed the matter before the halfe yeare meeting at John Pitts and the meeting gave advice that it should be removed and goe from house to house Now the friends of the said meeting not being agreed amongst themselves touching the places to appoint it att have requested the meeting to advise them in the aforesaid matter now the meeting having seriously considered of it doe advise that the first day meeting be kept at two particular houses (viz^t) John Pitts and Bryon Omealy: s and to begin at John Pitts next first day.

Ninth Month 29th.—Att our mans meeting at Howell Powells y^e 29th of 9th m^o 1678

The meeting continues their former request to Bryon Omealia to put Wenlock Christerson in mind to bring or send those papers that relate to friends in New England or Long Island to the next mans meeting.

[Frequent notice is made of committees being appointed to visit and relieve those in necessitous circumstances.

Tenth Month 27th.—Att our mans meeting att John Pitts y^e 27th of 10th m^o 1678

Wenlock Christerson according to the request of the last mans meeting sent those papers relating to New England and Long Island and the meeting having perused the said papers have refered them till next monthly meeting that so they may be fully complied withall.

First Month 21, 1678.—Att a mans meeting at Howell Powells y^e 21st of 1st m^o 1678

It so happened that Richard Hall did lay the body of a man in friends burieing place, that was in no wise in unity with the Truth nor friends but rather averse to Both and in as much as friends have no unity with the same, the meeting hath advised that for the future the like may not be done and that none may be admitted to have a buriall with friends but such who close with or own the Truth in their life time in some measure.

William Berry Jun^r being intended to goe to Ireland disiered a certificate from the meeting which is granted a copy whereof followeth Th^t may certifie all friends whome it may concern that whereas William Berry Jun^r of Maryland by and with the consent of his father and mother in law is intended to take shipping and goe for Ireland his father and mother Desiring it may be for his good every way, this testimony we have for him that as far as we know he hath behaved himself as a Dutifull son to his parents and walked Blaimless in the Truth as far as made known to him given forth at our monthly meeting the 21st of 1st month 1679 William Berry Howell Powell John Pitt Bryon Omelia Ra: Fishbourne W^m Southebee Marg. Berry Tho: Taylor W^m Lockwell Walter Dickenson Lovelace Gorsuch John Dickenson

The first notice of consent of parents to marriages under date of 11th m^o 24th 1678

[It would seem that it was a common practice in the early days of the Society, for meetings to be left executors of estates, or where estates were not left to the meeting, the executors were directed to take the advice of the meeting. This might very possibly be due to the fact that other than friends left the meeting as a Trustee for an estate, and that oaths were required.]

[First Quarterly Meeting seems to be noted 6, 22, 1679.]

Third Month 16th, 1679.—Att our mans meeting at Howell Powells y^e 16th of 3rd m^o 1679 Whereas William Southebee moved to this meeting that our monethly meeting might be established as was agreed at the last 8th month meeting before Magdalen Stevens-s request was condescended unto which was that our monthly meeting might goe round viz^t from the cove to Howell Powells and from thence to Tuccahoe and from thence to William Stevens-s and so to Betties Cove againe and so round in course—the meeting hath refered it to the half year meeting att West River

Fifth Month 4th.—Att our mans meeting at Howell Powells the 4th of y^e 5th m^o 1679

Friends on this side having an intention of making an alteration of the monthly meeting did in order to the effecting of the same with the unity of all friends lay the same before the halfe yeare meeting at George Skipwiths the 7th day of 4th m^o 1679 and that meeting did advise friends on this shore to order the same as in the wisdom of God they should see meet^e at the next monthly meeting Now it is agreed by and with the consent of the whole meeting and it is concluded that our next monthly meeting be kept at the meeting house at Tuccahoe on

the 7th day of the 6th month it being the first fifth day in the month and the mans meeting be kept at Tho: Taylors the day following and the next month after at Bettie's Cove and mans meeting at John Pitts and the next month at William Stevens Sen^r and mans meeting the next day att Howell Powells and so to goe in that course.

The last halfe yeare mens meeting at West River the meeting did advise that friends on this side should appoint a Quarterly Meeting for the easing of the monthly and halfe yeares meeting that so they may not be so: much concerned in outward matters; now for the answering and fulfilling the said advice it is agreed and concluded upon by and with the consent of this meeting that a quarterly man and womans meeting be kept every-sixth day next after the monthly meeting at Tuccahoe at y^e house of William Stevens Jun^r at the Island-creek.

ffriends belonging to the Cove meeting haveing a desier that their fifth day meeting might againe be kept at the meeting-house did apply themselves to this meeting for the obtaining of the same now the conclution and agreement of the meeting is that it be kept at the meeting house. The womens meeting signifiing to this meeting that there is a real nessessity for the vissitting the widow Parrott did for the effecting of the same request the assistance of this meeting to y^e which the meeting readily assented and in order for the performance of the same request W^m Berry and W^m Southebee to assist them and to give in answer to the next mans meeting

Sixth Month 8th.—Att our monthly mans meeting at Tho: Taylors y^e 8th day of y^e 6th month 1679 William Berry and W^m Southebee—did according to the request of the last mans meeting vissitt the widow Parrott and Clement Sales and the service they had for the Lord and his Truth in that pticular vissitt had good acceptance and friends left them in a good sense of the love of God so that it is hoped wherein there hathbeen a Remissness it may be amended ffriends on the Eastern and Western shore judging it meet that two friends should be made choice of on each shoare to attend the assembly on the truths account left it to the choyce of the friends on East Shoare to pitch upon such friends as they did judg—meet and desired also that friends on the Western Shoare might have timely notice of it both as to the friends: made choyce of and the time appointed to meet and for the performance of the said service friends at the meeting have made a choice and doe request W^m Berry and Tho: Taylor to attend that service and if any thing should happen so as to deter either of them from the said service then the meeting hath made choice and doth and request William Southebee to supply his place in that service and to meete with ffriends on the western shore at the City of Mary-s by the 3rd day of the Assembly-s Sitting if the Lord permitted.

John Gush prefering a paper to the meeting wherein he is concerned for his Brother-in-law, John Stacy, servant to the widow Christerson wherein he signifieth his dissatisfaction of the said John Stacy-s being made a servant and the meeting haveing somewhat Inspected into the matter and by reason of the lads absence and his sister its refered to the next quarterly meeting att Wm Stevens Jun^r and that John Gush be there with his wife and sister and his brother and that Charles Bardon doe come also be being a witness to y^e Indenture.

Seventh Month 5th.—Att our mans meeting at John Pitts y^e 5th day of y^e 7th mo 1679

Inquiry was made concerning the bussiness relating to John Stacy servant to Widdow Christerson which was referred to our quarterly meeting and none of y^e parties concerned being there was refered to this meeting and none of them being there was refered to this meeting takeing it into consideration b-ing willing to put a period to it have desired John Edmondson W^m Berry Tho: Taylor Bryon Omeali Wm Sharp and John Pitts to meet at Eliz^a Christersons or as many of them as can with conveniency the next Sixth day and to put an end to it and to return an answer to our halfe yeares meeting.

(To be continued.)

FOR "THE FRIEND."

Gather the Fragments.

Some notes from the memorandum-book of a Friend who accompanied a minister of our Society on a visit to Salem and Hickory Grove Quarterly Meetings, belonging to Ohio Yearly Meeting, in 1879:

"Among the Friends we met with at John T. Moorman's was one who had passed through much suffering. He was raised in North Carolina, and was not originally a member. He married about the beginning of the civil war, and was conscripted by the Confederate authorities when his wife had an infant of three months old. For a time he was sent to labor on the salt works below Wilmington, N. C. After his return home he was forced into the army under circumstances of great trial, which his wife has touchingly described in a narrative which I read. He steadily refused to bear arms or perform military service, believing it wrong.

"While he was in the army a battle was fought, and his wife, believing he would be killed, was so distressed and anxious, that for about three days, she did not know how time passed. While marching with the rebel army, William and a companion deserted one evening, slipping into a thicket of underwood near the roadside, and he made his way to Indiana. There his wife and child finally joined him. She started from home on foot, with her child, and, in various ways, which her mind is now too much shattered to relate, completed the journey. But her anxieties, fatigues and trials were too much for her strength, and her reason has given way, and she is now an inmate of an insane asylum. They have three children, two of whom, little girls, are now under the care of Samuel and Ruth Carey. I trust a blessing will rest on Ruth for her motherly care of these practically orphans.

"Among those who were at the meeting was a woman named Hannah Hiatt, ninety-three years of age, who had lived in Ohio, Indiana and Iowa when they were territories, and seen them all changed into States.

"At Knoxville, on the evening of Third Month 7th, we took cars for Delta, where we arrived about ten P. M., and hired a team to take us to the house of John Vail, near Coal Creek. After wading through ten miles of mud, we reached our quarters about two A. M.

8th.—Coal Creek Monthly Meeting is a large body, having about one hundred children of school age, and a goodly number of well concerned Friends, who take part in its business. My companion had been under much exercise of mind in regard to this meeting, and I thought he was unusually favored in it. Among other things, the language of the prophet Joel was revived, 'Blow ye the trumpet in Zion, etc.,' with suitable comments on different parts of the passage. A fervent supplication followed.

"In the meeting for business, some remarks were made on the importance of religious concern and faithful and continued labor in the spirit of restoring love in dealing with offenders. The important position held by this Month Meeting was also referred to, and its members encouraged so to walk in the light of the Lord as to enjoy the fellowship with one another and to be enabled to furnish a rallying point to others in the maintenance of our doctrines. The degree in which the strength of a church depends on its preservation in unity, was pointed out, and a caution was extended against those things which lead to party feeling and strife.

"Naomi Peacock, a minister among the Bear Creek Friends, and her companions, Joseph Beazley and wife, were at this meeting. They had before known scarcely anything of the members of Ohio Yearly Meeting, residing in Iowa, and seemed pleased thus to make their acquaintance. I thought there was a mutual feeling of unity.

"In the evening, John Vail's daughter thought it time to move their bees (of which they had about one hundred hives), from the cellar, where they had been stored during the winter, to their summer quarters on the lawn. The warmth of the weather had so roused the insects that there was considerable humming in the hives, and straggling bees had wandered into different rooms of the house.

"9th.—We had a comfortable meeting here.

"10th.—Lemuel Bracken kindly conveyed us and Abigail Vail to the vicinity of Oskaloosa in his carriage. As we passed the flats about Skunk River, we saw a muskrat village in pond of some size. There may have been thirty or forty houses, built of mud, flags, etc., four or five feet in diameter and as many in height. There was no bush or bushes about, so that the houses were quite conspicuous.

"We were taken to the house of Ellwood Spencer, who had withdrawn from the meeting at Oskaloosa, through uneasiness with the manner in which it is conducted. He has an interesting family of six children. We were very hospitably received, and had a comfortable visit.

"11th.—We had a meeting at Oskaloosa, held in the smaller of the two houses belonging to Friends. The house was perhaps two-thirds full, and we were favored with a precious meeting, in which much quiet solemnity prevailed throughout. I felt much unity with the vocal service, in which was pointed out the work of Divine grace in effecting man's salvation, bringing him to a sense of his sinfulness, humbling him, and leading him to seek forgiveness through the Lord and Saviour Jesus Christ, and causing him to pass through trials, baptisms and sufferings for his refinement and preparation for full communion with his Maker; and thus giving him that knowledge of God and of Jesus which is declared to be life eternal. Full testimony was borne to the character and offices of the Saviour.

"A few remarks were afterwards made on the importance of humility; that there was no satisfaction but in feeling our constant dependence on the Lord for preservation and in maintaining a state of watchfulness; and the text was quoted, 'Let him that thinketh he standeth, take heed lest he fall.'

"A woman minister here who has been quite dissatisfied with the manner in which their meetings have been held, spoke to me afterwards, and seemed full of feeling. She said she came to the meeting 'hungry for spiritual food.' Another Friend, who had come ten miles to

meeting, said she was paid for the effort. I met with Elisha Cook, who said that Philadelphia Friends were accused of being Hicksites, but the testimony borne to our Saviour that day was so full that it could not be gainsaid. I believe the meeting was a profitable one, and that many were comforted and their faith strengthened. I was pleased to meet with one of my old Westtown scholars, Mary Hambleton, a sister of Thomas Hall, of West Chester.

"In the afternoon rode to New Sharon. I was interested in passing over a mile square of original prairie land. As we rode along, John Miller pointed out the possessions of a thrifty farmer named William Freeman. He came here years ago, and lived in a poor hut. He had a good wife, but was himself a sad drunkard. One day John went to his house, and told him if he would give up whiskey for one year, he would give him the best cow he had. After thinking a little, the man agreed to accept the proposition, and sent John to a certain stump in the field for his whiskey bottle. The flask, partially filled, was placed on a shelf in the cupboard. John came back in a week, and the whiskey was still there. The man got his cow, and prospered, and became the owner of a farm of his own. Some time after, he had a severe attack of sickness, and as he was recovering from it, his doctor prescribed stimulants for the restoration of his strength, but William declined to take them, saying, if he must die, he would die without liquor."

FOR "THE FRIEND."

DEATH.—In consideration of the wise provision made by the God of the spirits of all flesh, we can rejoice that "All, all is right, by God ordained or done." What is so beautiful in summer fades and seems to die in winter—Thou hast all seasons for thy own, oh, death." Except a corn of wheat fall into the ground and die, it abideth alone." This simile is complete, inasmuch as with proper care on the part of the husbandman, in planting the seed, new life is made to appear. Thus it is that living faith in Jesus may be viewed as a door of entrance into a new life. No sin nor sorrow in heaven, therefore it is gain to die, "No night here," neither any more death. Hence the inquiry, "Shall I be there?"

"Hunger then no more shall seize thee,
Neither thirst thy soul dismay
For Jesus to the fount will lead thee,
And wipe all thy tears away."

P. R. GIFFORD.

PROVIDENCE, R. I., Tenth Month 16th, 1897.

"I am convinced from a daily heart-felt sensation, stronger than ten thousand arguments, that until we cease to do evil, we cannot learn to do well. No acceptable worship can be either internally or externally offered to the God of truth, while we are acting contrary to the dictates of truth in our consciences. 'There is no peace to the wicked.' 'If we regard iniquity in our parts, the Lord will not hear us.' 'Let him who nameth the name of Christ, depart from iniquity.' These testimonies were formerly borne by free grace men, who lived by grace, and they will forever baffle the efforts of antinomianism. The only ability to cease to do evil is in a Divine and supernatural principle,—the grace and truth which comes by Jesus Christ; or, in other words, the Comforter, the agent and representative of the Holy Head, by which He is present with all people always, to the end of the world."—*Amos Scott.*

FATE.

All in thy hands we leave our fate,
Dear Lord, we trust in thee,
That thou wilt safely lead us o'er
Life's stormy, restless sea.
Ah, thou canst soothe the waves of fate,
And make our life's boat sail
Upon a peaceful, balmy sea,
When human efforts fail.

And if the Pilot thou shalt be,
To guide our bark aright,
A safer journey we shall know,
And find a harbor bright.
When we are anchored in our home
Above, where angels dwell,
They who have faith to follow thee
Less sorrow have to tell.

Oh, fill our hearts with faith and trust,
Teach us to lean on thee;
That we may make no sad mistakes,
Let us thy wisdom see.
Thou surely knowest what is best—
Thou art the one safe Guide,
And if we trust will comfort us,
No matter what betide.

MARTHA SHEPARD LIPPINCOTT.
MOORESTOWN, N. J.

LUCINDA'S THANKSGIVING.

But why do I keep Thanksgiving?
Did I hear you aright, my dear?
Why? When I'm all alone in life,
Not a chick nor a child to be near,
John's folks all away in the West,
Lucy across the sea,
And not a soul in the dear old home
Save a little bound girl and me?

It does look lonesome, I grant it;
Yet strange as the thing may sound,
I'm seldom in want of company
The whole of the merry year round—
There's spring when the lilac blossoms,
And the apple trees blush to bloom,
There's summer, when great moths flit and glance
Through the twilight's star-lit gloom.

Then comes the beautiful autumn,
When every fragrant briar,
Flinging its garlands on fence and wall,
Is bright as a living fire;
And then the white, still winter time,
When the snow lies warm on the wheat,
And I think of the days that have passed away,
When my life was young and sweet.

I'm a very happy woman
To-day, though my hair is white,
For some of my troubles I've overlived,
And some I keep out of sight.
I'm a busy old woman, you see, dear,
As I travel along life's road,
I'm always trying as best I can
To lighten my neighbor's load.

That child? You should think she'd try me?
Does she earn her bread and salt?
You've noticed she's sometimes indolent,
And indolence is a fault?
Of course it is, but the orphan girl
Is growing as fast as she can,
And to make her work from dawn till dark
Was never a part of my plan.

I like to see the dimples
Flash out on the little face
That was wan enough, and still enough,
When first she came to the place.
I think she'll do, when she's older;
A kitten is not a cat;
And now that I look at the thing, my dear,
I hope she'll never be that.

I'm thankful that life is peaceful;
I should just be sick of strife,
If, for instance, I had to live along
Like poor Job Slocum's wife;
I'm thankful I didn't say "yes," my dear—
What saved me I do not see—
When Job, with a sprig in his button-hole,
Once came a-courting me.

I'm thankful that I'm neither poor nor rich,
Glad that I'm not in debt;
That I owe no money I cannot pay,
And so have no call to fret.
I'm thankful so many love me,
And that I've so many to love,
Though my nearest and dearest are all at home
In the beautiful land above.

I shall always keep Thanksgiving
In the good old-fashioned way,
And think of the seasons for gratitude,
In December, and June, and May,
In August, November and April,
And the months that come between;
For God is good, and my heart is light,
And I'd not change place with a queen.

—*Demorest's Monthly.*

"If I Were a Boy."

BY JOHN H. VINCENT.

If I were a boy, with my present knowledge of the end, or the state of present progress toward the end, with my memory of the past and my man's view of a boy's life—what would I do?

First of all, I should have an early conversation with my parents. I should bring my later wisdom to bear on them. Not that I would, if I could, subject my father to the transformation which—Anstey so ingeniously and ludicrously records in "Vice Versa," but I do think, since I am older than my father was when I was a boy, I might give a word of advice even to him, and to others, concerning a possible environment and administration by which certain modifications might be made in the average theory and method of paternal government. There are some elements in a boy's training I would make more of than some parents do, and more than my father did. And I don't like to say one word in depreciation of one of the most firm, faithful, and affectionate of fathers.

If I were a boy, I should want a steady and thorough discipline, early begun, and never relaxed, on the great doctrine of will-force as the secret of character. Faith in God is, I know, the foundation. "The fear of the Lord is the beginning of wisdom." It must, however, be true fear and not a wretched terror; it must be the fear of the true God and not of a weak or wicked tyrant God; the fear which is a reverent and holy love for a loving king, who is a father, and who is gentle as a mother, and who loathes selfishness, falsehood and meanness as a patriot loathes disloyalty, and a virgin impurity. Faith in God is first, as the opened ground is first when we would build a house. But the gaping cellar, the open arms of mother earth, is only the beginning. Faith in God is in order to the building, through human choice and persistency of purpose, of a character in which God's opportunity given, is by man's will promptly and perpetually received and employed. God makes the hill, with sloping sides loose soil, among the rocks. Man builds the terrace, that the soil may stay; while God with moisture and sunlight makes it fertile. Then man again, with patient and skilful labor, plucks out the weeds and plants good seed, that God's dew, rain, and sun-ray may have a perfect chance to do a perfect work. If I were a boy, I should want my teacher to make me know and feel this Divine and human relation; to put weight of responsibility upon me; to fill me with, and to confirm me in, the thought that I am not a "thing," a "stick," a "stone," a "lump of clay or putty," but a "person," a "power," a "cause," a "creator," and what I am in the long run, in the final outcome, I am to make myself. I must

not forget that God rolls up the hill, ribbing it with rock, filling it with stones, sprinkling it with soil, I must build and keep up the terraces.

If I were a boy, with my man's wisdom, I should eat wholesome food and no other. And I should chew it well and never "bolt it down." I should eat at regular hours, even if I had to have four regular meals a day. I should never touch tobacco, chewing gum or patent medicines; never once go to bed without cleansing my teeth; never let a year go by without a dentist's inspection and treatment; never sit up late at night, unless a great emergency demanded it; never linger one moment in bed when the time came for getting up; never fail to rub every part of my body every morning with a wet towel, and then with a dry one; never drink more than three or four tablespoonfuls of ice water at one time and so forth, and so on. But all this takes will-power. And that is all it does take. Terraces are great things.

If I were a boy, I should keep my own secrets, except as I revealed them to my father and mother, for the sake of securing their advice; I should never speak a word to anyone who might be worried by it; and speak kind words of others, even of enemies, in their absence. I should put no unclean thoughts, pictures, sights or stories in my memory and imagination, and no foul words on my tongue; give no smiles, but give the rather black frowns and prompt and fierce reproof to any comrade who dared, in my presence, to utter a filthy speech. I should want to say, as the pure-minded and noble Dr. George H. Whitney, president of Hackettstown (N. J.) College, can say: "I have never pronounced a word which I ought not speak in the presence of the purest woman in the world." I should treat little folks kindly, and not tease them; show respect to servants; be tender toward the unfortunate—and all this I should strive to do for the sake of being a comfort to people, a joy to my parents, a help to the next century, and in the seventh decade of it should hope to be a wise and cheerful old man, who learned when he was a boy to govern himself, to be firm in right willing, and to keep up the terraces in God's garden on the hillside.

If I were a boy, I should play and romp, sing and shout, climb trees, explore caves, swim rivers, and be able to do all the manly things that belong to the manly sports; love and study nature; travel as widely and observe as wisely as I could; study hard (with a will) when the time came for study; read the best literature—works of the imagination, history, science, and art, according to my taste and need; get a good knowledge of English; try to speak accurately, and to pronounce distinctly; go to college, and go through college, even if I expected to be a clerk, a farmer, or a mechanic; spend my Sundays reverently; try to be a practical, everyday Christian; help in every good cause; never make sport of sacred things; be "about my Father's business," like the Boy at Nazareth; "use the world and not abuse it;" treat old men as fathers, "the younger men as brethren, the elder women as mothers, the younger as sisters, in all purity;" and thus I should try and be a Christian gentleman, wholesome, sensible, cheerful, independent, courteous; a boy with a will; a boy without cant or cowardice; a builder of terraced gardens on the hillside—man's will and wisdom in them, and God's grace, beauty and blessing abiding upon them.

Oh, if I were a boy!—*Mountain Lake Park.*

THE bitter cup is handed around to all in turn.

FOR "THE FRIEND."

Early Long Island.

This book states that Hempstead bitterly opposed the coming of the Quakers, but, after a few years, a Friend's Meeting was established at Westbury. The first mention thereof is made—"1671, Third Month, 23rd day. It is adjudged there shall be a meeting at the Wood edge, the twenty-fifth of Fourth Month, and so, every First-day."

About the middle of the seventeenth century, Peter Stuyvesant, the Dutch Governor, had given an order that no one should presume to preach without permission from himself. It was probably on this account that Samuel Bownas was arrested and brought to trial in 1702, for speaking in a meeting at Hempstead, George Keith, who had then left the Society of Friends, with some others, brought a charge against him and procured a warrant from two justices. S. Bownas in his Memoirs gives the following account:

"On the twenty-ninth of the same month, (Eleventh), I was at Flushing, in Long Island, it being the half-yearly Meeting, which was very large, Keith being expected there. When the meeting was fully set, the high sheriff came with a very large company, who were all armed, some with guns, others pitchforks, others swords, clubs, halberds, etc., as if they should meet with great opposition in taking a poor, harmless sheep out of the flock. The sheriff stepping up into the gallery, took me by the hand, and told me I was his prisoner. 'By what authority?' said I. He pulled out his warrant and showed it me. I told him that warrant was to take up Samuel Bowne, and my name was not Samuel Bowne, but that Friend's name is so, pointing at the Friend by me. 'We know him,' said he; 'this is not the man, but you are the man; pray thee, what is your name?' 'That is a question which requires consideration, whether proper to answer or not; for no man is bound to answer to his own prejudice; the law forces none to accuse himself.' Thus we pro'd and con'd a little time, and I got up from my seat, and John Rodman, Samuel Boone and sundry other Friends walked out of the meeting, it not being proper to discourse there at that time; and they, in conversing with the sheriff, who in his nature was a very moderate man, having known Friends in England, easily prevailed on him to stay the meeting, with all his retinue, and afterwards they would consider what was best to be done. They willingly laid down their arms on the outside of the door, and came in, which increased the throng very much; the meeting was silent a considerable time, and the sheriff's company queried of each other privately, so that I heard it, Why I did not preach; others concluding I should preach no more, being now a prisoner; 'that is enough to silence them,' said they. But finding the word like fire, I could no longer contain, but standing up, I had a very agreeable service, both to myself and Friends, with the rest of the company; the sheriff himself, and his company also, spoke well of it. It was the first day of the meeting, and the Seventh of the week. After meeting, several Friends went to Samuel Bowne's, to consult with the sheriff, and he being very moderate, and in a very good humor, spoke very courteously, blaming Keith and Bradford, and gave liberty that I should stay with my Friends until the Fifth-day following, there being two days of the meeting yet to come, and the funeral of a noted Friend to be the day after it ended. The meeting increased, and the last was the largest and most open.

"The time for my appearing before the justices being come, several substantial Friends went with me, and a great crowd of other people came to hear.

"There were four justices, one of whom, Jonathan Whitehead, was a very moderate man, and endeavored much to have me set at liberty; but they had a priest with them, who tried to put the worst construction on everything I said. Having done what they thought fit in examining me, they turned me and my friends out of the room, to consult what was further to be done. After a little time, we were called in. The clerk said, 'These honorable justices have agreed that you must enter into two thousand pounds bail, or else be committed to the common jail.' I answered, I could enter into no bond on that account. If as small a sum as three half pence would do, I should not do it, being a matter of such a nature as I could by no means comply with.

"I was delivered up a prisoner, and my friends left me, having first got me a good, wholesome room, and a very good bed. This continued three months, at the end of which a court was held, at the same time the court called over to the grand jury.

"I had prepared sundry reasons to set Bradford's evidence aside, which the Grand Jury had before them, and they were of considerable weight with them."

On the twenty-ninth, the Court met, and the clerk was ordered to call over the jury. They presented two bills, one against a woman for some misdemeanor, and the bill against Samuel Bownas, both endorsed "ignoramus," upon which the judge was very angry. The other justice on the bench, being mostly Presbyterians, said little or nothing to the matter, but he addressed himself to the jury, said, "Gentlemen, surely you have forgotten your oaths, is this your verdict touching the Quaker?"

The foreman said, "It is sir."

Judge, I demand your reasons why you have not found the bill against him?

One whose name was James Clement, a bold man, well skilled in the law, answered, we are sworn to keep the Queen's secrets, our fellow-men and our own; and for that reason we declare no reasons.

Judge, now Mr. Wiseman speaks, but I tell you, you are not so sworn, and I could find my heart to lay you by the heels, and a flogging upon your brethren.

Clement replied, he might, if he pleased, but when it was done, it should be exposed with as much expedition as the case would admit, at Westminster Hall; for adds he, juries neither grand nor petty are to be menaced with threats of stocks or fines, but they are to act freely, according to the best of their judgment on the evidence before them.

Finally the Court adjourned and the jury found the bills as they did the day before, which the Judge, in great wrath, charged them with obstructing the course of justice.

"Why" said Clement, "because we cannot be of the same mind as the Court? We would have you to know, that we desire no other than that justice may take place."

The Judge threatened, "As justice cannot here be come at, I will send him to London, chained to a man of war's deck." When I heard account of this was brought me, I was under a great cloud, and the power of darkness so strong upon me, that I desired death rather than life.

"At this time, an honest old man, Thomas

cks, who had been Chief Justice in the province some years, and well versed in the law, came to visit me. He took me in his arms, embracing me with tears; and thus expressed himself: 'Dear Samuel, the Lord hath made use of you as an instrument, to put a stop to our arbitrary Courts of Justice, which have met with great encouragement since his lordship came here for governor; "meaning Lord Cornwall, who oppressed the people sorely." But there never has been so successful a stand made against it as at this time; and now they threaten to send you to England chained to the man of the ship's deck. Fear not Samuel, they can no more send you there than they can me; for the law both here and in England is such, that every criminal must be tried where the cause of action is. The Judge frets because he cannot have his end against you; and the governor is disgusted also, but the eyes of the country are now opened, and you are not now alone, and they will never be able to get a jury to swear their end.'

'This honest man, as if he had been sent by Divine commission, by his discourse raised my drooping spirits, renewed my faith, and as he said so it proved. They could not get the next day to find a bill against me.'

The Court was adjourned from time to time and Samuel Bownas took up the trade of shoemaking. In the Ninth Month he was discharged. He visited every part of the island, and held very large and open meetings.

A Great Necessity.

Jesus Christ never uttered an unkind statement, much less an untrue one. He said some things not pleasant for sinful men to listen to, but He never gave needless pain. He did not lay down arbitrary regulations or requirements, but he did declare a profound truth when he said to the inquiring Nicodemus: "Except a man be born again, he cannot see the kingdom of God" (John iii: 3).

It would probably be difficult to find the man who has ever learned anything about the character of God and who has any faith in what the Scriptures teach concerning the glory and blessedness of his kingdom, who does not in his most soul desire to "see the kingdom of God;" and how few have stopped to really consider what this involves. Jesus, in that last prayer he gave his disciples before He went out to Gethsemane, said, "This is life eternal, that they might know Thee the only true God, and Jesus Christ whom thou hast sent" (John xvii: 3). Paul writes to the church at Corinth, "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned" (1 Cor. ii: 14).

Let us suppose a man born deaf and blind and taken out into the fields some summer morning. The world is flooded with sunshine and clothed with beauty. The music of ten thousand harmonious notes tremble on the summer air. Light and joy are everywhere, but this man sees and hears nothing of it. He has not even any just conception of it, nor can he have until new senses are created, until as in Gospel story, his eyes are opened and deaf ears are unobscured. Just so it is with the "natural man." He lacks the power of spiritual perception, and he can never know God or apprehend those things which are "spiritually discerned" until new powers and faculties are given, that is, unless he is "born again, from above."

If nothing short of Divine power could give sight to one born blind, surely nothing less than this can effect the infinitely greater work of new-creating the man, and bringing him into another and higher sphere of existence. How vain, then, the thought that human purpose or human effort can ever give those new faculties without which the soul must remain in ignorance of the unspeakable joys and glories which the regenerated know. We must be born again or "the kingdom of God" and "the things of the Spirit" will remain but blank and meaningless terms.

The means by which this wondrous change is wrought is very clearly stated: "As many as received Him, to them gave He power to become the sons of God, even to them that believe on his name; which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John i: 12, 13). Let men who realize their blindness and deadness to spiritual things turn in penitence and humble trust toward the mighty, living Christ, and they shall receive light and life, and shall find that they are indeed new creatures; that "old things are passed away, behold, all things are become new" (2 Cor. v: 17).—*The Common People.*

The Holy Scriptures.

The views of Friends in regard to the Holy Scriptures are thus clearly expressed in the *Life of William Dewsbury*, by Edward Smith.

In the progress of the work of regeneration, which is not less a real and effectual, than an inward and mysterious work, an understanding is given, in and by which, the "new creature" is enabled to receive the mysteries of the kingdom of heaven. Not, however, in their own wills, and at all times when they sit down to search the Holy Scriptures; but as those writings are opened to the mind and brought to their remembrance, by Him who knows their state of growth, what it stands in need of, and what it is able to bear.

It was in this way, as they were found walking in the obedience of faith, that such men as William Dewsbury and many among the early Friends, became well instructed in the things of God. They found it needful for them to lay aside all their attempts to acquire religious knowledge, by the ordinary cultivation of their reasoning faculties alone. They had no liberty to heap up their stores, even of Scriptural knowledge, according to the common practice of others; on the contrary, in various instances, they found it to be required of them, to renounce the knowledge they had so gained, to unlearn Scripture as they had previously been taught it, and to wait, in great self-abasement as at the feet of Jesus, which they did patiently and diligently, to receive such an understanding as the natural man does not possess, and in which alone spiritual things, as handed to us in the sacred volume can be rightly comprehended.

These views, however, did not prevent Fox, Penn, Penington, Dewsbury and the body of Friends in the early times from placing an equally high value on the Holy Scriptures with their contemporaries. They received these writings no less than the high professors of their day as "given by inspiration of God," and profitable to those ends for which they were designed, namely, "for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." And they believed them "able to make wise unto salvation, through faith that is in Christ Jesus." But faith, in this sense, is a very comprehensive

term. Thus, William Dewsbury, in reply to one who was his opponent in a controversial pamphlet, says, "For the sake of the simple, we do declare that which is witnessed by all the children of light,—that the word of faith is in the heart and in the mouth, and those who are guided by it, are kept pure. Faith purifies the heart, whether they have the outward declaration, yea or nay, and those who have the outward declaration though they read it, if they mind not the Word which is life and light, which gave forth the Scriptures, do not live according to the Scriptures; for they who are not guided by the Word, are without faith. Faith comes not by a bare reading of the outward declaration; but is the gift of God to his children, who diligently hearken to his word, which is life, and the life is the light of men." Again, "None come to the knowledge of the Father by reading the Scriptures, if they come not to Christ, of whom they testify, and in whom the life is, who saith, 'Search the Scriptures, for in them ye think to have eternal life, and they are they which testify of me,' and he reproves all those, who will not come to Him that they may have life." Again, "The Scripture is a true testimony of Him, who is the way to the Father. 'None knows the Father but the Son, and he to whom the Son reveals Him.'"

Natural History, Science, etc.

Mosquitoes.—During the early morning hours the mosquitoes circled, in vast round columns, high into the air above the reeds of the river, with the base of the column on the reeds. We counted more than a dozen such columns in sight from one point, the furthest about three miles off. They appeared like a dense, cloudy mass of dust upheld by whirlwinds, and at first we mistook these columns for this by no means unusual phenomenon in South Africa, when a whirlwind, passing over a burnt flat or open space, kicks up all finer particles of material, and, carrying them straight up into the air, forms a vast column many hundred feet high, that travels for miles over the country, finally dropping its component parts, leaves, bits of sticks, dust, etc., in showers to the ground. A whirlwind has been known to empty a large pan of water, and carry the contents away, including fish and frogs, for six miles, to my personal knowledge. On one occasion, I saw two fowls drop from the skies, which must have been carried at least eight miles by a whirlwind, as there was no farmstead nearer than that distance to the spot where they landed on the ground, of course, in a dead condition. A differential point between these whirlwind columns and those composed of mosquitoes is that the latter, appearing only in the morning and evening, over swampy country, remain stationary, while the upper portions of the column are swayed gently backward and forward by the gentle breezes prevailing at that time, and that their component parts bite severely at night, whereas the whirlwind is mostly observed during the heat of the day, when the difference of temperature in the separate air-layers is most pronounced and brings about this peculiar phenomenon, which travels steadily, often at a considerable speed, over the country.—*A. Schultz.*

SOME EXPRESSIONS OF WILLIAM SAVERY, AT A MEETING IN LONDON.—There is now gone over to the country of my nativity (alluding to Dr. Priestly), one, who with the New Testament in his hands, is laying the axe, by his arguments, as much as in his power to the very root of the

Christian religion. This is my faith, that he is endeavoring to destroy the foundation whereon it is built, and yet pretending to bring his doctrines from Scripture. But what will not sophistry do? What has it not done? Oh! the evils it has produced in the world. But I trust neither this man, learned and wise as he may be in the world's estimation, nor any other, will ever be able to sap that foundation which God hath laid in Zion; nor to rob you or mine own soul of that glorious hope, and blessed consolation in the redemption and mediation of our dear Lord and Saviour, Jesus Christ. God forbid it should, and I trust it will not. The Lord will, by his own light and power, dispel every cloud and darkness that shall arise to cast up a mist before the eyes of the professors of Christianity.

At the battle of Chickamauga, says a writer in the *Galveston News*, I saw a man shooting straight up in the air and praying as lustily as ever one of Cromwell's round-heads prayed.

The Presbyterians of 1646 prayed loud and sang hymns in battle, but they shot straight at the cavaliers every time. This man was blazing away at the sky, and when Lieutenant Killingworth remonstrated with him about it he paid no attention to him whatever. Captain Joe Billingsley threatened to cut him down with his sword if he didn't shoot at the enemy, for the woods in front were full of them. He merely remarked to the Captain: "You can kill me if you want to, but I am not going to appear before my God with the blood of my fellow-man on my soul."

He never flinched, but stood squarely up, exposed to every volley of the enemy's fire. When the sun set on the evening of Ninth Month 18th, 1863, Captain J. C. Billingsley and Lieutenant Allen Killingworth both lay dead on the battlefield of Chickamauga, and R— went through without a scratch.—*Public Ledger*.

SUMMARY OF EVENTS.

UNITED STATES.—In the United States Supreme Court on the 29th ult., Justice Harlan handed down a decision holding the franchise of the Frankfort (Kentucky) Lottery to be invalid.

The increase in the expenditures of our Government during the last ten years has been approximately at the average rate of \$100,000,000 per year. In the fiscal year ending with Sixth Month, the expenditures, including interest on the public debt, were, in round numbers, \$268,000,000. For the year ending Sixth Month last the aggregate of expenditures was \$366,000,000, and they are now proceeding on the basis of \$420,000,000. For the five months of the current fiscal year the expenditures will be over \$175,000,000, which is equal to an average of \$35,000,000 per month. For the same five months the receipts will be less than \$130,000,000, a monthly average of \$26,000,000. At this rate the total receipts of the year would be \$312,000,000. Thus, while the income of the Government is at the rate of \$312,000,000 per year, the expenditures are at the rate of \$420,000,000. It is very probable that during the last quarter of the year there will be a considerable increase in customs receipts, but the increase will not prevent the deficit for the year approximating \$75,000,000, unless there shall be a large cut in expenditures.

The Bureau of Navigation has in preparation for the use of the Secretary of State a transcript of the orders, etc., that have been given to commanders of revenue cutters and other officers of the Department, with a view to the suppression of filibustering. The cost to the Government of its efforts in this direction is not being taken into account. The statement will cover the entire time since hostilities broke out in Cuba and will be quite voluminous.

It is said our Minister at Madrid on Eleventh Mo. 29th expressed to the Spanish Minister for the Colonies the satisfaction of the American Government with the measure of autonomy granted to Cuba.

If any schemes of annexation exist, or if there is an

intention to make an excessive demonstration with a view of unduly punishing Hayti, our Ambassador has been instructed to intimate to the German Government that the United States could not tolerate either of the courses mentioned, though in principle having no objection to Germany obtaining satisfaction.

Exports of the United States to Colombia increased from \$2,785,000 in 1894 to \$3,383,000 in 1896.

Ex-Governor Northen, of Georgia, says that he is in favor of four reforms in the State—first, textile training schools; second, any policy which will teach scientific farming; third, good roads, and fourth, a reformatory prison for the detention of youthful criminals.

There are this year 25,846 more children in the public schools of South Carolina than there were last year. The negro children show the greater increase, being 15,968 of the whole number, and there are over 20,000 more negroes than white children in the schools. The total enrollment is 119,037 whites and 139,156 negroes. There are 128,517 boys and 120,666 girls.

It is announced in Portland, Oregon, that arrangements have been made by which the manufacture of linen mesh underwear from Oregon grown flax is to be undertaken there by European capitalists.

Deaths in this city last week numbered 394, which is 55 more than the previous week, and 5 more than the corresponding week of 1896. Of the whole number, 203 were males and 191 females: 43 died of consumption; 41 of pneumonia; 35 of heart disease; 32 of diphtheria; 19 of old age; 17 of nephritis; 14 of apoplexy; 12 of cancer; 12 of membranous croup; 12 of trachitis; 11 of convulsions; 10 of marasmus; 9 of paralysis, and 9 from casualties.

Markets, &c.—U. S. 2's, 98½ a 100; 4's, reg., 112¾ a 113¾; coupon, 114 a 114½; new 4's, 127½ a 128½; 5's, 114½ a 114¾; currency 6's, 102½ a 106.

COTTON.—Middling uplands, 6 1-16c. per pound.

FEEB.—Spot bran, \$13.00 a \$13.75 per ton for winter in bulk and \$12.50 a \$13.00 per ton for spring in sacks.

FLOUR.—Winter super, \$3.00 a \$3.25; do extras, \$3.25 a \$3.75; Pennsylvania roller, clear, \$4.00 a \$4.25; do., do., straight, \$4.40 a \$4.60; Western winter, clear, \$4.10 a \$4.35; do., do., straight, \$4.50 a \$4.65; do., do., patent, \$4.75 a \$5.00; spring, clear, \$4.25 a \$4.50; do., straight, \$4.65 a \$4.90; do., patent, \$5.10 a \$5.25; do., favorite brands, higher. City mills, extra, \$3.30 a \$3.50; do., clear, \$4.10 a \$4.35; do., straight, \$4.50 a \$4.75; do., patent, \$5.15 a \$5.50. **RYE FLOUR.**—Choice Pennsylvania, \$3.30 per bbl. **BUCKWHEAT FLOUR.**—\$1.50 a \$1.65 per 100 pounds, as to quality, for new.

GRAIN.—No. 2 red wheat, 93½ a 99c.

No. 2 mixed corn, 32½ a 32c.

No. 2 white oats, 28½ a 29c.

BEEF CATTLE.—Extra, 5 a 5½c; good, 4½ a 4¾c; medium, 4½ a 4¾c; common, 4½ a 4¾c.

SHEEP AND LAMBS.—Extra, 5 a 5½c; good, 4½ a 4¾c; medium, 4 a 4½c; common, 3½ a 3¾c; lambs, 5½ a 6c.

HOGS.—5½ a 5¾c. for best Western, and 5 a 5½c. for other grades. No State hogs arrived.

FOREIGN.—A gale which swept the English coasts on Eleventh Month 29th, was one of the worst in recent years. Many lives were lost, and a large number of vessels have foundered, in most cases, it is feared, with all on board. Scarcely a coast town has escaped without damage. Phenomenally high tides are reported in many localities, several townships being partly submerged.

In a speech at Birmingham last week, Secretary Chamberlain said he expected that the greater part of the coming session of Parliament would be devoted to the Government measure granting local government to Ireland.

A recent count shows that Madrid has 16,938 buildings, with 18,080 apartments. The number of inhabitants exceeds 500,000—497,169 Spanish and 3,280 foreigners.

A Catalan deputation was informed last week by Premier Sagasta that the Government of Spain could in no way modify its programme of autonomy for Cuba. This is interpreted as meaning that the Cabinet will adopt the scheme of Senor Morst, Minister for the Colonies.

The Spanish soldiers in Cuba are said to be as badly off as the pacificos and the reconcentrados. In many cases the troops have been forced to beg from door to door.

The placing of the Czech language on a co-ordinate basis with the German in Bohemia has so estranged the German element that the compact between Austria and Hungary, the bond of union between the countries, is menaced. It must be renewed within a

year. Riotous and disgraceful scenes were enacted in the Lower House of the Reichsrath day after day last week. Emperor Francis Joseph returned to Vienna on the night of the 27th from Wallsee. He was informed that the city was on the brink of revolution. Troops stood in readiness all night, the palace being strongly guarded. Members of the Austrian Ministry resigned the next day. Emperor Francis Joseph has entrusted Baron Gautsch with the task of forming a new Cabinet. Baron Gautsch held the portfolio of Public Instruction in the retiring Ministry. The police informed the people of the Cabinet's resignation and the demonstrations against the Government ceased at once. The Emperor has adjourned the Reichsrath until further orders.

The demands of Germany for reparation for the recent murder of German missionaries and the destruction of German mission property have been presented to the Chinese Government. The Chinese Government replied that Kiaochow Bay must be evacuated before the demands can be discussed. The German Minister refused to consent to this, and a deadlock was the result. Foreign diplomats say the demands are impossible of acceptance and were only presented to enable Germany to retain Kiaochow Bay and extend northward her hold on Chinese territory.

The Powers have decided to blockade Constantinople if the Sultan refuses to withdraw his troops from Crete and accept a European Governor for the island.

Russian papers complain that the Siberian Railway, instead of civilizing the regions through which it passes, is teaching the natives the art of robbing trains, which is greatly in vogue.

Ten of those concerned in the murder of Arroyo the man who committed an assault on President Diaz have been convicted and sentenced to death, although they were prominent police officials.

The steamer Gaelic, which arrived at San Francisco on the 27th ult., brought letters and papers which contain accounts of the ravages of the tidal wave and typhoon which visited the Philippine Islands on Tenth Month 7th. Fully 400 Europeans were drowned, and it is estimated that 6,000 natives perished. The property loss was enormous.

A Halifax dispatch says that fishing at the Magdalen Islands has been very poor during the past season. The cod fishery was only half as large as usual, while the mackerel fishery was almost a total failure. Consequently considerable destitution exists among the poor people.

RECEIPTS.

Remittances received after Third-day noon will not appear in the Receipts until the following week.

From George Page, Philada., per Wm. Archut, \$; to No. 14 vol. 72.

NOTICES.

FRIENDS' INSTITUTE LYCEUM.—The next meeting will be held at 140 N. Sixteenth Street on Sixth-day evening, Twelfth Month 3rd, 1897, at 8 o'clock.

WESTTOWN BOARDING SCHOOL.—Applications for the admission of pupils to the school, and letters in regard to instruction and discipline should be addressed to WILLIAM F. WICKERSHAM, Principal.

Payments on account of board and tuition, and communications in regard to business should be forwarded to EDWARD G. SMEDLEY, Superintendent. Address, Westtown P. O., Chester Co., Pa.

WESTTOWN BOARDING SCHOOL.—For convenience of persons coming to Westtown School, the stage will meet trains leaving Philadelphia 7.17 and 8.46 A. M. and 2.53 and 4.32 P. M. Other trains are met where requested. Stage fare on regular trips, fifteen cent on special trips, twenty-five cents each way. To reach the school by telegraph, wire West Chester Phone 8. EDWARD G. SMEDLEY, Sup't.

DIED, on the morning of Ninth Month 23rd, 1897 at the residence of her son-in-law, Samuel Bede MARY V. STANLEY, widow of the late Samuel V. Stanley. A member of Springfield Monthly Meeting of Friends, Iowa, in the eightieth year of her age. Her relatives and friends humbly trust she has been gathered, as a shock of corn, in due season.

WILLIAM H. PILE'S SONS, PRINTERS,
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THE FRIEND.

A Religious and Literary Journal.

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JOSEPH WALTON,

MOORESTOWN, BURLINGTON CO., N. J.

Entered as second-class matter at Philadelphia P. O.

ADDRESS OF THE YEARLY MEETING OF FRIENDS HELD IN PHILADELPHIA, 20TH TO 4TH OF FOURTH MONTH, 1868, TO ITS OWN MEMBERS AND TO THE MEMBERS OF OTHER YEARLY MEETINGS.

(Continued from page 155.)

the exercise of a rightly authorized ministry the Church is a great blessing to it. From the rise of our religious Society it has claimed liberty for all the true disciples of Christ to enjoy the gifts bestowed on them by Him for the edification of the body; and Friends have believed it to be the prerogative of the Head of the Church alone, to select and call the ministers of his Gospel, and that the gift and the qualification to exercise it are derived immediately from Him. We find by the Holy Scriptures that in the earliest ages of the Christian Church both men and women were moved by the Holy Spirit to preach the Gospel of life and salvation. This was and is the fulfilment of the prophecy: "It shall come to pass in the last days, saith God, I will pour out of my Spirit upon flesh, and your sons and your daughters shall prophesy" "and on my servants and on my maidens I will pour out in those days of the Spirit, and they shall prophesy." We append it was one of the greatest corruptions of doctrine and practice that crept in with the apostasy, to deprive women altogether of a part of the ministry, and to appoint one man, trained in schools of divinity, as they are called, and aided by his fellow-man, to preach to an assembly; performing the service at stated times, rather divinely called and qualified for it or to the exclusion of all other members of the congregation, whatever be their religious experience, and however clear their apprehended duty at any time to speak to the people. The apostle in giving directions to the Church in the ninth, says, "Let the prophets [ministers], speak two or three, and let the other judge. If anything be revealed to another that sitteth by, let the first hold his peace. For ye may prophesy one by one, that all may learn and all may be comforted."

As a gift in the ministry can be dispensed by Christ alone, no man has a right to take the sacred calling on himself unless chosen of God;

and no system of study, no learning nor mode of ordination can confer the qualifications for performing its solemn and responsible functions. But our glorified Bishop and High-Priest, in his love and care for his Church, condescends to confer gifts for the ministry of the Gospel on such—both men and women—as He sees fit to select, first preparing them by the baptisms of the Holy Ghost to receive them. As these are thus called and commissioned, and the gift exercised under the immediate requiring of their holy Leader, their preaching is "not with enticing words of man's wisdom, but in demonstration of the Spirit and of power." They feel that they are bound freely to dispense that which they also freely receive, and to accept no other reward than that given by their Master for obeying his commands.

Very fervent is our desire that while professing to the world these Gospel truths respecting the ministry, Friends may be careful to give them due place and practice among themselves, so that the Society may be preserved from the withering effects of formal, wordy exhortations, or lifeless doctrinal discourses, which can do no more than amuse the ear without affecting the heart. The Apostles were commanded to tarry at Jerusalem until endued with power from on high; and one of them enjoins, "If any man minister, let him do it as of the ability which God giveth," so that in order that preaching may be instrumental in bringing souls to Christ, or building up the hearers in saving faith, it must spring from the immediate putting forth of the Holy Spirit, directing when and what to say. William Penn, speaking of the ministers among Friends in his day, says, "They were changed men themselves before they went about to change others. Their hearts were rent as well as their garments, and they knew the power and work of God upon them. . . . They went not forth or preached in their own time or will, but in the will of God, and spoke not of their own studied matter, but as they were opened and moved by his Spirit, with which they were well acquainted in their own conversation." Dear Friends, as it was in that day, so now, it is those ministers, and those only thus prepared and moved, that can reach the witness for God in the hearts of their auditors, availing directly to Christ, and comfort and edify the Church. And we are persuaded that all missions undertaken or prosecuted by persons not thus changed and prepared, or without a special call thereto and the guidance of the Head of the Church therein—of which the Church should always be the judge—will prove hurtful to those engaged in them, and powerless in spreading the spiritual kingdom of the Redeemer.

As with preaching, so likewise with teaching, and all other spiritual gifts bestowed for the edification of the Church. They can only be imparted by Christ, and are to be exercised under the renewed anointing of the Holy Spirit. "There are diversities of gifts, but the same spirit: and there are differences of administration, but the same Lord." "But all these worketh that one

and the self-same Spirit, dividing to every man severally as He will."

We are all fallen and fallible beings, and without Christ, can do no good thing. We cannot maintain the needful watch over the promptings of the carnal mind, and the insidious temptations of our unwearied enemy, without the aid of the Holy Spirit; and our Saviour has instructed us that we must ask this from the Giver of every good and perfect gift. Hence prayer is inseparable from the life and growth of the Christian. But the Apostle declares, "We know not what we should pray for, as we ought," but the Spirit helpeth our infirmities. It is therefore only through the aid of the Spirit of our holy Intercessor and Advocate with the Father, that we can become truly sensible of our needs, and rightly qualified to put up availing prayer. Thus, even in the commencement of the work of salvation, when through the convictions of the Holy Spirit, a sense of the sinfulness and lost condition of the soul is produced, a cry for mercy and forgiveness is raised, under the prompting of the same blessed Spirit, which reaches the ear of Him who alone can answer it, and finds acceptance. And so it is through every stage of Christian progress: the spirit of supplication must first be extended to the soul, before we can acceptably approach, and availing intercede at the footstool of the great I AM.

Friends have always had a testimony against set forms of prayer, or the use of words whereby petitions are expressed, without the heart being moved thereto by Divine grace, under a real sense of its wants; and this whether in public or in private; believing that formal prayer, or that which goes forth from unprepared lips, is offensive in the Divine sight. Vocal prayer, whether in meetings for Divine worship, or in any other assembly, offered under the immediate qualification vouchsafed by the Shepherd of Israel, will carry the evidence of its origin with it, and the spiritual worshippers can unite in it. Jesus told his disciples, "Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son." This asking in the name of Christ, is not the mere use of that name, as "we ask for Christ's sake," or "we plead in the name of Christ," but as Isaac Penington has well said, "The name wherein the asking and acceptance is, is living, and he that prayeth in the motion of the Spirit, and in the power and virtue of the Son's life, he prayeth in the name, and his voice is owned of the Father." Our Lord commands his disciples, "Take ye heed watch and pray," and the Apostles exhorted the believers in his day, "be sober and watch unto prayer." If we are careful to maintain this holy watch, the soul, humbled under a sense of its wants and impotence, will constantly feel its dependence on the Preserver of men, and, though it may be in inaudible aspirations, will yet "pray without ceasing."

It is important that these views of the qualification for acceptable prayer should be early inculcated by parents in their children, so that they may not be drawn into the utterance of a

form of words, as a substitute for those aspirations prompted by Divine grace, under a sense of their wants.

We are concerned on the present occasion, to revive the testimony which Friends have ever borne against formal singing, as constituting any part of Divine worship.

As we cannot consistently adopt a form of words, prepared beforehand, to be read, or committed to memory and rehearsed, as an act of adoration, so, we believe, they are not less authorized, and cannot be rendered less objectionable, by singing them, or by accompanying them with music, as though the Divine Being could be pleased by the melody of the voice, or of musical instruments. This is not that singing of which the Apostle speaks as being "with the Spirit and with the understanding also," or as "singing and making melody in the heart to the Lord."

The influence of sweet sounds on the senses is very captivating; and hence, where vocal or instrumental music is introduced as a part of worship, whether in public meetings or in social gatherings, they may so act on the feelings, as to deceive into a belief that that solemn act has been performed, when the preparation of the heart, which alone can qualify for it, has been unfelt and perhaps unthought of. The words employed are often expressive of states or feelings which those uttering them have not at the time, and perhaps may never have experienced; and thus, while professing to offer worship to Him who searcheth the heart, they are saying that which, as respects themselves, is not true.

We would extend a caution to all our dear Friends against this dangerous snare, and encourage them to renewed faithfulness in maintaining the testimony of Truth against it.

In reviving the long established and distinguishing views of Friends on these important subjects, we are deeply impressed with the conviction that the welfare of our religious Society and the growth of its members in the unchangeable Truth, are intimately connected with their practical maintenance. It is only as the Society is careful to uphold the Gospel standard in the things of God, and things appertaining to his worship and service, that its members will be likely to perceive correctly their individual places in the Church, and those on whom it rightly devolves to lead and feed the Lord's flock, and gather souls to Christ, be properly prepared therefor.

There are great corruptions in doctrine and practice respecting these things in the professing church at this day, and many are engaging themselves, and urging others to engage in the solemn services of public ministry and prayer, who give little or no evidence that they have been prepared for and called thereto by the Head of the Church. May Friends everywhere, through the aid of that Spirit which is sufficient for them, and in that strength which is made perfect in weakness, live up to the scriptural standard of the simplicity, spirituality and purity of the Gospel dispensation, so that which stands opposed thereto may be rebuked, and they, as lights in the world, bring glory to Him who is Head over all things in the Church.

The experience of nearly two centuries has, we believe, confirmed the declaration made in the beginning of the Society, that its discipline was instituted, and its meetings for discipline "set up in the wisdom of God." Both are designed for the promotion of piety and charity, and for the exercise of a tender care over the members "that all may be preserved in unity of

faith and practice, answerable to the description which He, the blessed Shepherd, gave of his flock, "By this shall all men know that ye are my disciples if ye have love one for another." Hence this Yearly Meeting, referring to meetings for Discipline, was engaged, long since, to issue the advice to its members that "The love, power and peaceable spirit of the Lord Jesus Christ being the alone authority of all our meetings, it is the fervent concern of this meeting, that they may be held under a sense and influence of that holy unction." And in reference to the preparation needful to qualify for conducting the important concerns of the church, it declared, "We are concerned that the management of our Christian discipline be not committed to hands unclean; particularly of such who allow or connive at undue liberties in their children or families. 'If a man (said the Apostle), know not how to rule his own house, how shall he take care of the Church of God?' " "It is no man's learning nor artificial acquirements; it is no man's riches nor greatness in this world; it is no man's eloquence or natural wisdom that makes him fit for government in the Church of Christ: all his endowments must be seasoned with the heavenly salt, his spirit be subjected, and his gifts pass through the fire of God's altar, a sacrifice to his praise and honor; that so, self being baptized into death, the gifts may be used in the power of the resurrection of the life of Jesus in him."

The preservation from decay in spiritual life of the individual members, and the promotion of the blessed cause of Truth by the Society, greatly depend on the proper observance of the rules and regulations established in Divine wisdom, and which should be maintained in the meek and loving Spirit of Christ. We are affectionately solicitous that Friends everywhere may be impressed with the importance of earnestly endeavoring to come up in practice to what they profess, in relation to the authority of meetings for discipline and the needful preparation for taking part in them; so that such meetings may be held under a sense of the solemnizing presence of the Head of the Church, and those only be introduced into service in them, who have experienced that preparation of heart which leads to a reliance on Divine direction, and redeems from an undue confidence in the natural understanding. Thus the Society would become a compact and harmonious body, the members exercising the several gifts, differing according to the measure of grace received, but all laboring together to remove that which is wrong, and to maintain inviolate the doctrines and testimonies of the Gospel, which we as a people are called to uphold before the world.

(To be continued).

A NEW SOCIOLOGICAL EXPERIMENT.—Booth-Tucker, of the Salvation Army, proposes to start a colony for the benefit of poor men from the cities with their families. He has inspected the country along the line of the Santa Fe Railroad, in company with the land commissioner and the industrial commissioner of the railroad. The site of the colony is said to be practically determined to be in the Arkansas Valley, in Colorado. Unmarried persons and uncertain characters will not be encouraged to settle there, but men of good reputation, with families. It is proposed to help men without any capital at all, though small capitalists will be admitted if they are willing to obey the rules. The first settlers must be acquainted with agriculture or mechanics, and the plan is to give each family

a ten-acre plot of land. It is expected that colonists will gradually buy their farms and helped by a village bank, after the style of the in Germany. The commander, like his wife, father, general Booth, uses large figures. I think that for \$5,000,000, ten thousand families can be established on one hundred thousand acres of land, and that the colony will become self-supporting in a few years. He affirms that many rich men in this country have already proposed to aid the colony.

We record propositions of this kind as new, desiring to be able in the future to record the success, but seldom having the opportunity to do so.—*Christian Advocate*.

Unconscious Revelations.

As I sat by my window, I was the observer of a little incident which sat in motion the train of thought reaching from my quiet home to you wherever you are. I live on a street which has a smooth asphalt pavement greatly in favor with wheelmen and women, and there are five hours between morning and bedtime when you people are not flying up and down its length with their magical machines.

A very pretty girl came sweeping along managing her bicycle with the graceful ease of a confident and skilful rider. Her face was glowing with health, her dress was most becoming, and her whole air was that of one accustomed to the courtesies of polite society, and used, on her own part, to much gentleness and consideration. Yet when another girl, evidently a novice, swerved awkwardly and narrowly escaped colliding with her, the pretty young woman shocked and amazed the elderly lady in the shadow of the curtains by exclaiming angrily, "Great Scott! I wish you would look where you are going!"

There was a bit of wholly unconscious revelation of character. I saw that my beautiful maiden was not like the King's daughter, "glorious within." She had caught, perhaps from a schoolboy brother, the trick of slang; she was impatient, she was hasty of speech and temper and she failed to make allowance for the imperfection of another. I was saddened, and wished with my whole heart that the young girl could realize how unfortunate for herself was the frame of mind and the habit of petulance which had made possible her impetuous monstrosity. Life may discipline her by great trials than the clumsy blunder of a fellow-traveller on the road, and by and by she may learn to repress the vehement word of irritation. But what I long for, when I think of her and thousands like her, is that they may not feel tempted to needless vexation with the errors even with the carelessness of others. It is a splendid thing to so live that the face, manner, voice, and what the Bible aptly terms, "walk and conversation," are the expressions of inward poise, serenity, and sweetness.

"Such a one does not love her sister," said a friend not long ago, coming from a home where an invalid had been lying at death's door for weeks.

"Why do you think so?" was the inquiry, very natural one in the circumstances.

"I notice," the reply came slowly, "that she has nothing to say of Jean's sufferings, or Jean's marvelous patience and fortitude; or she is only impressed with Jean's occasional forgetfulness to thank her for a kindness, or that she dwells mainly on her own fatigue and the number of invitations she has had to decline, owing to this ill-timed illness on Jean's

Love suffereth long and is kind; love envieth not itself, is not easily provoked; therefore, love would lead the sister who is well to have a different tone about the sister who is laid on a bed of pain."

"She would disclaim any lack of affection," and the other, "and there is the excuse for her, that she has had a long strain and is tired." "That last I grant; nevertheless, whether or is not aware of it, she is not in love with Jean. The revelation on her part is entirely unconscious. But it is a plain revelation."

Perhaps you have often heard people say that at one is, is of more consequence than what it does, and you have fancied the saying rather true. It is, however, profoundly true. One who goes on his way living the Christ-life, brave, honest, fearless, unselfish, and magnanimous, shows others to the Christ, because he shows forth the spirit of the Master. One who has kept his soul a spotless chamber for the in-dwelling Christ will constantly reveal, when he does not dream it, the insincerity of his professions. We must be good if we would do good. We must reveal ourselves in a thousand ways, whether we mean to or not, and if Christ be in us as the lamp that guides, we will reveal Christ.—*Margaret E. Sangster.*

FOR "THE FRIEND."

Gather the Fragments.

Some notes from the memorandum-book of a friend who accompanied a minister of our Society on a visit to Salem and Hickory Grove Yearly Meetings, belonging to Ohio Yearly Meeting, in 1879:

Third Month 11th, 1879.—An appointed meeting was held in the evening at New Sharon in the Methodist house. A considerable company collected, but it was a laborious time, in which a stream of Divine consolation did not flow so freely as at some other times. We spent the night at the house of Christiana Smith.

12th.—In the afternoon went by the cars to Alton, where Soren Oleson, a Norwegian Friend, met us and took us to his house, near Stavanger Meeting. We spent a pleasant evening in serious conversation.

13th.—Attended Stavanger Meeting. The house was very full, partly, it is probable, because a marriage was to take place between two young Norwegian Friends. A woman Friend appeared in supplication in the Norse language, and two men spoke in the same tongue in an earnest manner. One of these, Townes Strangstad, is a recommended minister. My companion had some vocal service, Soren Oleson translating for him.

"The marriage ceremony of the young people, Haelya Larson and Volborg Olseu, was said in Norse, though the marriage certificate was in the English language. There were many babies and young people present, the latter of whom were addressed in an affectionate manner by W. Law. We became much interested in these Norwegian Friends, who appear to be an honest and prosperous people. Soren's family all went to bed, leaving the house unfastened. We were very kindly entertained, and Soren expressed gratitude, in humble language, that Friends were sent to visit them. He brought us, in the afternoon, to Le Grand, where we took the train en route to Norway Station. On our arrival, in the evening, it was quite relieving to find a kind-hearted Norwegian, Christopher Olsen Alving, waiting to convey us to his house.

"14th.—We were kindly entertained by this Friend, and at 11 o'clock attended a meeting. My companion sat a considerable time in silence, and when he arose it was apparently in weakness, and so continued for a season, but towards the close more strength was manifested. The people were cautioned to take heed how they heard every one that attempted to teach them. The true place of the Scriptures was pointed out as subordinate to the Spirit of Christ, which alone can effect man's salvation.

"We dined with Thomas and Anna Strand. Thomas came from Norway a poor man, and now has a farm of 180 acres, well stocked and having good buildings. He was brought up a Lutheran. About thirty-two years ago, when a boy of six years old, some men Friends came to Stavanger on a religious visit, and were entertained at his father's house. He was eager to see them, but being ragged and dirty, was driven away from the room by the other members of the family. In order to gratify his curiosity, he crept to a stairway, on which clothes were hung, and through an interstice there, he had a view of the strangers. Their solid and grave countenances made an impression on his mind which was never effaced. This was confirmed in after years by intercourse with some of the members of the Society of Friends, whose godly lives and consistent behavior preached to him. When he attended their meetings, he heard them proclaim the doctrine that the grace of God in the heart of man teacheth him what to do and what to leave undone, and this he felt to be in accordance with his own experience. Thus he was led to join in membership with the Society. He is a clear-sighted Friend.

"On our way to the railroad station, we called on Lars Tow, who has a wife and eight rosy-cheeked children. He owns over four hundred acres.

"My companion seemed much worn out. The meeting at New Sharon was an exhausting season to him, especially as he had been travelling continuously for some weeks, with little rest. We came from Norway Station on a freight train. On entering the caboose he lay down and slept for about two hours. We spent the night at Cedar Rapids.

"15th.—Went on to Viola. The Monthly Meeting at Hopewell was large and favored. My friend was helped to proclaim the way of life and salvation, and to extend a caution against that insidious spirit which would undermine the foundation of Christianity by undervaluing the atoning sacrifice of our Saviour, under the specious appearance of avoiding the superficial religion of those who depend almost exclusively on what Christ has done without us, with but little reference to his work in their own hearts.

"16th.—Attended Springville Meeting, and spent a pleasant social afternoon among a circle of friends and connexions of my companion. Towards the time for parting, we fell into silence, and were favored with a religious opportunity together.

"17th and 18th were passed principally in visits to Friends in this vicinity, in some of which we were favored with the presence of our Divine Master, softening our hearts, and raising desires for the welfare of those with whom we mingled. At one house quite a circle of Friends was gathered in the afternoon. A young man came in to take one of the company to her home. While she was preparing to go with him, and the company was quiet, conversation having ceased, Rachel E. Patterson commenced speaking to him in a close and affectionate manner,

referring to a time of serious affliction, when he had been led to covenant with the Lord; and holding up to view the mingled mercies and judgments by which we are taught and led; and the dreadful effects of continued rebellion. Additional remarks were made by others.

"19th.—At the regular meeting at Hopewell, a concern was expressed for the young people who were under Divine visitation, that they might not lose the dew of their youth, and our Saviour's simile of the vine and its branches was held up to view.

"Before meeting, we called on Isaac Verno, whose wife, Sarah, had been for some months so crippled as to be unable to walk without assistance. These aged people seemed pleased to see us, and at parting there was evidence of affectionate feelings.

"We dined with William Dewees, an early settler in this section of country, who gave us a detailed account of the separation of Red Cedar Quarterly Meeting from Indiana Yearly Meeting, with Caleb Gregg as one of its prominent members, and the subsequent establishment of meetings by Ohio Yearly Meeting.

"The meeting at Springville was a very satisfactory one. The people were addressed in a tender, earnest and persuasive manner and in the overflowing of a Gospel love, which sought to draw all into a love of the Saviour and a waiting upon Him. Before the meeting closed, a supplication was offered, petitioning the Almighty, with much fervency and brokenness, that He might be pleased to pour out a peculiar blessing on this neighborhood, and to so preserve the visited children that they might not be scattered or stumbled by any difficulties or hurtful things that might arise in the meeting.

"My heart went out towards this class with such earnest longings for their spiritual welfare that it would have been easy to have pronounced a blessing upon them.

"It was very comforting that our parting meeting in Iowa should be so covered with love and tenderness. We made several visits in that neighborhood, and lodged at the house of our kind friends, Tilman and Rachel E. Patterson.

"21.—Spent the forenoon in preparing for our departure from Iowa. It was a sober thing to part with so many dear friends, many of whom we may never meet with again on this side of the grave. We went to Springville to take the cars, and called on several Friends. Among those visited was a young woman named Mary H. Watson, who had been an invalid for eleven years, the last six of which she had spent in bed. We felt sympathy for her, and encouraged her to maintain the holy watch and warfare, to seek for resignation, and endeavor to find ability to offer pure worship; reviving the promise that those who hunger and thirst after righteousness shall be filled." J. W.

FOR "THE FRIEND."

In the year 1824, I attended Baltimore Yearly Meeting, then in my eighteenth year. On First-day I attended what was called Old Town Meeting, and at what seemed a proper time, Robertson Hatton, a minister of Pipe Creek Monthly Meeting, sitting at the head, arose and standing still some time, spoke in a clear, impressive manner, "When the Lord opens none can shut, and when He shuts none can open," he quietly took his seat, and I think there was not another word said.

After getting out of the house a man not a member said that was the greatest sermon he ever heard.

And in the year 1830 I attended Ohio Yearly Meeting held at Mount Pleasant. John Meader had an appointed Meeting every First-day afternoon, and spoke I thought beautifully, to the youth as being the joy of the present and the hope of succeeding time, but gave as a warning that trials had been meted out to us, and that we need to be on the watch and guarded lest further trials come, "and they will come." This saying sank deep into my heart.

J. K.

VIOLA, Iowa.

AN EPISTLE FROM CANADA YEARLY MEETING OF FRIENDS, HELD AT PICKERING, ONTARIO, BY ADJOURNMENT FROM THE NINETEENTH OF SIXTH MONTH TO THE TWENTY-THIRD OF THE SAME, INCLUSIVE, 1896.

To the Yearly Meeting of Friends held in London, England.

Dear Friends:—Your brief Epistle, sent in common to several of the Yearly Meetings of Friends in America, reached us (though no address appeared on the face of it). But it was not received until after the time of holding our Yearly Meeting in 1895. We have, after careful and serious consideration of the same, felt it right to acknowledge this expression of your good-will toward us, and forward a reply.

Whilst the receiving of your Epistle touched chords of tender friendship, it also revived, on our part, memories of much suffering and travail of soul. It was no common tie by which we long felt ourselves bound in friendship to you. Speaking the same tongue, of the same race, descended from the same worthy predecessors in the Truth, who, through grievous sufferings, borne, on their part, in Christian fortitude, purchased and bequeathed to us that liberty of conscience which we, in common with you, now thankfully enjoy in peace, quietness and security under the same beloved ruler of this realm, but, above all, experiencing, as we did, sweet fellowship in the faith, love and communion in the Gospel of our Lord and Saviour Jesus Christ, being baptized by the one Spirit into the one body, having one life, one faith, one purpose and hope. This, our fellowship, was in the Spirit, as together we walked in the light. Nor did we believe that the fact of your Yearly Meeting withholding correspondence either did or could sever our fellowship with those amongst you to whom the Truth is precious. Yet this sacrifice on the part of not a few of us, was made, not without many tears and much sorrow of heart. Nor was this sorrow all for ourselves, for to us it was given to rejoice in the Lord, even in the midst of our tears.

We well know controversy to be a very unfruitful field for growth in the Truth. But there are, as there have been, times in the Church of God when "the Lord himself holds a controversy with his people," they having strayed from his fold, and blessed is that man, yea, blessed is that people who, hearkening to his voice, acknowledge their transgressions, and turn, with full purpose of heart, to Him who stands up not only to plead for, but to plead with, his people.

Joshua, pleading with Israel, said, "Choose ye this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell; but as for me and my house, we will serve the Lord." Such a crisis came to us. We were led into the valley of discussion. For others came amongst us preaching another way of salvation than that which Paul preached, of repentance toward God and faith

in the Lord Jesus Christ, which Gospel we had received and walked in. They advocated practices and doctrines at variance with the Truth, and similar to those the opponents of our forefathers did and from whom our forefathers separated themselves. We believed ourselves divinely called to "earnestly contend for the faith which was once delivered to the saints," that faith which, after a long night of apostasy, was again revealed in the fulness of its beauty, power and glory, to our early Friends.

The fruits of those teachers who came amongst us did manifest them, and later developments have much more evidently manifested them, to be not of us, and we are persuaded would be so manifest to you also, would you behold them in the light of Christ, for the end and aim of their teaching is to lead back again into the bondage of those things which, by the grace of God, our forefathers, walking in the light, were led out of, and many of which are diametrically opposite to those professed by you as portrayed in your Book of Discipline.

Among the few fundamental truths mentioned in your Epistle to us, you particularize that of the gift of God's good Spirit to man. For this testimony of the universality of Divine grace, as God's gift, through Christ, to every man, to lead men out of all darkness, sin and error, into all light, holiness and Truth, for this all-sufficiency of the saving grace of God did we earnestly contend against those who either utterly denied the gift as being given to all men, or who limited the same as appearing only to man after conversion—and their view of conversion was superficial indeed, falling far short of Truth's requirements as so clearly defined in an extract from one of your General Epistles hereinafter inserted. We assuredly and fully believe in the truths and power of the Gospel, seen and felt by our early Friends, and so ably expounded in their writings. We have not lost faith in the all-sufficiency of the grace of God that bringeth salvation through faith in Jesus Christ. We sincerely, and without reserve, endorse the following declaration of faith put forth by London Yearly Meeting in its General Epistle of the year 1874, contained in the last paragraph on the first page, and which reads as follows:

"The prophet who pointed to Jesus as the 'Lamb of God,' declares, also, 'He shall baptize you with the Holy Ghost and with fire.' All who would be Christians must come under this baptism. Convincing of sin and testifying of Jesus, the Holy Spirit leads to repentance towards God, and as the heart turns in faith unto Him whose blood 'cleanseth from all sin,' that change is experienced which is conversion indeed—a passing from death unto life.' The process may be gradual, and, even after the change has taken place, much remains to be learned. The child does not at once become the strong man. There is a progression in the Christian life to which the words are applicable, 'First, the blade; then, the ear; after that, the full corn in the ear.' But great is the peace shed abroad in the heart of even the young disciple, in the day of his espousals, as he is taught of the Spirit, to understand, in some measure, the language, we 'Joy in God through our Lord Jesus Christ, by whom we have now received the atonement.'"

We believe, with you, that, since all were dead, Christ died for all, that all may be saved, so does He enlighten all, that all may see and know Christ, and, through Him, the one Mediator between God and man, may know God, who sent

Him to be the Saviour of the world. This light comes from, and in the name of, Jesus, himself, the Sun of righteousness, the Lord of life and glory; the same Jesus who, as man, died for our sins on Mount Calvary; who rose from the dead and now glorified, sitteth on the right hand of the Majesty on high. This light comes with healing in its wings, making manifest to man the sin which separates him from God, and as many as receive and obey it, gives power to become sons of God, being born of God's Spirit, and, as sons, they are led and guided by the Spirit. Again, as the above extract quotes from Holy Scripture, this holy Spirit not only "convinceth of sin," but "testifies of Jesus." It then only by the direct and immediate revelation of God's Spirit that man, "dead in trespasses and sins," comes to truly and savingly behold, receive and know Christ Jesus as his Saviour, and by the witness of that Spirit alone which witness he that believeth hath in himself and not by man's testimony, is he assured that God has granted to him remission of sins and made him, by the spirit of adoption, one of his children. A manifestation of this spirit is given to every man to profit withal. This doctrine rightly called, by Robert Barclay, "the only most true, certain and immovable foundation of the Christian faith" (*Vide Prop. ii: chap. 16*).

And oh, how it grieved us to hear these truths rudely assailed and openly denied by those holding correspondence, having free intercourse and claiming fellowship with you.

We look upon the ministry as one of the gifts which our Lord and Saviour, before He ascended on high, promised, and which, accordingly, He bestowed upon his Church. It holds an important place in the new covenant of God with man, of which Christ Jesus is the Mediator being given, it is said, "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ," which is "the Church, the fulness of Him that filleth all in all." Christ's command, who freely gave himself, and who now gives this ministry, is, "Freely ye have received, freely give;" and since neither the gift nor the power to exercise the same is of or by man, so ought there to be no previous arrangement for the exercise of this ministry nor can we consent to the setting up by man the authority of "pastors" in each particular meeting, nor approve of making merchandise of things appertaining to the house of God, by entering into any agreement to pay so much money for so much service, or to remunerate in any way for such service. Yet these ancient and fundamental testimonies of Friends as to the necessity of any man or men being called to preside over meetings truly gathered unto Christ the one holy Head of the Church, and as to the absolute need there is for all, and especially for ministers of the Gospel, humbly to wait for the baptizing influence and renewed qualification for every service; and as to our well-known testimony against the abuses inseparably connected with a hiring ministry; these, with other landmarks of our inheritance, of like import, were omitted in the Discipline adopted by those who have gone out from us, in face of a strong protest on our part, thus making way for the introduction and practice of the before-mentioned innovations, which have become general among many of those with whom you correspond, and they have also, we understand, found place in modified form, within the precincts of your own Yearly Meeting.

The time allotted to worship in many of the meetings is largely occupied by the congregational

nal singing of hymns, which formal singing of early Friends, as stated by Robert Barclay, considered as "having no foundation in Scripture, nor any grounds in true Christianity" (prop. xi: chap. 26). Others, again, among them, not only practice this artificial vocal music, but do not scruple to use instrumental music also, "for all which," as the aforesaid author serves, "we have neither example nor precept in the New Testament."

How do these things comport with that quiet, patient waiting on the Lord for the fulfilment of the promise of his coming into our midst, which the true Friend has always proved to be essential to his growth in the Truth? Is it not rather a retrograding into that "voluntary simplicity" and "will worship," against which the apostles and our early Friends so zealously bore testimony as being subversive of the true worship of God, which is "in spirit and in truth," and substituting therefor a worship like that of Baal, which man may begin, carry on and end in his own will and time?

And these same things, if suffered by you, will eventually make themselves so felt amongst you, also, unless you, in the power of Truth,udge them in their beginnings. Remember, we say you, how the Church in Thyatira was removed for a sufferance when Christ called for judgment.

We, for our testimony against the above abuses, have been counted worthy to suffer for the Truth's sake, in the loss of many of our meetings, which our fathers, and, in some cases, which we ourselves, in main part built, wherein we worship the Lord in the way which He commanded us. And these losses have been, we believe, in no small degree owing to your countenancing these innovations "by keeping" up correspondence with those practising them.

While these things are so, what advantage or strength could accrue to us in reviving a correspondence with London Yearly Meeting, which, once greatly revered, held a similar position to that of the Church in Judea towards the churches elsewhere?

Finally, we would entreat you, dear Friends, deeply ponder these things in the light of divine Truth, for you well know it is not by numbers, nor by power nor by might, nor by the wisdom of man, but by the *Lord's Spirit* alone, that either you or we can be preserved a living church, a faithful branch abiding in the vine.

And now, beloved Friends, "commending you to God and to the word of his grace, which is able to build you up and to give you an inheritance among all them who are sanctified," we bid you farewell, praying "that the God of our Lord Jesus Christ, the Father of glory, may bestow unto you the spirit of wisdom and revelation in the knowledge of his will." And may he guide you by his counsel to his glory, to your own peace and to the peace and welfare of his church throughout the world. Amen!

Signed by direction and on behalf of Canada Yearly Meeting of Friends.

GEORGE RORKE, Clerk.

ELIZA H. VARNY,

Clerk of the Women's Meeting.

FOR "THE FRIEND."

As a further memorial of our friend, Susanna Fayle, whose religious service in this country was so soon to be terminated by her illness and death, an interesting account of which appeared in a late number of THE FRIEND; I offer the following extracts:

Fourth Month 9th, 1896.—At Germantown Meeting this morning, Susanna Fayle addressed the school children present, nearly in these words. That it was right and proper for them to acquire intellectual knowledge to fit them for life's duties. May this learning be also devoted to the service of the Lord. Words of consolation were also given to those who were mourning for lost ones. *Not* lost, said she, but gone before, we trust, to a better world.

May these sorrowing ones so live that when the end comes to them, they may join their beloved ones in this Heavenly home, where there is no more sin or sorrow.

Fourth Month 12th.—Susanna Fayle spoke feelingly to-day of the importance of preparation for death. For said she, "There is no repentance in the grave—As the tree falls so it lies."

She also addressed the fathers of young children present, who, she said, may be termed the bread-winners, and are necessarily absent from their families, that they put up frequent petitions to their Father in Heaven, that He would care for them and keep them from harm.

Fourth Month 16th.—Susanna Fayle to-day directed the attention of the children to the account of Samuel in the Bible, who, at a very early age was dedicated to the service of his Divine Master, and so cheerfully responded to his call.

Paradise Regained.

Thomas Ellwood relates in his Journal, that John Milton, the poet, between whom and himself, a considerable intimacy existed, loaned him the manuscript of the then unpublished poem "Paradise Lost" to read, and give a judgment upon it. Ellwood read the work attentively, and after modestly, but freely expressing his opinion of it to the author, added: "Thou hast said much here of paradise lost, but what hast thou to say of paradise found?" Though Ellwood was but a young man at the time, being about twenty-six years of age, the remark impressed Milton deeply, and afterwards, when he had completed the second poem, "Paradise Regained," he told his young friend that it was his question which had first put the idea of it into his head.

The question was one in a peculiar manner in line with Quaker principles. The spirit of Quakerism has ever been less concerned with the way man fell than with the means of his salvation—less taken up with the origin of evil than with the realization of present sin and its conquest, here and now, through Jesus Christ our Lord, who alone gives the victory over it; through whom alone is the gift of eternal life; by whom alone the paradise that was lost is regained.

Our early Friends were workmen, not dreamers. Speculative theology they were content to let alone; but vital religion—that religion which fulfills the meaning of its name by truly *building*,* they earnestly practised and preached. "Conversion to God, regeneration and holiness"—this, says William Penn, was the bent and stress of their ministry. Surely there can to-day be no excuse for abatement in pressing the need for this essential work in the hearts of the children of men—an inward work, wrought of the Lord, which is the preliminary of all right service, and as truly practical as any labor of the hands done in the sight of men. S.

*The word *religion* is believed to be derived from the Latin word *religare*, to bind fast or renew the soul to God.

HE CARETH FOR THEE.

"Casting all your care upon Him, for He careth for you" (1 Peter v: 7).

What can it mean? Is it aught to Him
That the nights are long and the days are dim?
Can He be touched by the griefs I bear,
Which sadden the heart and whiten the hair?
Around his throne are eternal calms,
And strong, glad music of happy psalms,
And bliss untroubled by any strife—
How can He care for my poor life?

And yet I want Him to care for me
While I live in this world where the sorrow be,
When the lights lie down on the path I take,
When strength is feeble, and friends forsake,
When love and music, that once did bless,
Have left me to silence and loneliness,
And life's song changes to sobbing prayers—
Then my heart cries out for a God who cares.

When shadows hang o'er me the whole day long
And my spirit is bowed with shame and wrong;
When I am not good, and the deeper shade
Of conscious sin makes my heart afraid;
And the busy world has too much to do
To stay in its course to help me through,
And I long for a Saviour—can it be
That the God of the Universe cares for me?

Oh, wonderful story of deathless love!
Each child is dear to that heart above;
He fights for me when I cannot fight;
He comforts me in the gloom of night;
He lifts the burden, for He is strong;
He stills the sigh, and awakens the song;
The sorrow that bowed me down He bears,
And loves and pardons, because He cares.

Let all who are sad take heart again,
We are not alone in our hours of pain;
Our Father stoops from his throne above
To soothe and quiet us with his love.
He leaves us not when the storm is high,
And we have safety, for He is nigh.
Can it be trouble which He doth share?
Oh, rest in peace, for the Lord does care.

—The Christian.

Extracts from Minutes of Third Haven Monthly Meeting, Maryland.

(Continued from page 156.)

Eighth Month 31, 1679.—Att our mens meeting at Theo; Taylors the 31st of the 8th month 1679.

Whereas our half yeares mans meeting Received a report that John West did absent from their meetings, whereupon W^m Sockwell and Henry Willcocks found it in their hearts to give him a visit to see what was the cause and to advise him and they brought their answer that John West kindly received them and did accept of the meetings advice and promises for the future there shall be noe further cause on his part to grieve friends but he will keep to meetings and if anything appears from the other that is concerned that he cannot beare he will give friends here an account—

Our mens meeting desiered W^m Southebee to write a few lines to John West and Abraham Strand to exhort them to watch fullness against that spirit that leads into contention and janglings which works not for good nor for the Lords honour and to advise and desier them both to come down to our monthly meeting at Bettys Cove—

Ninth Month 28th.—The meeting desiered W^m Jones and Sarah Hall not to proceed in marriage till W^m Jones's wife has been dead a full twelve month and if the meeting receives some lines from Tho: Olive that Sarah Hall is cleere so farr as he know; betwixt this and the expiration of the said time that then they may proceed in which time the meeting hath taken care to procure an answer from Tho: Olive and hath desired Ralph Fishbourn and W^m Jones

to send and procure an answer from Tho: Olive which they have given up to effect.

First Month 19th, 1680.—Att our mens meeting at Howell Powells y^e 19th of y^e 1st month 167⁹.

[An entry against goeing to law.]

Dear friends here is a very material matter which a friend moved att the meeting which we doubt not but some of you may remember and that for want of time was past by which being fully weighed and considered we find the thing if duly observed may be for the Truths advancement and we may be more and more serviceable to keep and assist one another for the future to prevent what suits of law may possibly be presented we knowing this that friends goeing to law though our cause may be just yett the Truth seldom gaines ground thereby—and therefore Dear friends that true love and unity may be kept up and preserved amongst us and we may stand even as one justified man therein wee desier that care may be taken for the future that no friends whatsoever goe forward in any suit of law without y^e advice and councell of a mans meeting except he or they be maliciously arrested suddenly so that they cannot have time to answer these to take the councill of 3 or 4 friends and if friends find the matter may make against the Truth of it may be possible lett it be taken up and ended Friends may remember that Jacob the peaceable man Bowed to Esaw for peace sake and because he would not be hindered in his Journey and Truly Dear friends many of us have large experience that suits of law never farthered our journey Butt Rather sett us backward and we believe that if this be put in practice that the truth and friends may find a Bennefitt by it for a friend that may be brought into trouble of law he relating the matter honestly and fairly to friends he will certainly find a great Beuiffitt they standing by him whether the matter in Law goe for him or against him if it cannot be otherwise ended so the Lord grant that we may all be preserved in true wisdom and that will keep us in true moderation which is the desier of us, from our Quarterly mans meeting

Tenth Month 24th.—Att our mans meeting at Tho: Taylors the 24th of y^e 10th month 1680 The sad estate and condition of the church of Virginia being seriously considered by this meeting it is the sense of this meeting they should be visited for their good by such friends as find a concern upon their minds upon which W^m Berry and Stephen Keddy finding themselves concerned in that service signified y^e same to the meeting which the meeting doth well approve of

— Friends in Barbadoes desiering a correspondence with friends in this provience concerning the affairs of the Church and the prosperity of truth the meeting asserts that the concern of that service as to the management thereof be left unto W^m Berry W^m Richardson and Tho: Taylor.

—Benjamin Parrott being kept out of his just due by John Lane who stands justly indebted to him the sum of 1400^{lbs} of tobacco by bill and saith that he will not pay him except he sues him Laid the matter before the meeting now the advice of the meeting is that Benjamin doe first deal with him according to the order of Truth that so if possible he may be brought to pay his just debt without trouble.

Eleventh Month 7th.—Att our Quarterly mans meeting at Tho: Hutchinsons y^e 7th of y^e 11th m^o 1680

Friends epistle from Barbadoes Read: this meeting shewed their unity therewith and desiered

that some lines may be written to friends of Barbadoes in return by way of epistle to manifest the same and also desiers that it may be carefully performed and that W^m Southebee effect the same as from the meeting—

21st.—Att our mans meeting att John Pitts y^e 21st of y^e 11th m^o 1680

Severall things being mentioned in this meeting desiering the sense of the meeting concerning them as followeth wheather or nay any that have acted profanely and runn into any ungodly practice which tends to the dishonour of God and the Breach of unity amongst gods people as being one with that Spiritt y^t to that irreverend practice of keeping on the hatt when friends pray in the Power and Spiritt of truth as also such as oppose the present manifestation of Truth as it is now practised in man and womans meetings they having him dealt with all according to the order of the Gospel and agreeable to the commands of Christ Jesus and resist the same wheather such ought to be admitted into the man and womans meeting so as to act or manage any of y^e affairs of the church or to have meetings kept at their houses The answer of the meeting is nay Till such time as they have answered the Truth by condemning the same and come into true repentance for it Also if a friend be a speaking in meeting wheather it be right for another to deny him while he is a speaking or to keep on the hatt as a denial of him while in Prayer till such time that he hath been dealt withall according to Gospel Order and denied by the church, the meetinge answereth nay—further wheather or no one that through mistake uttereth that which might be accounteth Blasphemy and being dealt withall concerning the same doth not Remember but disowns it as his judgment whether such a one ought to be denied for it by the church and also wheather it ought to be published to the World and by witnesses proved to the World the meetinge auswereth nay—it is also the sense of this meeting that no epistle or paper be read in any publick meeting nor spread abroad until such time as they are approved on by the mans meeting

o—The meeting desiers Lovelace Gorsuch to take care of friends Boate and see that she be carefully laid up as also to take an account of W^m Sharp of all her Rigging and other apertenances and to see that they are all carefully laid up until next monthly meeting or till friends order her somewhere

Fourth Month 24th, 1681.—Margarett Berry and Sarah Edmondson finding it in their hearts to accompany our Dear friend Eliz^a Carter in her travails to visitt friends in the service of the Truth laid the same before this meeting the which was very well Resented by this meeting so that this meeting hath good unity with their goeing and in as much as John Pitt, W^m Southebee Bryon Omelia and Lovelace Gorsuch are freely given up to assist the said friends in their passage these may certifie unto all friends where they may come that the meeting hath good unity wth them in the same

(To be concluded.)

ARABIAN'S NIGHT FANCIES AND LATTER-DAY FACTS.—Holland is a land that is said to draw twenty feet of water. Its surface is below sea level. Since 1440 they have been recovering land from the sea. They have acquired two hundred and thirty thousand acres in all. Fifty years ago they diked off forty-five thousand acres of an arm of the sea called Haarlem Meer, that had an average depth of twelve and three

quarter feet of water, and proposed to pump out so as to have that much more fertile land. They wanted to raise thirty-five million tons of water a month a distance of ten feet to get through in time. Who could work the handle

The sun would evaporate two inches a year but that was too slow. So they used the old force of the sun, reservoired in former ages. Coe is condensed sunshine, keeping all the old light and power. By a suitable engine they lifted on hundred and twelve tons ten feet at every stroke and in 1848, five years after they began to apply old sun force, forty-one thousand six hundred and seventy-five acres were ready for sale and culture.

The water that accumulates now from rain and infiltration is lifted out by the sun force as exhibited in wind on windmills. They groaningly work while men sleep.

The Netherlandish engineers are now devising plans to pump out the Zuyder Zee, an area of two thousand square miles. There is plenty of power of every kind for anything, material, mental, spiritual. The problem is the application of it. The thinker is king.—Warren.

Natural History, Science, etc.

Hunting Hippopotamus.—We were silently making for the last little bush intervening between the hippo and ourselves and had almost reached its friendly shelter, when Jan, who was crawling behind, jumped up with, "Doctor, there is a lion on us." Mystified for a second, as my thoughts at the moment were concentrated on the hippo, I also rose, muttering something uncomplimentary to lions in general, and this on in particular, while the frightened troop of hippo over fifteen in number, made off with a great rush for the reeds, through which they splashed grunting, into the river. "Where is the lion?" I asked, looking about in great annoyance, "see nothing." "Don't you see that black thing like an ant-heap there?" said Jan, pointing to a dark object about fifty yards off. "Well, that has been moving with us every time we moved and stopping when we stopped. I have been watching it for some time, hoping we would get within shot of the sea-cows first, but I shouted because it suddenly came up swiftly towards us in a straight line, and I couldn't stand it any longer." We watched the beast keenly, intentionally standing some five yards apart ourselves, in case it came at one of us, so that the other could get a side shot; and with the enormous bored guns we carried, it was a bad look out for the lion if he had really come within a few paces, although in the half-light one could not be sure of a shot at so small an object over ten yards. I was for advancing on the beast at once, but Jan had better counsel to give, advising that we should go home, one behind the other about five yards apart, he taking the lead. Any doubts I may have had in my mind regarding the nature of the dark object that lay crouching before us were soon dispelled; for as we proceeded to follow out Jan's plan the animal, still crawling, sliding would be a better term, made a half circle and came to our rear with astonishing quickness. Jan took the lead and as I followed, walking half backwards to keep an eye on the lion, Jan warning me of obstacles in the path, the beast came on with a stealthy, gliding motion, most trying to our nerves. At last, after we had gone about five hundred yards, it made up its mind that we should escape unless it made a decided move and then it glided rapidly up to within twenty yards, probably hoping that we would run away

hen, of course, the programme would have had speedy alteration in the lion's favor. Telling an to look out, I stopped, and he also came forward to face the beast. We shouted and saved our hats, and again I begged Jan to come and shoot the lion. Jan, however, overruled me, and as it went off a little we resumed our low march towards the camp, whose light we could see in the distance. We were just within rail of the camp when the lion made a determined effort to scare us by coming up with a dash; but fronting up as before, we set up such shouting that the boys in the camp heard us, and, understanding the position, headed by Ammar, came running down drumming on kettles and pans with such a din that the lion, rising up on all fours, trotted off with a howl, and we got into camp safely.—*A. Schulz.*

The Victoria Fall.—The river, above the falls fully a mile and a quarter wide and about forty feet deep at this season of the year, falls into a creek or chasm, which is about six hundred feet wide, running transversely to the river bed, a sheer drop of over four hundred and fifty feet. The roar of the falling water here is so great that it makes conversation in the neighborhood quite impossible even by shouting. Coming to the confined space into which the water falls, strong air currents are forced upward, that carry fine spray in the form of clouds aloft, a never-ending supply from below sustaining the volume at the base of these towering masses, which spread like a huge canopy at the top, or in rainy weather unite their columns with the clouds in the heavens. These clouds, which the sun shining forms concentric rainbows of marvellous beauty, condense in mid-air, and inundate the ground beneath with phenomenal showers of rain falling at intervals of very few minutes, which saturate the ground, and cause unusual fertility; the thick grown vegetation on the brink of the chasm is defined with the precision of a well-clipped garden hedge. The rocks, constantly subjected to the ever falling moisture, are covered with a slippery moss, very dangerous to those approaching too near the edge of the chasm opposite the falls. The long matted grass growing in some open patches near the falls, left to decay for many seasons, has formed a springy, spongy foundation, most treacherous and difficult to force a passage through. At a corner on the south right bank on top of the falls, where the edge of the rock has been worn away, the water rushes with marvellous velocity in unbroken surface down the incline a distance of fifty yards, the green scintillating, rushing mass, exercising almost a mesmeric, hypnotizing influence on the gazer, until, for safety's sake, it is perhaps best to depart from the spot and avoid the attraction. Below, by the north bank of the falls, is the exit of all this mass of water through a narrow channel six hundred feet wide, with perpendicular walls of columnar basalt nearly five hundred feet high from the bottom. From a calculation based upon the volume, depth and speed of the water above the falls, I gathered the startling result that there is a mass of water four hundred feet deep rushing through this chasm at twelve knots an hour, thus giving a total depth from top to bottom of about one thousand feet in the chasm; and this estimate is below the mark, if anything. About a mile and a half below the fall, along the river's course, the chasm conducting the water turns back at an acute angle, and here, at this spot, where I climbed down to the water's edge, the knowledge of the true might of pure

water can be experienced. Wave on wave, the current comes rushing down the strait, pushing and forcing itself along. As if too confined, the water seeks to rush over the wave preceding it; then, as if amazed at the opposition to its outlet by the altered course of the chasm at the angle, it strikes the opposing rock, bending downwards from the recoil to throw up conical shaped hillocks in the centre of its current, which, living for a moment only, break away in sweeping whirlpools, following the course of the stream. Again, the frothy, seething mass strikes the rock, and with a switching hiss the mass is violently hurled to the opposite bank, forming a whirlpool whose outer edge crawls slowly against the stream along the opposite wall, until it is violently engulfed in the general mass of hurrying, seething, bubbling, rushing, dark green current down its new course. I sat lost in watching this ever changing marvellous scene, oblivious of self and time, until my native companion warned me that the sun was getting low, and gazing at him and my own body in bewilderment, for the mighty scene had robbed me of all sense of proportion I gained the impression that our stature had shrunk to that of pigmies. So vastly has the imposing spectacle expanded the senses, that, feeling a giant myself, it was quite a shock to be brought back to reality. Subdued, we silently ascended the cliff, to realize that it was four o'clock, and that I had sat for six hours, utterly lost to all but the wonderful picture before us.

Below this point in its extension, the chasm forms several zigzags, each stretch of greater length than the last, narrowing as it goes along, till, at a point the natives told us of, one can throw a stone from one bank to the other, and the river is overarched by rock, forming a foot-path used by the natives to cross over. Below this the river pours itself into a wide current again in open country.

During the several days we spent investigating the falls, some natives, subjects of the Chief Masotani, from across the river above the falls, brought us corn, millet, pistachio nuts, mealies and pumpkins, besides some goats for sale, in exchange for glass beads, brass wire, and common coarse calico, the currency of the country. The canoes in which they came paddling over the river are made of some very hard wood, and are highly valued by the natives, who are most expert in paddling about in the strong Zambesi current. They do not seem to be aware of the use of outriggers. Some tobacco they sold us, made from a native weed, proved excellent smoking.—*A. Schulz.*

FULTON'S FIRST FARE.—There was one little incident in Robert Fulton's life about which few people know and which Fulton never forgot. It took place shortly before the return trip of his famous boat's voyage by steam up the Hudson River. At the time all Albany flocked to the wharf to see the strange craft, but so timorous were they that few cared to board her. One gentleman, however, not only boarded her, but sought out Fulton, whom he found in the cabin, and the following conversation took place:

"This is Mr. Fulton, I presume?"

"Yes sir."

"Do you return to New York with this boat?"

"We shall try to get back, sir."

"Have you any objections to my returning with you?"

"If you wish to take your chances with us, sir, I have no objection."

"What is the fare?"

After a moment's hesitation, Fulton replied, "Six dollars." And when that amount was laid in his hand he gazed at it a long time, and two big tears rolled down his cheeks. Turning to the passenger, he said:

"Excuse me, sir, but this is the first pecuniary reward I have received for all my exertion in adapting steam to navigation. I would gladly commemorate the occasion with a little dinner, but I am too poor now even for that. If we meet again, I trust it will not be the case."

As history relates, the voyage terminated successfully. Four years later Fulton was sitting in the cabin of the *Clermont*, then called the *North River*, when a gentleman entered. Fulton glanced at him, and then sprang up and gladly shook his hand. It was his first passenger, and over a pleasant little dinner Fulton entertained his guest with the history of his success, and ended with saying that the first actual recognition of his usefulness to his fellow-men was the six dollars paid to him by his first passenger.—*Harper's Round Table.*

Items.

At Yorkshire Quarterly Meeting, James Henry Barber introduced with much feeling a concern which rested on his mind in relation to the action of British troops on the Indian frontier. He wished that we might as a Quarterly Meeting enter a protest against the so-called "punitive" methods of the warfare now being carried on, whereby the villages of the tribesmen were being destroyed, and defenceless women and children rendered homeless by our troops. Never in his life had there been a more serious time in our foreign relations, and the prevalent militarism seemed likely to lead to complications in various parts of Africa as well as in India.

Joshua Rowntree referred to the sympathy with our missionaries in the famine districts of India, who were preaching the Gospel of peace and good will. Ought we not to bring the same principles before our rulers? The present was a time when we might speak with effect (though he thought we had sometimes been too careful as to whether our voice would be acceptable), for even experienced military men had expressed their disapproval of the aggressive policy now being pursued. The largest British army employed since the Crimean War was now in the field against the tribesmen of the hill country in North India; and while we were sending help to sufferers by famine in one part of India, we were making sore famine and misery by our burning of villages in another. We ought to clear ourselves of complicity with the growing militarism of our country.

Many Friends expressed their agreement with the proposal to issue a minute of protest, and eventually the following was agreed upon:

"This meeting, representing the members of the Society of Friends in Yorkshire, desires to enter its emphatic protest against the war now being waged on our Indian frontier. We believe an aggressive military policy in India to be opposed to the true interests of British rule. It means oppressive taxation of people for the most part pitifully poor, and cannot but raise doubts as to the beneficent intentions and character of their Government. But we desire especially to protest against what are termed the punitive methods of this frontier war. The ruthless destruction and burning of villages on the refusal of the tribes to accept the terms imposed upon them, thus causing suffering among women and children who can have done us no wrong, and engendering feelings of hate and exasperation for many years to come, is, we submit, a violation of what are understood to be the ordinary laws of warfare, a return to the methods of barbaric vengeance, and a discredit to a professedly Christian Empire."

A small committee was appointed to see to the printing and distribution of the minute.

THE FRIEND.

ELEVENTH MONTH 11, 1897.

A few years ago London Yearly Meeting sent Epistles to the Conservative Yearly Meetings on this continent. We have recently received a copy of the reply sent to this from Canada Yearly Meeting, which seemed to us worthy of preservation in the columns of THE FRIEND, and we accordingly print it in the present number of our paper.

The object of THE FRIEND has been and is, to promote the spiritual interests of its readers, and of the Society of Friends; by reviving from time to time the ancient and approved doctrines of Friends, and bearing testimony against the departures from our principles which are or may be introduced. We believe the frequent perusal of sound sentiments is calculated to strengthen the mind in an attachment to them.

The decease of some of our subscribers and the changes which the vicissitudes of life necessarily make, affect our subscription list; and we desire that our agents and other interested Friends may be concerned to extend its circulation. It is especially desirable that young Friends, setting out in life, may be encouraged to become subscribers.

SUMMARY OF EVENTS.

UNITED STATES.—Congress assembled at noon on the 6th instant. The President's message was read in both of the Houses. The President urges Congress to reform the currency; annex Hawaii; give the new policy of Spain toward Cuba a trial, and not recognize the belligerency of the latter at present. He also desires that greenbacks should only be reissued for gold, and that the navy be strengthened. He approves of arbitration, reciprocity, civil service reform and legislation to meet the changed condition of Alaska.

The Sergeant-at-Arms of the Senate was instructed by the Committee on Rules to enforce the rule prohibiting the sale of liquor in the Senate wing of the Capitol. There was no liquor on sale in the Senate restaurant at the opening session of that body.

At the close of business Eleventh Month 30th, 1897, the public debt, less cash in the Treasury, amounted to \$1,009,226,466, a decrease since Tenth Month 30th, of \$11,338,125.

The Government receipts for the Eleventh Month were \$43,363,605, of which \$18,184,618 was received from the Reorganization Committee of the Union Pacific Railroad, making the ordinary receipts for the month \$25,168,987. The excess of expenditures over receipts for the five months of the present fiscal year, independent of the proceeds of the sale of the Union Pacific Railroad, was \$46,101,494.

The retirement of Justice Field from the Supreme Court of the United States, of which he gave official notice to the President last Fourth Month, took place on the 1st instant. If Justice Field's term had continued until the 7th, he would have had forty-four years of continuous service. Under the law he will draw full salary until his death.

The German Minister for Foreign Affairs has given our Ambassador a satisfactory explanation of Germany's intentions toward Hayti. The warship *Geflon* is not to be sent to Port au Prince.

About 75,000,000 telegrams were sent in the United States last year, while the telephone was used ten times as often.

According to Secretary Coburn, of the State Agricultural Department of Kansas, the total value of the field and live stock products of that State for the present year is \$230,000,000, which is a net increase, as compared with the value of the crops of last year, of over \$20,000,000.

A despatch from Cripple Creek, Colorado, says that the northern boundary of the Cripple Creek gold district has been extended three miles by the discovery on Copper Mountain of an immense blanket vein of ore, running from \$10 to \$1,500 per ton in gold. The gold lies near the surface, and is mined with plow and wheelbarrow.

The gold output of the Cripple Creek, Colorado

district, in Eleventh Mo. was \$1,258,600, the largest for one month in the history of the camp.

According to a despatch from Ashtabula, Ohio, the receipts of ore at that port for the season of 1897 have passed the three million ton notch, "surpassing all records ever made in one year by any ore receiving port in this or any other country on the globe."

Ernst Brunken, the Secretary of the Forestry Commission of Wisconsin, is making zealous efforts to secure the reforestation of the cultivated lands of the State with pine trees. He announces that the "pine kings" have promised to replant their cut-over lands with trees a year old, if the State will see that the fire law pertaining to forests is strictly enforced. It is estimated that the planting can be done at a cost of three dollars a thousand trees, and that a thousand will cover an acre of land.

The Iowa Anti-saloon League have issued a call for a State Convention, to be held in Des Moines, Twelfth Month 28th and 29th, to take steps for the adoption by the Legislature of a resolution for the resubmission of the prohibitory amendment to the people.

The United Gas Improvement Company, having been authorized by Councils and the Mayor of this City to lease the Gas Works for a term of thirty years, the company took possession of the works on the 1st instant.

Deaths in this city last week numbered 391, which is 3 less than the previous week, and 50 more than the corresponding week of 1896. Of the whole number, 213 were males and 178 females: 44 died of consumption; 41 of diphtheria; 37 of pneumonia; 36 of heart disease; 18 of nephritis; 15 of old age; 14 of apoplexy; 12 of inanition; 12 of Bright's disease; 10 of bronchitis; 10 of inflammation of the brain; 10 of cancer, and 9 of uræmia.

Markets, &c. — U. S. 2's, 98½ a 100; 4's, reg., 112 a 112½; coupon, 114 a 114½; new 4's, 128½ a 129½; 5's, 114½ a 115; currency 6's, 100 a 103.

COTTON.—Middling uplands, 6½c. per pound.

FEED.—Spot bran, \$13.00 a \$14.25 per ton for winter in bulk and \$12.75 a \$13.25 per ton for spring in sacks.

FLOUR.—Winter super, \$3.00 a \$3.25; do extras, \$3.25 a \$3.75; Pennsylvania roller, clear, \$4.00 a \$4.25; do., do., straight, \$4.40 a \$4.55; Western winter, clear, \$4.10 a \$4.35; do., do., straight, \$4.54 a \$4.60; do.; do., patent, \$4.75 a \$5.00; spring, clear, \$4.25 a \$4.50; do., straight, \$4.60 a \$4.85; do., patent, \$4.95 a \$5.10; do., favorite brands, higher. City mills, extra, \$3.30 a \$3.50; do., clear, \$4.10 a \$4.35; do., straight, \$4.50 a \$4.75; do., patent, \$5.15 a \$5.50. RYE FLOUR.—Choice Penna., \$2.90 a \$3.10 per bbl. BUCKWHEAT FLOUR.—\$1.40 a \$1.60 per 100 pounds, as to quality, for new.

GRAIN.—No. 2 red wheat, 95½ a 96c.
No. 2 mixed corn, 32½ a 32½c.
No. 2 white oats, 29 a 29½c.

BEEF CATTLE.—Extra, 4½ a 5½c; good, 4½ a 4½c; medium, 4½ a 4½c; common, 4½ a 4½c.

SHEEP AND LAMBS.—Extra, 4½ a 5c; good, 4½ a 4½c; medium, 3½ a 4c; common, 3 a 3½c; lambs, 5 a 6½c.

HOGS.—5 a 5½c. for best Western, and 4½ a 5c. for other grades. No State hogs arrived.

FOREIGN.—The Prince Line steamer *Trojan Prince*, which arrived in New York on the 5th instant, from Leghorn, Genoa and Naples, brought from the latter port 1,003 steerage passengers, the greater portion of them being women and children. This is the largest number of Italian immigrants brought by any one steamer to this port in many months. The state of health on board was excellent.

Great damage was done along the Belgian coast by the storm which has been sweeping the northern part of Europe. Dykes have been broken, and a number of vessels have been driven ashore.

Torrential storms have prevailed for three days over large parts of Italy. In the Bay of Naples twenty-five merchantmen have been wrecked.

The Italian Cabinet has resigned. The move of the Minister of War in resigning in consequence of the action of Parliament in amending the bill dealing with army promotions against his advice is regarded as a political move to make it possible for Marquis di Rudini to secure a unanimous ministry.

Between five and ten thousand Albanians are in revolt against Turkey. Sharp fighting has already occurred between the insurgents and the Ottoman troops. Advices from Turkish sources say the revolt has been suppressed.

It has been asserted that China will cede to England a strip of territory near Hong Kong and all the surrounding islands to enable England to fortify them securely and to increase the garrison.

The Emperor of China has declared that he would rather forfeit his crown than agree to the conditions demanded by Germany as redress for the murder of two German missionaries and destruction of missionary property. China desires that the dispute be submitted to arbitrators appointed by Holland and Belgium.

The German expedition at Kiao-Chau Bay is regarded as having a two-fold aim—first, to obtain missionary reparation, and, second, to obtain the cession of Kiao-Chau as payment for services rendered China in connection with the conclusion of peace with Japan.

It is asserted that on the 3rd instant, German mines and sailors entered the city of Kiao-Chau, eighteen miles from the bay, and took possession of the city walls and gates.

Lieutenant Olufsen, a Dane, who returned last spring from Central Asia, will next year fit out a new expedition to the Pamir regions, in order to make geographical and ethnological explorations in the northern part of the Wakhan Valley. The expedition will be supported by the Danish Government out of the Carlsberg fund, and will be absent for two years. The party will include two scientific experts.

Canalejas, the special Commissioner of the Spanish Government, says there are 40,000 "concentrated" peasants in Pinar del Rio province, gathered in the country in the neighborhood of the towns for protection from the insurgents, or to prevent them from joining the enemy, and that they are all in want. Of this number 15,000 are orphans, and the majority are children of tender years.

Diplomatic relations between Venezuela and Great Britain, which were suspended because of the boundary dispute, are to be resumed.

It is stated that President Pierola, of Peru, has vetoed the bill recently passed by Congress legalizing non-Catholic marriages.

In the State of Nueva Leon, Mexico, the Government officials have ordered that all the pupils in official schools shall be taught to write with both left and right hands.

NOTICES.

RACHEL G. HALL, Plain Milliner, will be at 23 North Seventh Street, Phila., on and after Twelfth Month 14th, 1897. Early orders promptly attended to. The Broad and Cambria cars on Ninth Street pass the door.

HADDONFIELD QUARTERLY MEETING is held on the 16th instant, at Moorestown. Friends coming from Philadelphia will take train, upper ferry Market at 8.30, arriving East Moorestown at 9.05.

FRIENDS' TEACHERS ASSOCIATION.—A meeting will be held at Friends' Select School, 140 N. Sixth Street, Twelfth Month 18th, 1897, at two o'clock Subject, "Learning to Know Nature," an address by Dr. S. C. Schmucker, of West Chester State Normal School. A cordial invitation is extended to all wish to attend. EDITH SMEDLEY, Secy.

WESTTOWN BOARDING SCHOOL.—Applications for the admission of pupils to the school, and letter regard to instruction and discipline should be addressed to WILLIAM F. WICKERSHAM, Principal. Payments on account of board and tuition, communications in regard to business should be forwarded to EDWARD G. SMEDLEY, Superintendent, Address, Westtown P. O., Chester Co., Pa.

WESTTOWN BOARDING SCHOOL.—For convenience of persons coming to Westtown School, the stage meet trains leaving Philadelphia 7.17 and 8.46 A. and 2.53 and 4.32 P. M. Other trains are met when requested. Stage fare on regular trips, fifteen cents on special trips, twenty-five cents each way. To reach the school by telegraph, wire West Chester Phone. EDWARD G. SMEDLEY, Superintendent.

ABINGTON QUARTERLY MEETING gives information that the First-day meeting at Plymouth, Pa., has been discontinued until the Sixth Month next.

DIED, on the twelfth of the Second Month, 1897, his home in West Chester, Pa., JOSEPH E. HOOPER, his seventy-fourth year. He was a member of God's Monthly Meeting, Chester Co., Pa. His faithful service to an invalid family and his patience and cheerfulness under trials, warrant his friends in believing that he has received the joyous welcome of "Well done, faithful and faithful servant; thou hast been faithful over few things, I will make thee ruler over many things; enter thou into the joy of thy Lord."

THE FRIEND.

A Religious and Literary Journal.

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JOSEPH WALTON,

MOORESTOWN, BURLINGTON Co., N. J.

Entered as second-class matter at Philadelphia P. O.

Extracts from Minutes of Third Haven Monthly Meeting, Maryland.

(Continued from page 166.)

Third Month 26th, 1682.—o Thomas Furby, having given away to the enemy of souls and have gone with his wife and children to a marriage of one not owned by friends and there admitted of those things that are contrary to the blessed truth which he makes profession of and to the grief of friends and Rejoicing of y^e enemies of truth. but being condemned for the same by y^e witness of god in himselfe hath given forth a paper for y^e clearing the truth and those y^e live in it and condemning his outrunings and is willing it should be made as publick as his transgression.

Fifth Month 7th.—o Att our monthly meeting at Howell Powells y^e 7th of y^e 5th month 1682 —This meeting being informed y^t notwithstanding y^e advice of severall friends to y^e contrary H. P. hath of late gone to Trayning by which he hath acted contrary to the universall Testimony of truth hurt himself and grieved friends therefore this meeting thinks meete he should be vissitted and his Transgression laid before him y^t so he may condemn it and cleere the truth this meeting appoints W^m Sockwell, Nathaniel Cleeve Henry Parratt and Thomas Taylor to vissitt him and deale with him in the love of god and Return his answer to the next monthly meeting.

Sixth Month 4th.—o Att our Monthly Meeting at Tho. Taylors y^e 4th day of 6th m^o 1682 The friends appointed to vissitt H. P. return for answer that they dealt with him in y^e love of god as from y^e meeting letting him know how inconsistent it is with y^e universall testimony of truth to go to training which acknowledged and said he was really convinced that he ought not to go to training and for y^e time to come hoped he should stand cleer— of it and he being present at this meeting hath signified y^e same in substance as above and y^t he is one with friends in their testimony in denying y^t practice

Eleventh Month 19th.—Att our monthly meeting att Tho. Taylors y^e 19th of y^e 11th m^o 1682

This meeting appoints y^t John Keelld have a cow— given him out of friends stock he being

a poor man and having a charge of children and in as much as Tho: Taylor hath supplied him with one y^e meeting ordereth him 650 pounds of tobacco and he is satisfied with y^e same.

Twelfth Month 2nd.—Att our Quarterly Meeting att John Edmondson's y^e 2nd day of 12th m^o 1682

Our dear friend Daniel Gould having travailed and truly and faithfully Laboured amongst us in y^e work and service of y^e truth and being now near to depart towards his outward being desired a certificate of his life and conversation whilst amongst us which haveing been so suitable to a minister of y^e gospel of Christ was readily answered

It is y^e sense of this meeting that ——— hath acted contrary to the Blessed truth and Rendered himselfe unworthy of y^e weighty work and service of y^e ministry by giving away to unbridled affections and a loose and gainsaying Rebellious Ranting Spiritt and that a testimony as from this meeting be drawn up and goe forth against him for y^e clearing of y^e Blessed truth and y^e honest professors of it from y^e Reproach he hath brought upon it and them by his ungodly loose and wicked carriage.

Fifth Month 6th, 1683.—o Att our monthly meeting at Tho Taylors y^e 6th of y^e 5th m^o 1683 There being severall reports abroad concerning John Edmondson and concerning his dealings and s—verall having some what against him upon said account and by reason of y^e reports and some others haveing something against him upon their own accounts, for y^e clearing of which agreeable to y^e good ord—r of Truth John Edmondson of his own accord made this proposall in this meeting that if any friend or friends haveing aught against him by report or otherwise y^t they in the love of god should come back and deale with him and y^t he will answer y^e requireings of y^e truth in what may be made appear against him by giving full satisfaction which proposall this meeting likes well of and doe referr y^e appointing a time and friends to hear and examine y^e said reports till our next quarterly meeting and this meeting advises all friends who have ought against the said John Edmondson to cleere their consciences to him in the love of god and agreeable to y^e wholesome order of the truth.

—Those papers from our dear friend George Fox and friends of y^e yearly meeting att London were read in this meeting to y^e great satisfaction thereof also y^e friends of this meeting signified their unity with y^e quarterly meetings proceedings on ye western shore upon y^e aforesaid papers

—This meeting to y^e advice of a meeting at Wm Richardsons on y^e western shore of y^e 16th of y^e 4th month 1683 makes choice of Wm Berry Bryon Omealia Ralph Fishbourne and Tho Taylor to assist and advise all friends of every Respective meeting on this shore in their sufferings upon truths account att all courts and y^t y^e said friends so chosen on y^e western shore y^t so y^e said friends on both shores doe as a

meeting enquire examine and give account to y^t halfe yeares meeting of friends sufferings y^t so they may be recorded according to the advise of George Fox and friends of y^e yearly meeting at London

20th.—o Isaac Smith schoolmaster having lately his residence and employment amongst friends at Kings Creek and Tuccaho and there falling into Distractioun of mind hav—ing formerly beene in y^e same condition where he lived in Virginia and in this condition being subject to teare and destroy his cloathes and commit other destructive things and fearing worse might follow but he being broak—away this meeting desires and advises every respective friend to make Inquiry after y^e said Isaac Smith and if they hear of him to endeavor to persuade him to their house and if possible to persuade him to goe to the friends he came from who are very willing to doe for him and continue their care towards him in order to his being restored unto his right mind but if he will not b— psuaded then to acquaint y^e next magistrate

Sixth Month 31st.—o Att our monthly meeting at Howell Powells y^e 31st of 6th m^o 1683

o—Those friends appointed to vissitt ——— and to deale with him for his slackness and absenting him—lfe from meetings and practicing things that y^e blessed Truth admitts not of, give for answer y^t they found him very hard and not in a capacity to Receive y^e love tendered unto him but Rather desired to be left to his liberty saying y^t he thought he should never come amongst friends more and because he saw ——— and ——— were fallen away he doubted whether he should stand or whether any did g—tt Dominion over their sins but said he had nothing against honest friends w^{ch} answer is matter of grief to this meeting however truth and friends are cleared of the young man.

Seventh Month 28th.—o Att our monthly meeting at Tho. Taylors y^e 28th of 7th m^o 1683 oRobert Parrish Laid his intention of Removing to Joueses on Delaware Bay in order for y^e meetings advice but upon inquiry this meeting does find y^t Robert has so farr proceeded already y^t it cannot well be recalled therefore must Leave him to his liberty to stay or goe as he finds most satisfaction in the truth in which his preservation is desired.

Twelfth Month 15th.—Thos. Newhouse came to this meeting and signified his condition and also his willingness to take y^e advice of friends from time to time in what hereafter they may be concerned for him in and to be subject to y^e same and also is willing y^t friends here should write to friends in Virginia concerning him or to any other place and may justly appear against him he will stand to y^e judgment of truth and friends and also Desiers y^t friends in Virginia may be minded to persuade his wife to come to him as her place is to do to whome he promiseth to carry himselfe towards as a husband in truth ought and in as much as he hath thus farr assented and promised, it being somewhat Low wth him this meeting appoints W^m Sockwell W^m Dickenson, W^m Dixson and Ralph Fish-

bourne to move friends of their respective meetings to contribute something towards his present supply and y^t they meete on y^e 25th of this instant att the house of John Edmondson there to give account of what presenteth.

First Month 14th, 1683-4.—Att our monthly meeting at Tho. Taylors y^e 14th of y^e first month 1683 Richard Ratcliff Laying his Intention of Removing to Joneses on Delaware bay the meeting after serious Weighing y^e matter and clearing their consciences towards him in Laying y^e Danger before him y^t might attend y^e place *being then of good friends*

—James Barber signified to this meeting his shortness in not acquainting friends with his Removall to Chester before he had removed saying it was for want of better understanding and desiers friends unity with his being there and y^e meeting satisfied with his acknowledgment and doe desier his preservation in the truth in which if he grow and abide he will be serviceable in his place

Seventh Month 26th, 1684.—Att our Monthly Meeting at John Edmondsons y^e 26th of y^e 7th month 1684 William Dixon haveing something in his mind to sell a negro his freedom desiers y^e meetings advice this meeting refers him to y^e yearly meeting for advice in y^t pticula

—A parcell of friends Bookes received from y^e Western Shore which came out of England and was divided into severall parts to each Respective meeting on this shoare.

Tenth Month 5th.—Att Our Quarterly Meeting at Our Meeting house at y^e head of Trade-Haven-Creek y^e 5th day of y^e 10th month 1684 —An Epistle from y^e yearly meeting at London was read at this meeting and a weighty sence being upon this meeting concerning y^e necessity-s of suffering friends and captives in y^e parts therein mentioned it y^e advice of this meeting y^t a collection be made for y^t service at every Respective meeting

Eleventh Month 17th.—o *M S.* widdow, laying her Poverty before the meeting and that she had great need of a bed this meeting considering her condition has ordered John Edmondson or Emanuell Jenkinson to buy one and give their answer to y^e next mo^{thly} meeting

Twelfth Month 27th.—Att Our Quarterly Meeting at our Meeting house at y^e head of Trad havan creek the 27th day of y^e 12th month This meeting orders Henry Perrott to pay mate Curtis four hundred pounds of Tobacco it being for a bedd which the meeting ordered to be given to widdow — the said tobacco being due from Henry Parrott to y^e stock and return his answer to our next monthly meeting.

Second Month 11th, 1685.—Att our Monthly Meeting att our Meeting house at y^e head of Trade havan creek y^e 11th day of y^e 2nd month 1685

This meeting advises that W^m Berry and John Pitt doe take all y^e mony and bills y^t is collected for captive and suffering friends and to write to Thomas Lurton to pay y^e same to W^m Shewen or any other friend or friends appointed by y^e Yearly Meeting at London to effect y^e same and to give accompt to the next meeting

Third Month 18th.—o Att Our Monthly Meeting at our Meeting house at y^e head of Trade havan creek the 18th day of y^e 3rd month 1685

o—This meeting taking in consideration y^e sad estates of John N—— and —— (as they stand without repentance) thinks meete they should be vissitted y^t if it be y^e will of the Lord they may be brought to a sence of their conditions and through repentance may find mercy in y^e

our soules Desieres and has appointed W^m Dixon and Nathaniel Cleere to vissitt them and return their answer to our next Quarterly Meeting and desier them to be there

22nd.—o John Newnams paper of condemnation for going to y^e priest for a wife (contrary to truths order) was read in this meeting

Fifth Month 31st.— —— being aged Desieres this meeting to consider his and his wife's condition and to suffer a meeting to be kept att his house which this meeting assents to and Desieres his preservation and y^t he may have his eye to y^e Lord and keep to y^e good order of Truth and behave himselfe as becomes y^e same both he and the meeters

Sixth Month 14th, 1685.—Att our Quarterly Meeting at our Meeting-house at y^e head of Trade havan creek the 14th day of y^e 6th month 1685

—This meeting has unanimously agreed and made choice of Ra: Fishbourne and Wm Sharp to goe to the Yearly meeting at Philadelphia and to give it an accompt of y^e affairs of this meeting in answer to the said Yearly Meetings request.

Eighth Month 23rd.—Att our Monthly Meeting house at the head of Trade havan creek The 23rd day of the 8th month 1685

—That service that was put upon Wm Berry and John Pitt to write to Philadelphia and Burlington is effected.

The "Thee and Thou of the Quakers."

In the matter of the incorrect use of words, the subject of several recent communications by W. W. Woodruff to the *Local News*, I deem it not amiss to call attention to the very prevalent error of speech in the common use of the plural pronoun when addressing a single person. "There are even in West Chester," said an item in this paper some days ago, "a few people who can not master the plain language, but make continual breaks when they attempt to use it." Well, it is gratifying to know that there are even those, not to the manner born, who make this attempt. The colored man who, this month, put in my cellar, the winter supply of coal, made out, I thought, pretty well with the "Friendly" speech. I remember that when in Langhorne quite a number of years ago—the same Langhorne, which, as a rather secluded village of the county of Bucks, had been known by the name of Attleborough—I was told that every one used the "plain language," though a considerable number of the residents were not Friends. In England, I believe, those Friends who yet adhere to the manner of speech of their forefathers (the same, indeed, which we find in the Bible throughout) are more correct in its employment than are their brethren here, who so frequently make their "thee" do double service for both "thee" and "thou."

As indicated in an article quoted last week in the *Local News* from the *Lancaster Examiner*, a conference of delegates from several Yearly Meetings of the Society of Friends, to be in session about this time at Indianapolis, propose to consider a recommendation to drop the "thee and thou of the Quakers," under the belief that these "peculiar" pronouns in some way interfere with the progress of the Society. But, is it supposable that they have interfered with the circulation and the entrance into all nations, of the Bible, the Scriptures of Truth? Would the concession of a change of their phraseology to an accordance with the ordinary, present-day usage make them generally more acceptable? Would

the opening of that psalm of great comfort, the ninetyeth, did it read "Lord, you have been our dwelling place in all generations," gain anything by the pronoun's change?

But, were the Indianapolis Conference to promulgate a recommendation such as the one suggested, and were it to be generally followed by Friends, there would nevertheless not cease to be, while the Bible is read, a people not ashamed to use its "peculiar" language. Thus in a publication, issued in England, only two months ago, and of which I have a copy before me (Vladimir Tchertkoff's account of the Persecutions of the Doukhoborts; or Spirit-Wrestlers, in the Caucasus) I note that that badly treated people are users of the "plain" language. A letter from a number of them, confined in the prison at Elisavetpol, begins with the salutation "We greet thee, and in the name of our Lord God and Saviour Jesus Christ wish thee to have life and health," etc. Peter Verigin, exiled far-away Tobolsk, in Siberia, writes to the Emperor of Russia, Alexandra Feodorovna: "I implore thee, sister in Christ the Lord, Alexandra, pray thy husband Nicholas to spare the Spirit-Wrestlers in the Caucasus from persecution. It is to thee that I address myself because I think thy heart is more turned towards the Lord God."

While some of to-day's grammarians, several generations away from Lindley Murray, may note that the use of the plural pronoun in place of the singular may be accounted as correct because of common usage, there will still be remnant up and down in the earth who will prefer what Zephaniah calls "a pure language." The same prophet, in the same connection, speaks of them as "an afflicted and poor people, as they shall trust in the name of the Lord"—not trusting in any wise in their language, however purely expressed, which can be but an incident in the general testimony for simplicity, righteousness and truth. Cruden well paraphrases the passage in saying: "I will renew them by my spirit and give them a pure way of worshipping me in prayer and praises, as the fruit and issue of a purified heart." JOSIAH W. LEEDS.

ROCOUNCEY, Tenth Month 26th, 1897.

BARON GAROFALO, a pupil of Lombroso, a himself an eminent penologist, lately delivered a popular address in Rome, in which he made the statement that the total number of murders in Italy during 1895 mounted up to a number that showed a homicide for every two hours of the year. He discussed the deep-lying cause and says the vendetta lingers in Italy as a recognized and legitimate way of settling with a cowboy calls "a difference of opinion;" to lack of the enforcing of capital punishment which implies the absence of an enlightened public opinion that would sustain such action, but, above all, to the neglect of the right kind of instruction to the people. Baron Garofalo says that the religious instruction given in the United States and Great Britain has in forty years diminished by one-half the delinquents and mendicants, while in Italy there has been a great increase in both lines during the same period. The readiness with which the stiletto leaps from its hiding place when an Italian is angered, shows how little regard he has for human life, as our police reports daily attest; but this strong advocacy of the restraining value of religious teaching will hearten everywhere those who are striving to sow the seeds of a true Christian life in the souls of these alien children of toil.

AN ADDRESS OF THE YEARLY MEETING OF FRIENDS HELD IN PHILADELPHIA, 20TH TO 24TH OF FOURTH MONTH, 1868, TO ITS OWN MEMBERS AND TO THE MEMBERS OF OTHER YEARLY MEETINGS.

(Concluded from page 162.)

It is an apostolic injunction, "Love not the world, neither the things that are in the world." No man can comply with this, but as he knows his natural propensities restrained by Divine grace vouchsafed to him. As this is allowed to operate on the heart, unlawful desires are curbed, and the affections set upon things which are in heaven. It was thus that Friends in the beginning were constrained to renounce that which the world highly esteems, and to maintain a consistent testimony against the manners and maxims which conformed to its spirit. Being restrained from complying with the varying fashions of the day, and from adopting the corrupt language that had obtained among those who were willing to flatter the pride of the human heart, or were not scrupulous respecting the true import of the words they used, they became a marked people, differing in dress and address from those around them, also in their plain way of living, and their open, fair mode of conducting their business. We know that a mere profession or outside appearance can do nothing towards effecting a change of heart, but the Spirit of Truth thus led our ancients to lay aside everything unbecoming the followers of Christ, so we believe it continues to lead into the same path those who submit to its guidance; and that it is as obligatory upon the members now as ever it was, to support the testimony to plainness of speech, behavior and apparel, as it has always been understood by consistent Friends.

Some who are themselves consistent in these particulars, indulge in greater show and expense in the furniture of their houses, and their style of living, than become the humble followers of Christ. We would invite these dear Friends seriously to consider the effects which such a course of life is likely to have on their best interest, and on that of their beloved offspring. We cannot doubt that if our fellow-members everywhere, would attend closely to the dictates of the unflattering witness in their hearts, it will keep them from being conformed to this world, and lead them, both by precept and example, to withstand these growing evils. And you, dear Friends, who plead for greater liberty in regard to these testimonies, calling that which they refer to, "little things," we would affectionately entreat you to examine, in the light of Christ, why it is you seek to be conformed to the world in these things, and to comply with its vain fashions and customs. A close search into the secret motives to such compliances, we apprehend, will discover that they rise from that love of the world which is incompatible with the love of the Father, and from a desire to escape the mortification which attend the cross, and being esteemed over-strict and narrow-minded. As departures in these things are indulged, and the modes and manners of the world followed, weakness in the practice of other religious duties will ensue, and temptations to disregard other testimonies will prevail. Thus Friends and their children are often introduced into company not congenial with a growth in religious life, and a door is opened for attachments being formed between young companions not in membership with Friends, which, if they result in marriage, may prove of lasting injury both to them and their

offspring. The evils resulting from mixed marriages we believe to be so serious both to our religious Society and to the parties contracting them, that we would earnestly entreat Friends everywhere, to give them that consideration their importance demands, and to seek for ability to maintain the testimony which our religious Society has ever had against them.

While we rejoice in the belief that there is a progressive improvement in the professing church, and that under the powerful though secret operation of the gift of Divine grace in the hearts of the people, the kingdom of the Redeemer is extending in the earth, we are nevertheless sensible that it is a day of peculiar temptation to the members of our religious Society, to draw back from the high profession it has ever made, and to compromise in some respects, the simple spiritual truths of the Gospel as heretofore believed and advocated by it. There is much said about doing away denominational distinctions, and many plans are essayed for bringing the members of different religious societies into joint action, ostensibly for the purpose of promoting the cause of religion. Every true disciple of Christ must long for the salvation of his fellow-men, and that all those who name the name of his Divine Master, should depart from iniquity and know what it is to be made one in Him. This can be brought about, only as they individually experience the one saving baptism of the Holy Ghost and fire, and are thus grafted into Christ, the living Vine. But, dear Friends, however we may desire to be in anywise instrumental in promoting this great work, it behooves us all to watch unto prayer, lest we enter into the temptation to lower, or to shrink from upholding the exalted standard of Christian faith which our adorable Head has mercifully entrusted to us as a people, and designed we should commend to others by precept and example. Every truly convinced Friend will feel concerned that the pure principles of the Gospel, as held by our religious Society, may be acknowledged and lived up to by all other professors; but the Light of Christ in his heart, which has brought him to understand and embrace those principles, will restrain him from uniting in anything or with any others, whatever may be the professed object in view, whereby these principles, or the testimonies growing out of them, will be compromised or obscured. Nay, we apprehend that unless under a clear sense of religious duty, he will feel that he may not himself, nor can he encourage his fellow-members, to enter into association with others, for religious purposes, where the temptation is strong to comply with forms of worship or modes of action, consonant with the views of those associates, but inconsistent with a faithful support of our doctrines and practices. We extend this caution in love to all our dear Friends, and more especially to the younger members, for whose preservation and establishment in the unchangeable Truth we are tenderly concerned.

Dear young Friends, of whatever sex or station, we would extend an earnest, loving invitation to you, to ponder the paths of your feet and turn from the "Lo heres" and "Lo theres" into inward retirement and stillness before the Lord; waiting reverently upon Him that his Spirit may move on your hearts, separating light from darkness, and giving you to see things as they really are, and purging your consciences from dead works to serve the living God. Accept the word of exhortation, we beseech you, to give diligent attention to the voice of your compassionate Saviour, speaking in the secret of

your hearts. Obedience to it is the only way by which you can be made conformable to his will, which is your sanctification. If you closely and reverently regard it, it will not only preserve you from the follies and vices of the world, and supply you with that wisdom which is profitable to direct under every circumstance of this changeable life, but it will draw down on you the inexpressible blessings, promised to those who devote themselves early to serve the Lord, and it will establish you on the immutable rock Christ Jesus, the foundation of many generations.

While there are many things in our midst to clothe the heart with sadness, we are cheered in the belief that there are not a few among you on whom the Lord has laid his forming hand, and whom it is his gracious purpose, if you are obedient to Him, to make servants in his household. Having felt in measure the drawing power of the Father's love, and heard the pleadings of his still small voice, "See"—we entreat you—"that ye turn not away from Him that speaketh from heaven." Remember that the reproofs of his Spirit are the way to life, and that it is his goodness that leadeth to repentance. It is no cause for discouragement or dismay that your former rest is broken up, or that the sense of past transgressions weighs heavily upon you. Help is laid on One who is able to save to the very uttermost; who died for you; who has made atonement for your sins, and who will, if ye are wholly given up to obey Him, wash them all away in his own precious blood. The way to the crown immortal is strait and narrow to flesh and blood, but there is no other way by which it can be obtained. None who enter and keep in this highway of holiness have cause to be afraid or ashamed of it. As you take step after step therein, it will shine more and more unto the perfect day. Christ's holy yoke, as it is daily borne, will restrain all hurtful or inordinate desires, in their very beginning. The living faith which He will give will overcome the world, by enabling you to rise victorious over every temptation, whether from within or from without, and finally make you more than conquerors through Him that loved you.

Within comparatively few years many dedicated servants and handmaidens, who stood as watchmen and watchwomen on the walls, have been removed, and the places that have known them will know them no more. The Church deeply feels their loss, and the need of others, rightly qualified, to fill her broken ranks. They were concerned to evince their love for Christ by serving Him in uprightness and fear. Being redeemed from the spirit of the world, and having their affections set on things above, they were preserved from the love or undue pursuit of its riches, or desire for its friendships or honors, and they bore unflinchingly a consistent testimony against its corrupt customs and fashions, nobly adhering to Gospel simplicity in their style of living, in their apparel, their speech, and their deportment. Having been taught by the Light of Christ the deceitfulness of the human heart, and its proneness to be conformed to the maxims and manners of the world, they passed the time of their sojourning here in fear, endeavoring to reach the witness for God in the breasts of those around them, by the loud preaching of a life consistent with the high profession they made; and the Lord made them quick of understanding in his fear, and bestowed on them his gifts for the edification of the church. Their memory is precious, and we thus revert to them, under a warm and tender solicitude that, from among the younger members, there

may be raised up a band of living successors, who, walking by the same rule and minding the same thing as they did, will know an advancement in humility, in watchfulness, and in entire dependence on their holy Leader. Thus will they adorn our holy profession, and as standard-bearers, faithfully uphold the various testimonies of the Gospel which Friends have ever believed to be required of them, and which are as important and as binding on us of the present generation, as they were on those who have gone before us.

Having thus, in a fresh extension of Gospel love to our brethren and sisters, and though in weakness, as we believe, under a sense of religious duty, endeavored to bring into view different subjects which nearly affect the welfare of the body, and the spiritual health of its members, we would affectionately commend them to the serious consideration of all. We firmly believe that the Lord raised up the Society of Friends, to be faithful witnesses against the corruptions that have found their way into the visible Church, and we cannot escape the sad fruits of disobedience, if we fall short of the fidelity and integrity required of us. But inasmuch as to maintain a controversy with error, will not, of itself, give an establishment in the Truth, and as we may cease to be conformed to the world in many things, without being transformed by the renewing of our minds, let none rest satisfied with anything short of a full surrender of the heart to the regenerating power of the Holy Spirit, and thus experience a new birth unto righteousness. As this prevails, the spirit of effectual, fervent prayer will be poured out more abundantly upon us, and our long-suffering, compassionate Father in heaven will be entreated to purge away not only the dross and the tin, but the reprobate silver also; and in the renewed extendings of his life-giving presence amongst us, the language of the evangelical prophet would be applicable to us as a people, "Arise, shine, for thy light is come, and the glory of the Lord has risen upon thee."

Signed on behalf and by direction of the Yearly Meeting.

JOSEPH SCATTERGOOD,
Clerk this Year.

CURED OF SWEARING.—A young man in the State of Indiana, left home for a business opening in Ohio. There, a gentleman from his own native place found him, and was shocked to discover that he had become a profane swearer. Returning home he felt constrained to tell his pious parents of his awful degeneracy. They said little, and, in doubt whether they understood him, he called the next day and repeated the statement. The father calmly replied:

"We understood you; my wife and I spent a sleepless night on our knees pleading in behalf of our son; and about daybreak we received assurance from God that James will never swear again."

Two weeks after the son came home a changed man.

"How long since this change took place?" asked his rejoicing parents.

He replied that just a fortnight before he was struck with a sense of guilt so that he could not sleep, and spent the night in tears and prayers for pardon. There had been no time for any parental appeal, or even for a letter of remonstrance, but while his parents were praying for him, God moved him to pray for himself, and led him by his Spirit in the way of life and salvation.—*Western Christian Union.*

Selected for "THE FRIEND."

THE WATERED LILIES.

The Master stood in his garden,
Among the lilies fair,
Which his own right hand had planted
And trained with tenderest care.

He looked at their snowy blossoms,
And marked with observant eye
That his flowers were sadly drooping;
For the leaves were parched and dry.

"My lilies need to be watered,"
The Heavenly Master said;
"Wherein shall I draw it for them,
And raise each drooping head?"

Close to his feet on the pathway,
Empty and frail and small,
An earthen vessel was lying,
Which seemed of no use at all.

But the Master saw and raised it
From the dust in which it lay,
And smiled as He gently whispered,
"This shall do my work to-day.

"It is but an earthen vessel,
But it lay so close to me;
It is small, but it is empty,
And that is all it needs to be."

So to the fountain He took it,
And filled it full to the brim;
How glad was the earthen vessel
To be of some use to Him!

He poured forth the living water
Over his lilies fair,
Until the vessel was empty,
And again He filled it there.

He watered the drooping lilies
Until they revived again;
And the Master saw with pleasure
That his labor had not been in vain.

His own hand had drawn the water,
Which refreshed the thirsty flowers;
But He used the earthen vessel
To convey the living showers.

And to itself it whispered,
As He laid it aside once more:
"Still will I lie in his pathway,
Just where I did before.

"Close would I keep to the Master,
Empty would I remain,
And perhaps some day He may use me
To water his flowers again."

—*Gems of Poetry.*

AMONG the strange developments in Russia, one of the strangest is the number of living burials among the Raskolniki in the trans-Ural region, not far from Odessa. According to telegrams from Odessa, a series of small mounds excited the curiosity of the authorities, and an investigation of them was ordered. When the mounds were opened it was discovered that they contained corpses of persons who had apparently been buried alive. In some cases there were air-passages, so that death seems to have resulted from starvation rather than suffocation. The leader in this, and the one who superintended the immolation, is said to be a man named Kovaloff, but considerable influence is exerted by his sister-in-law Vera, known also as Sister Vitalia. She represented that the late census was intended to force every one to join the Orthodox Church, and persuaded her sister to join herself in self-immolation in order to secure salvation. Kovaloff protested, but finally yielded, and since has been the leader. So far, about thirty corpses have been recovered. On being arrested, Kovaloff evidently expected to be executed, and awaited his fate calmly. It is reported, however, that he will probably be confined in a fortress as a madman.

Searches Among Old Papers.—No. 15.

A TESTIMONY FOR THE LORD AND HIS TRUTH,
GIVEN FORTH BY THE WOMEN FRIENDS
AT THEIR YEARLY MEETING AT YORK; BEING
A TENDER SALUTATION OF LOVE TO THE
FRIENDS AND SISTERS IN THEIR SEVERAL
MONTHLY MEETINGS, IN THIS COUNTY AND
ELSEWHERE.

Dear Friends and Sisters:—We being now together in the fear of the Lord to wait upon Him for his ancient power to order us, and his wisdom and counsel to guide us in our exercise relating to church affairs; it hath pleased Him to break in amongst us in a glorious manner, to our great satisfaction, and to fill our meeting with his living presence, and to crown our assembly with his heavenly power, and open the fountain of life unto us; and the streams of his love have been felt freely to flow amongst us, and run from vessel to vessel, to the gladdening of our hearts, which causeth living praises and hearty thanksgiving to be rendered unto Him who alone is worthy.

And, Friends, we hereby signify to you that there have been many living testimonies delivered amongst us, from the Divine openings of the Spirit of Life in many brethren and sisters, whereby we are fully satisfied that the Lord is well pleased with this our service, and doth accept our sacrifices and free-will offerings, and returns an answer of peace into our bosoms, which is greatly our reward; here hath also been brought several testimonies in writing from divers of our Monthly Meetings, to our great satisfaction, touching the care of Friends, for the honor of God, and prosperity of Truth to one another. And, dear Friends, in that unchangeable love and precious Truth of our God, we dearly salute you, wherein our relation and acquaintance with Him, and one with another in Spirit, is daily renewed, and our care and concern for his honor, and one another's good, is still continued: and therein we see there is as great need as ever to watch over one another for good, though it hath pleased God, in his infinite mercy and love, to give us a day of ease and liberty as to the outward, and hath broken the bonds of many captives, and hath set the oppressed free, and opened the prison doors a good measure, living praises be given to Him for ever. And now, Friends, it is our desire that we all may make a right use of it, and answer the end of the Lord in it, and neither take nor give liberty to that part in any which may give the Lord occasion to suffer our souls to be renewed, but in his fear and holy awe walk humbly before Him in a holy and self-denying life, under the cross of Christ Jesus, which daily crucifies us to the world and the world to us, and teacheth us to deny ungodliness and worldly lusts, and to live righteously and soberly in this present world; that by our holy lives and righteous conversations, others seeing our good works may glorify our heavenly Father, and that by our Truth-like and Christian behavior and downright dealing in all our affairs amongst the children of men, we may walk as becomes the Truth. And, dear Friends, join not with any sort of people further than will stand with Truth's honor, and reach God's witness in every conscience, but as much as in you lieth live peaceably with all men and do good unto all, especially unto the household of faith, and so daily fulfil the royal law of love, not showing to all men that you are Christ's disciples, by loving Him and one another.

And, Friends, we cannot but warn you of the

separating spirit which leads unto strife, contention and jangling, and would thereby lay waste your concern for God's honor and one another's good; this is that old adversary and enemy of mankind, who in all ages went about like a roaring lion, seeking whom he might devour; and, as a ravenous wolf, sometimes gets the sheep's clothing, and never wants specious pretences to accomplish his design, and bring about his end, which is to divide, rend, tear, destroy and separate from God and one from another, and would lay waste the heritage of God, and make spoil of his plantation and leave his tender plants without care, in the briars and thorns, and every hurtful weed to wrap about them to hinder their growth, and draw them out of their order; by reason of which, as in the days of old, the way of Truth might be evil spoken of: the Lord disappoint him of his purpose and frustrate him of his end, is our prayer, and keep us livingly sensible, that the end of the Lord, in all his fatherly corrections, gentle chastisements and kind reproofs, hath been to preserve us from the snares of the enemy; therefore, dear Friends, be concerned for the preservation of one another in every of your respective Monthly Meetings, and be faithful in performing your service and duty to God and one to another (as He opens it in you and lays it upon you), in exhortation, admonition and reproof, in tender love, for so it will be as the balm of Gilead unto those who are wounded by the wiles of the enemy. For, dear Friends, it is the very end of our travail and labor of love, that the hungry may be fed, the naked clothed, the weak strengthened, the feeble comforted and the wounded healed; so that the very weakest and hindmost of the flock may be gathered into the fold of rest and safety, where no destroyer can come, where the ransomed and redeemed by the Lord have the songs of deliverance and high praises in their mouths, giving Him the honor who alone is worthy for ever.

And, Friends, let us ever remember the tender dealings and mercies of the Lord to us, and that it was not for our deserts nor any worthiness in us, but his own good will, and for his seed's sake, in which He heard our many cries, and had regard to our tears, and helped us through many exercises and trials inwardly and outwardly, and hath been our Rock and Refuge, and our sure hiding place in many storms and exercises and yet preserves in perfect peace all those that trust in Him, who keeps his new creation full of joy; and the voice of thanksgiving and melody is heard in our land, and the Lord becomes unto us the place of broad rivers, and makes us before Him as well watered gardens, and affects our hearts with his Divine love to praise his name.

And now to you, young women, whom our souls love, and whom the Lord delighteth to do good unto, and hath visited with tastes of his love; be you ordered by Him in all things, that in your modest and chaste behavior, your comely and decent dresses in your apparel and in all other things, you may be good examples to others, not only those that are without, but to some professing the faith; that in the line of life and language of Truth, we may speak one to another and say, Arise you daughters of Zion, shake yourselves from the dust of the earth, put on the beautiful garments, even the robes of righteousness, the saints clothing, the ornament of a meek and quiet spirit. And be not too careful for preferment or riches in this world, but be careful to know the Lord to be your portion, and the lot of your inheritance; then

testimonies will arise as in the days of old, our lot is fallen in a good ground, we have large possessions.

And, Friends, be not concerned in reference to marriage out of God's fear, but first to wait to know your Maker to become your Husband and the Bridegroom of your souls; then you will come to know that you are not your own, but that He must have the ordering and disposing of you in soul, body and spirit, which are all his; for He being the only One unto you, and the chiefest of ten thousand amongst you, He will be your beloved and your friend. Oh, Friends! this state is happy, and blessed are they that attain it, and live in it; the Lord is not unmindful of them, but in his own time, if He see it good for them, can provide meet-helps for them; then will your marriage be honorable, being orderly accomplished with the assent of parents and the unity of Friends, and an honor to God, and comfort to your own souls; then husband and children, all a blessing in the hand of the Lord; and you will arise in your day, age and generation as mothers in Israel, as those holy ancients whose living testimonies reach to us, and blessed memories live with us, according to our measures; as Lydia, open hearted to God and one to another; as Dorcas, careful to do one another good; as Deborah, concerned in the commonwealth of Israel; and as Jael, zealous for the Truth, who was praised above women.

And you, Friends, who are under the present concern and in your day's work, do it not negligently, nor with careless minds, but be you diligent in every of your women's meetings, and order two faithful women, in every meeting, to take the care upon them, and so far as may answer Truth, do your endeavors that nothing be practiced amongst you, but what tends to God's honor and one another's comfort; let nothing be indulged or connived at in any, whereby Truth is dishonored; and let that be cherished and encouraged in all, wherewith Truth is honored; and these our testimonies cast not carelessly into a corner, but sometimes peruse them, and mark well the wholesome advice therein, that our travail may be answered, the Lord honored, and you reap the benefit; and let a right record be kept from month to month, and from year to year, of the Lord's dealing with us and mercy to us, to future ages, that from age to age, and one generation to another, his own works may praise Him, to whom all praises belong, and be they ascribed, both now and forever.

From our Yearly Meeting at York, the 28th of the Fourth Month, 1668.

Signed on behalf of the Meeting, by
CATHARINE WHITTON, MARY WAITE,
JUDITH BOULBY, DEBORAH WINN,
ELIZABETH SEDMAN, ELIZABETH BECKWITH,
FRANCES TAYLOR, MARY LINDLEY.

FOR "THE FRIEND."

The obituary notice of Charles Steer, which appeared in THE FRIEND of Eleventh Mo. 20th, 1897, closes with the following sentence: "Honorable old age is not that which is reckoned by length of days, nor that which is measured by number of years, but wisdom is the gray hair, and an unspotted life old age."

The sentiment conveyed is found in the Apocryphal book of the Wisdom of Solomon, chapter iv: verses 7, 8, 9, and as its force is somewhat lost as given above, I venture to quote the exact words from the King James version, which however are modified in the revised to the disadvantage of the rhythm: "But though the righteous be prevented with death, yet shall he be in

rest, for honorable age is not that which standeth in length of time, nor that is measured by number of years, but wisdom is the gray hair unto men and an unspotted life is old age."

The writer has also seen the passage inscribed on a monument in the public cemetery in Richmond, Virginia. G. V.

The Charm of Ackworth.

AN OLD SCHOOL FOR YOUNG FRIENDS.

"The scheme of the building is so perfectly adapted to school purposes that it is astonishing to learn that the structure was not designed for that object at all, but was erected so far back as 1760, as a foundling hospital, by a board of philanthropic gentlemen in London, who also established similar homes at Chester, Shrewsbury, and Westerham. The charity, however, fell upon evil days, and the home at Chester had to be closed; Shrewsbury followed not long afterwards, and before the Ackworth Hospital had seen twenty years of usefulness, the Parliamentary grant was discontinued, caravan loads of the 'exposed and deserted' were taken back to London, and the hospital was offered for sale as 'a convenient dwelling-house for a very large family, an academy, or a manufactory.' Largely through the instrumentality of John Fothergill, 'Doctor of Physick,' of London, the Society of Friends bought the school and estate; it has, ever since the eighteenth of Tenth Month, 1779, proved a very convenient dwelling-house for an exceptionally large family."

"As there was no vacation, children remained at school often for five years without seeing the other members of their families. It is curious, too, in the matter of holidays, Ackworth has not readily stepped into the changes of the times. As holidays Easter, Whitsuntide, 'the Fifth,' and other 'church or common feasts' were unheard of until quite recently, and now the home going is only at midsummer and at Christmas. Duties were not confined wholly to classics and mathematics, for an old minute book records that 'it is agreed the two boys whose turn it is to milk be allowed, on Fourth and Seventh-day afternoons, at four o'clock, to assist the dairy-maid.'"

"Ackworth exists primarily for the children of those Friends not in affluence, and it is no stretch of fact to say that they come from all parts of the world. Dark-skinned Malagasy have mastered English here, and the writer heard of a boy from Natal, and another from Bombay. The boys' ten class-rooms constitute the east-wing, whilst the girls have both school-rooms and dormitories in the west wing. In the 'centre' are a large dining hall, a lecture room, a remarkably fine library, commemorative of the school centenary; teachers' rooms, 'surgery,' 'nursery' boys' dormitories, etc., and the house of the Superintendent, Frederick Andrews, B. A., a successful headmaster, whose heart is wholly in his work. In front of the wings are two large playgrounds, one for the boys, of asphalt, and that for the girls a tennis and croquet lawn. Dividing the two is a narrow paved walk—a mere path and nothing more—but as definite and impassable a boundary as though it were a barbed wire fence. Up and down this 'neutral territory' the boys and girls who can claim a relationship not more vague than second cousin walk arm-in-arm and sweetly converse to their mutual edification. Extending away beyond the boundary of the playgrounds is the 'Great Garden,' with its fruitful orchard and healthy vegetable patches, its summer houses,

and comfortable lounges—luxuries only to be indulged on 'First-day' afternoons. Beyond the garden lies the school estate and its prosperous farm, at the foot running the 'school canal.' A large steam laundry, gas works, and a prodigious bake-house and kitchen are also included in the establishment."

"Greek and German are untaught languages at Ackworth, but a thorough grounding is given in mathematics, English, Latin and French (the latter by the Gouin method), literature, history, drawing and science. The theory upon which the curriculum is based seems to be to draw out the latent mental powers of the children so that they may come to an intelligent understanding of cause and effect."

"Religious, moral and intellectual training come first in importance, but the physical and manual training are features distinctive of Ackworth. Boys learn the mysteries of carpentry, even to the making of desks and book-cases. The several branches of natural history claim attention, and a large room is set apart for the collectors of ferns and flowers, of butterflies and beetles. The gymnasium is completely fitted; the large swimming-bath will hold the whole of the one hundred and eighty boys; swimming is systematically taught. There are lesser playgrounds 'within bounds,' besides the greens already mentioned, and in addition, a well-laid cricket field and an association foot-ball ground, are only a few minutes' walk away. The school has its big telescope and its microscope, so that in whatever direction the boys' hobbies lie they are fostered and nurtured into healthy growth.

The institution is by some called a charitable foundation. I rather prefer the presentation of Quaker-state provision. All scholars are alike at the table and rest in the dormitory. Whatever title the fathers bear, or whatever position in society is held by the mothers, the boys and girls have to accept as inevitable the levelling principle. It is as though all were of one family, teachers and taught."—*Walter Robert Bayes in the Victorian.*

FOR "THE FRIEND."

Gather the Fragments.

Some notes from the memorandum-book of a Friend who accompanied a minister of our Society on a visit to Salem and Hickory Grove Quarterly Meetings, belonging to Ohio Yearly Meeting, in 1879:

"Third Month 22nd, 1879.—We left Springfield last evening and came by way of Cedar Rapids and Chicago, reaching Alliance, in Ohio, about 11.15 P. M. We found comfortable accommodations at the Depot Hotel.

"23rd.—Hired a horse and wagon and went to John Brantingham's house, and with him to Marlboro Meeting, which was quite small. We dined at the house of a Friend, whose wife had been afflicted for about three years and a half with a remarkable swelling in her lower limbs. She is unable to recline, and spends her time, day and night, in a chair.

"An appointed meeting in the afternoon was largely attended. My companion spoke of salvation through Christ, which is effected in man by the work of his Spirit, as being the experience of all true Christians, without distinction of sect. John Brantingham followed in a lively discourse, showing that the grace of God brings us into suffering for sin, and as we are humbled and made to abide under the ministration of condemnation, we are then favored with a sense of forgiveness and peace. We took tea in the village, where we met with John Brantingham's mother,

a woman of eighty-eight, who removed into this country from Virginia about seventy-four years ago. She related many interesting details of the hardships and peculiar experiences of pioneer life.

"24th.—We returned to Alliance, and thence by rail to Salem, where we spent the forenoon pleasantly with Samuel Street and family. In the afternoon went to Joseph Stratton's, near Winona. His mother, Sarah Lupton, had been ill, but was then somewhat relieved. Her mind was in a calm and peaceful state, and it was evident that she had not left the work of preparation till sickness overtook her.

"25th.—After breakfast, the family were collected in her chamber to listen to the reading of Scripture. A time of silence followed, which was broken by the dear invalid. Some expression followed from others. At the close she addressed a few words to my companion and myself, and we parted in a sweet feeling of love and unity.

"As I sat by the bedside, the impression came to my mind of the difference between one thus waiting to be gathered into the heavenly garner and one who knew not communion with his Maker, and I remembered the expression, 'Let me die the death of the righteous, and let my last end be like his.' I thought also that the safety of such saints consisted in their retaining to the very end the spiritual armor with which they had been clothed. The language of Jacob was more than once revived in memory, 'This is none other but the house of God, and this is the gate of heaven.'

"It was comforting to have such a season of spiritual refreshment before setting forth on our journey. We went to Salem, and took the east-bound train. At New Brighton a friend met us, with whom we dined. He had four interesting children, between the ages of three and eight, who were very sociable, showing us their dolls and little treasures. In the afternoon we went to the house of Elwood Thomas. Here it was concluded to appoint a meeting for the next evening, in a neighboring school-house.

"26th.—The afternoon proved to be rainy, and the darkness and wet probably prevented some from attending the meeting, so that it was but a small gathering, but my companion had some service in it, bringing to view several important points of Christian doctrine.

"27th.—Went on to Pittsburg, and visited Jennie Tim, a daughter of F. and A. Maerkt, of Salem. She had known her husband from childhood. He was educated as a Lutheran, but she was strongly attached to the Society of Friends. We felt interested in her, and encouraged her to retain her attachment to Friends, and to mingle with its members as much as she properly could.

"A few weeks before, a sister, being then on a visit, her calico dress caught fire on the back. Jennie, who is a little, slightly-built woman, was in the room, with her child in her arms. She laid it on the floor, seized her sister (a much larger woman), who had lost her presence of mind, threw her on the floor, and rolled her there till the flames were extinguished. The carpet took fire, which she rubbed out with her knee as she was kneeling beside her sister. The sister escaped unhurt, except the burning of the hair on the back part of her head, but Jennie's hands were much burnt.

"At Braddock Station, we crossed over to the Connellsville Road, and reached the station near Benjamin Gilbert's house, near dusk. A good-natured miner showed us the way over the

hills and through the mud to B. Gilbert's, where we reached after dark, dripping with perspiration from the exertion. Benjamin Gilbert (now a man of seventy-eight), is a son of Abner, one of Joshua Gilbert's family, who were carried off as captives by the Indians, from their home in — Creek, in Pennsylvania. We attended their meeting on First-day (Third Month 30th), where about forty-five persons collected.

"On Second-day (Third Month 31st), we went on to Providence, accompanied by Lydia Gilbert and her son, Samuel. No meeting is kept up there, although a few members are still left. At an appointed meeting, held in a school-house, my companion spoke at some length, bearing full testimony to our Saviour, as foretold by the prophets of old, and dwelling on the importance of yielding to the visitations of his holy Spirit.

"In conversation, in the afternoon, my companion related an anecdote illustrating the command which our friend, John Carter, had obtained over his temper. On one occasion, one of his workmen, becoming irritated, spit in his face. John wiped it off, stood still a moment, and then walked away, without saying a word. The man could not endure this forbearance from his employer, but came and begged his forgiveness, with tears in his eyes.

Fourth Month 1st.—Samuel Gilbert drove to Westland. The road was deep with mud, but all three of us packed into a buggy, and, with two good horses, we waded through. A company of twenty-seven persons collected at the house of Sabina Hancock, to whom my companion spoke in the line of the ministry.

2nd.—S. Gilbert brought us to Brownsview, where we took the boat, on the Monongahela, to Pittsburg, homeward bound.

A Visit to North Carolina Yearly Meeting in 1879:

"A ministering Friend, having obtained permission from his Monthly Meeting to attend the Yearly Meeting of North Carolina, had requested me to accompany him. Finding that a relative of his was willing to go with him, I thought I might be excused, and accordingly went to my monthly meeting with a quiet mind. But in the second meeting, a feeling of religious exercise was awakened, under which I believed it right to request a minute setting me at liberty to join him in this journey.

"We left Wilmington, Delaware, on the morning of the twenty-eighth of Tenth Month, 1879. Our route was via Washington, Lynchburg and Danville. At Greensboro, we took a railroad leading towards Winston, which landed us within walking distance of New Garden Boarding School, where we found lodging during the week. At Greensboro we were joined by a Friend, who, on his way there, had visited the prisoners in the penitentiary at Raleigh. He said that many of them were dying of consumption brought on by what was thought, by exposure and labor in the tunnels of the Cape Fear and Yadkin Valley Railroad. He found these poor people (largely colored) in a tender state of mind.

"Tenth Month 29th.—The Representative Meeting convened at 10 A. M. The minutes showed that some care was being exercised at the Trent River Meeting-house and the old graveyard at Bush River, South Carolina. A concern was also expressed for the preservation of the valuable records belonging to the Yearly Meeting and its branches. It was stated that fourteen new meeting-houses had been built within the limits of North Carolina Yearly Meeting since the civil war.

"At the Meeting on Ministry and Oversight, held in the afternoon, a proposition was introduced that a statement of belief should be drawn up on several points of doctrine, which every person proposed to be recommended as a minister should be required to sign. This was favored by some. Under a feeling of religious exercise, a visiting Friend stated that the experience of other religious societies was not encouraging as to the attempt to preserve a uniformity of doctrine among their ministers by subscription to articles of faith—that the duty of the Church was to recognize the gift of the ministry when it was conferred by the Head of the Church, and that the true remedy was in the increased care and religious weight of the meetings which had the charge of confirming such appointments. Several others united with the same view, and, after some further discussion, the subject was dropped.

"In a conversation with Rufus King, in the evening, he stated that, when he was taken prisoner, during the retreat of the Southern army from Gettysburg, he was sent to Point Lookout, where he remained a year and four months before he was sent South. At this place a prayer-meeting was organized among the prisoners. It was considered almost obligatory on any one that was requested to pray, to do so. He thought that he would be unable to pray, and so borrowed a prayer-book of an Episcopal minister, selected one of the prayers, and committed it to memory. Soon after, 'Brother King was asked to lead in prayer. He knelt down, and began with his memorized supplication, but when he had said a few words, it all passed out of his mind, and after mumbling over a few expressions, he said, Amen, and rose from his knees. He returned the book to the clergyman, and concluded that he would never after have anything to do with a prayer-book.'

"After Rufus was allowed to return home, he was again sent to the army, and hearing that General Grant had promised that absentees should not be forced into the Union army, he deserted, and ran the pickets at the risk of his life."

J. W.

SELECTED.

Striking Example of the Pathetic.

The following pathetic speech is well authenticated. Gayashuta has long since slept with his fathers; but we believe Cornplanter, at an advanced age, remains to witness the once powerful Seneca Nation, reduced in numbers, corrupted by association with civilized people, and to see their own figurative style, "wandering toward the setting sun, without a place of their own to read their blankets."

The sons of Onas were moved by the appeal of the ancient chief, and the aid he sought was promptly afforded. We owe a large debt of gratitude to the remaining descendants of the original inhabitants, for the kindness with which they uniformly treated our ancestors at the settlement of Pennsylvania. Let us embrace every opportunity for paying what is due to the poor Indian; not only as the mere measure of justice, but with munificent hearts.

To the sons of Onas,* the speech of Gayashuta of the Seneca Nation, as given in charge by him to the Cornplanter, to be by him delivered to the sons of his old beloved brother Onas.

Brothers! the sons of my beloved brother Onas! When I was young and strong, our coun-

*The Indians having no word expressive of Penn in their language, called William Penn, Onas, which signifies a quill.

try was full of game, which the Good Spirit sent for us to live upon. The lands which belonged to us, extended far beyond where we hunted; I and the people of my nation had enough to eat, and always something to give to our friends when they entered our cabins; and we rejoiced when they received it from us. Hunting was then not tiresome; it was diversion, it was a pleasure.

Brothers! when your fathers asked land from my nation we gave it to them, for we had more than enough. Gayashuta was among the first of the people to say, "give land to our brother Onas, for he wants it;" and he had always been a friend to Onas and to his children.

Brothers! your fathers saw Gayashuta when he was young: when he had not even thought of old age or of weakness; but you now are too far off to see him, now he has grown old. He is very old and feeble, and he wonders at his own shadow, it is grown so little. He has no children to take care of him, and the game is driven away by the white people, so that his younger friends must hunt all the day long to find game for themselves to eat—they have nothing left for Gayashuta! And it is not Gayashuta only who has become old and feeble; there yet remain about thirty men and four old friends, who, unable to provide for themselves or to help one another, are become poor, and are hungry and naked.

Brothers! Gayashuta sends you a belt which he received long ago from your fathers, and a writing which he received but as yesterday from one of you. By these you will remember him and the old friends of your fathers in his nation.

Brothers! look on this belt and this writing, and if you remember the old friends of your fathers, consider their former friendship, and their present distress; and if the Good Spirit shall put it into your hearts to comfort them in their old age, do not disregard his counsel. We are men, and can therefore only tell you, that we are old, and feeble, and hungry, and naked! and that we have no other friends but you, the children of our beloved Onas.

Natural History, Science, etc.

Serpents in South Africa.—Lured, one morning, by the inviting cackle of a koorhan, a game bird of the bustard kind, living in the bush, I took my gun to hunt him up, and had hardly gone fifty yards when a hare jumped up, which I hit hard with a charge of No. 3 shot. He crawled into a hole, a few yards off. While running after him, I was brought to a sudden halt by coming upon a gray cobra, quite seven feet long and three inches thick, who quietly sailed out of my path with outspread neck. I let him go, though much astonished at his size, not wishing to waste a charge over him, and went on more carefully, when, a few yards further on, another cobra magnificently reared his head some three feet from the ground, and calmly looked me in the face. Watching him closely, I sidled off, when he disappeared in the brush-wood and grass. Going now, with the greatest care, I discovered the hare, seated in an ant-bear hole, not dead, as I expected, but with ears erect, and evidently in fear of something more than myself. Catching him by the ears and drawing him out, I was surprised to see the head and body of a python come out of the hole, as if to see where the hare had got to. This was too much for my nerves—three snakes in less than a minute—so I concluded to beat a masterly retreat with all the caution warranted

by the circumstances, and reached the cart without mishap. Hammar, seeing me return with only the hare, and evidently pining after the flesh of the koorhan, which was still cackling, some three hundred yards off, scouted my tale of the snakes, and taking a gun, went off to put me to shame. Hardly had he gone fifty yards, when a yell from him caused me to look around, and there was Hammar, rigid with fear, with a gray cobra standing upright in front of him, looking him in the face. Hammar shot the beast, but it is needless to add that the koorhan cackled on undisturbed by us. We were both convinced that it was only owing to the coolness of the early air, which greatly retards the activity of serpents, that we both escaped being attacked by these abnormally large specimens of their class.—A. Schulz.

A GOOD MOTTO FOR EVERY HOME.—"Christ is the head of this house; the unseen guest at every meal; the silent listener to every conversation." Adopt it for your home.—*New York Weekly Witness.*

THE FRIEND.

ELEVENTH MONTH 18, 1897.

DAY AND TIME.

It seems obvious that, if human authority may rightly appoint a day for the gift of any grace of the Spirit to come to men and be exercised as worship, the same kind of authority may appoint an hour of the day, or any point of time within the hour, for special gifts.

If thankfulness were at the command of man, a day for thanksgiving might be appointed by man. If sorrow for sin might be of our own manufacture, an annual day for repentance might be a matter of State decree. Or if love were a product of the human will, a day for its summons and experience might be ordered. So the grace of prayer, or prophecy, or praise, or joy, or peace, or other fruits of the Spirit, might be made the order of the day by a governor; as, indeed, Divine gifts are made the order for an hour, or for prescribed moments of time, by those who formulate programs of worship.

But the gifts and callings of God are not creatures of human convenience, or subject to the will and control of man. As well ordain that a meeting shall open with repentance, as with prayer; that immediately afterward the hearts of the congregation shall be imbued with love, as that they shall with praise; or that man shall be head over all things to the Church, as that the Lord shall reserve the ministry of his Living Word for the next exercise, and limit his Spirit to our pre-arrangements.

If, on the other hand, the ruler of a State "cannot command one of the days of the Son of Man," neither can the governors of a church one of his hours or seasons. Where the Spirit of the Lord is, there is no such bondage as that a man must preach, or pray, or praise at a uniform stage of proceedings, year after year, whether immediately enabled by the Spirit or not. Let him rather say, "My times are in thy hand, oh Lord."

The human appointment of days and times for special graces, seems tolerated or indorsed by many churches which would abjure the appointment of so-called saints' days; which, indeed, are more within the scope of human dictation than any days of grace could be. But it seems

one of the anomalies of our superficial hold on vital Christianity, that most who conscientiously refuse to endorse in practice the naming of days after Christian saints (as if for their worship or memorial), have no scruple against endorsing the naming of days for *heathen* saints or gods—as Thursday (Thursday), Woden's-day (Wednesday), Saturn's day, etc.

The observing of the Spirit of Christ, rather than "days and months, and times, and years," would have spared the apostle's saying, "I am afraid of you, lest I have bestowed labor upon you in vain" (Galatians iv: 10, 11). It is as true a remedy for the modern church.

SUMMARY OF EVENTS.

UNITED STATES.—Nancy Allison McKinley, mother of President McKinley, died at her home in Canton, Ohio, early on the morning of the 12th inst. She was born in 1809.

Word has been received from Washington by the Chicago Business League that President McKinley will make the proposed Department of Commerce and Industries the subject of a special message to Congress.

The Agricultural Department has issued a crop report estimating the wheat production the past year at 530,000,000 bushels.

In the last fiscal year the direct exports from the United States to Great Britain were \$183,265,900, and the imports from Great Britain to this country only \$168,000,000.

Secretary Alger has decided to use steam snow-locomotives to open and maintain communication between the outside world and the Klondike country. He has authorized a company to ship the machines to Alaska and make the effort to get through to the interior.

A statement prepared at the Post Office Department shows that the gross postal receipts at fifty of the largest offices for Tenth Month, amounted to \$3,327,868, an increase of \$382,553, or 12.9-10 per cent. over the corresponding month of last year. These receipts are greater than for any Tenth Month in the history of the service.

A petition signed by 21,269 natives of Hawaii, protesting against the annexation of those islands to the United States, was presented in the United States Senate on the 9th instant by Senator Hoar.

Consul General Lee, on the 11th instant, cabled the State Department that the Spanish authorities at Havana have released a large quantity of tobacco belonging to a New York firm, which has been held for a long time under the order of General Weyler. This leaves but one lot of tobacco belonging to American merchants now under detention.

Attorney General McKenna says that Chinamen who may have been excluded from the United States by Collectors of Customs may be summarily excluded without process of law in case of a second attempted entry. The Solicitor of the Treasury holds that Chinamen who failed to register under the act of Eleventh Month 3rd, 1893, are not lawfully in this country, although they may have been registered under the act of Fifth Month 5th, 1892.

Recent insurance statistics show that, if the wife dies first, the husband, on an average, survives nine years, while, if the husband dies first, the wife survives eleven years.

The act of the Ohio Legislature giving damages to persons assaulted or killed by mobs has been declared unconstitutional by the Circuit Court in Cleveland.

The cotton-seed industry of the South amounts to 4,000,000 tons annually, valued at \$113,000,000. In 1867 there were only four mills in operation; in 1897 there were over 300, with more than \$50,000,000 invested.

During the year ended Eleventh Month 30th North Carolina tobacco manufacturers made 26,929,242 pounds of plug, and 6,300 of snuff; also, 4,029,326 cigars and 30,091,300 packages of cigarettes.

An extraordinary feat has been accomplished in the recovery of 600 tons of copper from a wreck in Lake Huron at the depth of 165 feet. The wreck had lain there thirty-two years.

A Southern writer asserts that the daisy was never known in the South before the war, while now every section reached by the Union armies is covered with them. The explanation is that the seed was brought in the hay for the horses.

The numerous range fires in Texas this fall have already destroyed, it is reported, 13,000,000 acres of fine

grass, enough to graze 1,000,000 cattle for the winter.

A special dispatch to the *Public Ledger*, received on the 13th instant from Chicago, says: "This city is overrun with thugs and sand-baggers, the West Side having suffered particularly, and the citizens have begun the organization of a vigilance committee, the police being powerless to afford protection. Nine men out of ten now carry revolvers, and it is dangerous to speak to a pedestrian at night, for he has his weapon ready to shoot upon the slightest apparent provocation. Thousands of men are out of employment and rendered desperate, and have resorted to highway robbery for a living. Fully a score of citizens have been shot or stabbed while resisting assault."

Deaths in this city last week numbered 401, which is 10 more than the previous week, and 26 less than the corresponding week of 1896. Of the whole number, 206 were males and 195 females: 61 died of pneumonia; 42 of consumption; 33 of heart disease; 32 of diphtheria; 15 of old age; 14 of apoplexy; 14 of cancer; 12 of typhoid fever; 12 of inflammation of the brain; 11 of bronchitis; 11 from casualties; 11 of Bright's disease; 9 of inflammation of the stomach and bowels, and 9 of nephritis.

Markets, &c. — U. S. 2's, 99 a 100; 4's, reg., 112½ a 113; coupon, 114½ a 114½; new 4's, 129 a 129½; 5's, 114½ a 115; currency 6's, 100 a 103.

COTTON.—Middling uplands, 6½c. per pound.

FEED.—Spot bran, \$13.50 a \$14.50 per ton for winter in bulk and \$12.75 a \$13.25 per ton for spring in sacks.

FLOUR.—Winter super, \$3.00 a \$3.25; do extras, \$3.25 a \$3.75; Pennsylvania roller, clear, \$4.10 a \$4.35; do., do., straight, \$4.50 a \$4.60; Western winter, clear, \$4.15 a \$4.40; do., do., straight, \$4.50 a \$4.75; do., do., patent, \$4.75 a \$5.00; spring, clear, \$4.25 a \$4.50; do., straight, \$4.75 a \$5.00; do., patent, \$5.10 a \$5.25; do., favorite brands, higher. City mills, extra, \$5.30 a \$5.50; do., clear, \$4.20 a \$4.45; do., straight, \$4.60 a \$4.80; do., patent, \$5.25 a \$5.65. RYE FLOUR.—Choice Penna., \$2.90 a \$3.10 per bbl. BUCKWHEAT FLOUR.—\$1.40 a \$1.60 per 100 pounds, as to quality, for new.

GRAIN.—No. 2 red wheat, 96½ a 97c.

No. 2 mixed corn, 39½ a 39½c.

No. 2 white oats, 30 a 30½c.

BEEF CATTLE.—Extra, 4½ a 5½c; good, 4½ a 4½c; medium, 4½ a 4½c; com., 4½ a 4½c. Fat cows, 2½ a 3½c.

SHEEP AND LAMBS.—Extra, 4½ a 5c; good, 4½ a 4½c; medium, 3½ a 4c; common, 3 a 3½c; lambs, 5 a 6½c.

HOGS.—5 a 5½c for best Western; others, 4½ a 5c.

FOREIGN.—During 1896 the British Government called in £2,400,000 worth of light gold coin, and rehabilitated it at a cost of £33,000.

Premier Sagasta, of Spain, says President McKinley's Message is satisfactory "because the threat to intervene in Cuba was made merely to give satisfaction to a portion of American opinion, without the intention of executing it."

United States Consul Stephan, at Annaberg, Germany, reports to the State Department that a considerable reduction will take place next year in the area of land devoted to sugar beet culture in Bohemia.

Albanians are reported to be committing great excesses at Debray and Ketchovo. Wholesale prosecutions of Bulgarians by Turks are also reported from the Bulgarian frontier.

On the 6th instant last two soldiers made an unsuccessful attempt to take the life of the Sultan. They were tortured, in the hope of extracting the names of the instigators, but both succumbed without revealing anything.

Owing to the exaggerated reports of the Turkish victory over the Greeks, there is said to be general unrest among the Moslems throughout Russian Asia. The Moslems are sinking their animosities and declaring that they are, first of all, Mohammedans, with the Sultan as their common Chief. The slightest pretext would suffice to bring about an uprising.

Owing to the disturbances in Crete in recent years the island has had \$10,000,000 worth of olive trees destroyed.

The report that China, hoping for the evacuation of Kiao-Chau Bay, had agreed unconditionally to all the demands of Germany, has been confirmed.

It is reported that Great Britain has agreed not to oppose Germany's occupation of Kiao-Chau in return for Germany's promise not to interfere in the Egyptian question. Germany now controls 400 square miles at Kiao-Chau, and is already collecting duties.

A St. Petersburg paper says that the absence of protests from the other powers at Germany's evident determination to remain at Kiao Chou Bay indicates that

the partition of China has actually begun, and will proceed quickly.

The Japanese do not care much for novels. Among 27,000 new books printed last year only 462 were works of fiction.

The business concerns in Havana are discouraged by the situation. All say they have abandoned the hope that the insurgents will surrender or accept the conditions of autonomy.

Insurgents in Eastern Cuba are alleged to have asked the Spanish Government for details as to the extent and nature of autonomy, with a view of coming to terms.

The Haytian Government has yielded to the German display of force at Port au Prince. The German flag was formally saluted on the 6th instant, and assurances were given that Germany's demands would be complied with.

Italy has two claims against Hayti, and it is reported will demand a settlement at once. It is also reported that warships are to be sent to Port au Prince to back up the demands.

The unexplored area of Canada is 1,000,000 square miles.

A despatch from Montreal says the estimate of the lumber cuts in the Ottawa Valley during the season places it at about 724,000,000 feet, which is somewhat more than last year.

RECEIPTS.

From George Sykes, Agent, England, £20 6s., being 10 shillings each, for himself, Alice Alexander, Mary Ashby, John Anderson, Robert Biglands, Jon Bellows, R. B. Brockbank, Birmingham Friends' Relief Society, Robt. H. Clark, Stephen Cumberland, Thos. Francis, Wm. Graham, Wm. B. Gibbins, J. E. Hall, Wm. Hall, Wm. Knowles, W. J. LeTall, J. S. Lamb, Anna Moorhouse, W. C. McCheane, Wm. C. Nash, Daniel Pickard, George Pitt, John Sykes, E. M. Southall, J. H. Shield, Isaac Sharp, Jr., James Smeal, John Wood, Lucy W. Walker, J. H. Walter, F. E. Wright, Wm. Williamson, Ellen K. Watkins, vol. 71, and Mordaunt M. Monro, to No. 27, vol. 2, and £1 each for A. M. Box and A. Cheal, two vols., and 5 shillings each for R. H. Draper and E. and Brodrid, to No. 27 vol. 71, and 3s. 6d. for W. V. Wress, and 3 shillings for Harriet Walker, part of 71.

NOTICES.

FRIENDS' INSTITUTE LYCEUM.—The next meeting will be held at 140 N. Sixteenth Street on Sixth evening, Twelfth Month 17th, 1897, at 8 o'clock.

SITUATION WANTED.—Active man of thirty-five, with wide business experience, desires position as manager, treasurer, or other responsible position. Highest reference. Address "A," care of THE FRIEND.

RACHEL G. HALL, Plain Milliner, will be at 243 North Seventh Street, Phila., on and after Twelfth Month 14th, 1897. Early orders promptly attended to. The Broad and Cambria cars on Ninth Street pass the door; also cars on Fifth and Sixth, Fourth and Eighth Sts., and Columbia Avenue cars from foot of Market Street, all convenient.

FRIENDS' TEACHERS ASSOCIATION.—A meeting will be held at Friends' Select School, 140 N. Sixteenth Street, Twelfth Month 18th, 1897, at two o'clock. Subject, "Learning to Know Nature," an address by Dr. S. C. Schmucker, of West Chester State Normal School. A cordial invitation is extended to all who wish to attend. EDITH SMEDLEY, Sec.

WESTTOWN BOARDING SCHOOL.—Applications for the admission of pupils to the school, and lettering in regard to instruction and discipline should be addressed to WILLIAM F. WICKERSHAM, Principal. Payments on account of board and tuition, and communications in regard to business should be forwarded to EDWARD G. SMEDLEY, Superintendent. Address, Westtown P. O., Chester Co., Pa.

WESTTOWN BOARDING SCHOOL.—For convenience of persons coming to Westtown School, the stage will meet trains leaving Philadelphia 7.17 and 8.46 A. M., and 2.53 and 4.32 P. M. Other trains are met when requested. Stage fare on regular trips, fifteen cents, on special trips, twenty-five cents each way. To reach the school by telegraph, wire West Chester Phone 15.

EDWARD G. SMEDLEY, Sup.

WILLIAM H. FILE'S SONS, PRINTERS,
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THE FRIEND.

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MOORESTOWN, BURLINGTON CO., N. J.

Entered as second-class matter at Philadelphia P. O.

Extracts from the Printed Minutes of Kansas Yearly Meeting of Friends.

"Epistles from all the Yearly Meetings with which we are in correspondence have been read at this time, and the value of these fraternal greetings have been brought before us with the desire that it may be kept up in the life and power of the Great Head of the church. The interest felt in the development of this epistolary correspondence after we became separated a number of years ago from what is known as the larger body, was brought to our remembrance.

"A desire was expressed that in appointing Friends to prepare replies to these letters of love we be careful to seek after the mind of truth, and appoint such Friends as we believe are qualified to express the concern of the Yearly Meeting for the upbuilding of the church."

"The committee on religious labor submit the following report: 'We have paid some attention to the object of our appointment. There have been nineteen meetings held by the committees, in various parts of the Yearly Meeting—five at the town of Miami, in the Indian Territory, one at the Wyandotte Mission, five at Pioneer, in Barry County, Missouri; two on Flat creek; three in Newton County, Missouri, and one at Concord, in Waubesaunsee County, Kansas. A part of the committee have visited the isolated families of Friends in Barry County, Missouri, and also most of the families in Walnut Creek and Damorris Monthly Meetings.'"

"At the opening of this sitting (Third-day, Twelfth Month 25th), an epistle from Philadelphia Yearly Meeting, addressed 'To all meetings bearing the name of Friends and to the members composing them,' was read. It was felt to be a valuable testimony to the truth of the doctrines we hold in common with our distant brethren. The printing committee of this meeting are instructed to endeavor to procure a sufficient number of copies of the above mentioned document to place one in each copy of our minutes before their distribution. The clerk is directed to inform that meeting of its friendly reception and appreciation."

"Concerning birthright membership.—Children, one of whose parents is a member at time of birth, shall be considered members."

"The fourth query changed to read: 'Are Friends clear of importing, vending, distilling, and the unnecessary use of intoxicating liquors? Is the use of tobacco, cocaine and opium preparations discouraged? Are they clear of attending places of diversion? Do they observe moderation and temperance on all occasions?'"

"The Committee on Education laid the following report on the table: 'There has been but one Friends' school taught in our limits the past year, which was the school known as Spring River Academy. A bequest of two thousand dollars by the will of Lydia Barnard, of New Bedford, Mass., has come into possession of the school the past year, and has been placed at interest on real estate, and the interest only used in support of the school. Two terms have been taught in the past year—a fall term of six weeks, with an average attendance of forty-eight, and a winter term of five months with an average attendance of seventy-six; total enrolment, ninety-three; whole number of Friends' children, one hundred and seventy-seven; number attending Friends' schools, sixty-three; number not attending Friends' schools, one hundred and fourteen.'"

"We have had at this Yearly Meeting the company of Joshua P. Smith of Ohio Yearly Meeting. His company and exercises have been comforting to us, making us feel that we are brethren of the same household of faith."

"At the opening of the Yearly Meeting a feeling of solemnity was felt to overshadow us and we were brought to realize that we had of ourselves no strength or power to call down the blessing of God upon us; and in the silence that preceded the vocal exercises we believe the concern of many minds was that we individually might gather into our own gifts and turn our minds away from the things that would hinder our approach to the throne of grace, thereby obstructing the free circulation of that Divine life which those who worship the Father in spirit and in truth, so much love to enjoy. Those who felt constrained to exercise their gift in the ministry were led into the same exercise as had been the silent travail of the meetings. During the reading of the epistles from other Yearly Meetings a concern was felt to arise that the interchange of feeling thus kept up amongst us might not lapse into a formal interchange of unfeeling utterances, but might be felt to be the expression of sympathy and encouragement to each other in our endeavors to maintain in our daily lives our testimony to the truth as revealed to us by the Holy Ghost. God never said to the wrestling 'Seed of Jacob, seek ye my face in vain,' but to as many as would receive Him into their hearts and suffer Him to drive out everything which He makes known to us his holy controversy is with; comparable to the buyers and sellers and money changers, He would give them power to become the sons of God. One difficulty is not very hard to overcome; one trial is not very hard to bear; one temptation is not very hard to resist, but when an accumulation of difficulties, trials and temp-

tations beset the Christian at the same time, then it is that his strength is tested; but our Lord and Saviour Jesus Christ is not far from any of us, and when He sees that our cup of suffering is filled and we are ready to cry and say, 'Lord, carest thou not if we perish?' then, to our great joy, He will as it were, awake from behind all these storms of difficulty and waves of opposition and say to our troubled souls, 'Peace, be still.' Then immediately we will be, as it were, at the land, enjoying for a season a release from the unstableness of our minds represented by the water.

"The manifest shortcomings among us, made known by the reading of the answers to the queries was cause for sorrow of heart, and a desire was felt to arise that an individual faithfulness on the part of each one in the performance of the duties required of us by our Father in heaven both in the church and in the world might be the means of removing the things that hinder our progress Zionward.

"The church militant is made up of individual members, and according to the degree of Divine life in which we severally as a part of the whole live, the church will grow and prosper. Christ said to Nicodemus, 'Marvel not that I said unto thee, ye must be born again.' And when his new birth is brought forth in us, we will live day by day in fellowship with the Divine will, and as a consequence of this daily abiding in Him we will live in unity and harmony one with another, and love, which is the badge of discipleship, will characterize all our deliberations as a body.

"The enemy to the happiness of all mankind seeks to destroy our welfare and prosperity as a Yearly Meeting by getting brother to array himself against brother, both in civil and religious duties, and as we listen to his insinuations and dwell upon the supposed faults and failings of others instead of endeavoring to keep the wellspring of life open in our souls, we lose the savor of Divine anointing and fail to bear about in our bodies the dying of the Lord Jesus Christ. We would especially remind all our members of the great need of daily seeking to feel the presence of the Holy Spirit in our minds, and when this favor is granted us let us be continually on the watch lest we by thought, word or deed, dissipate its influence. Thus we will bring peace to ourselves, prosperity to the church, and fulfil the design of our creation and glorify the Creator.

"Under a feeling sense of the precious presence of our Divine Master, we now conclude, and after the meeting for worship to-morrow, will separate to meet at Spring River, at the usual time next year.

"LEVI BOWLES, Clerk."

We have also received a letter from one who was in attendance, which says:

"Much the larger share of the business was transacted in quietness and unity, but on some subjects referred up by the Quarters a difference of feeling developed which made it seem the

part of Christian condescension to not urge upon the meeting, and they were accordingly let fall.

"A few small changes were made in our Discipline, whether wisely or not—one in the fourth Query, which asks if Friends are clear of unnecessary use, etc., of spirituous liquors, now questions about the discouragement of the use of tobacco and injurious narcotics; and in defusing the rights of children, it was changed to admit to membership children one of whose parents were members at time of birth.

"The differences manifested on the references from the Quarters, which seemed to develop some personal feeling, gave way soon to the spirit of repentance and forgiveness, which rendered the last day of Yearly Meeting such a scene of tenderness as will doubtless long live as an encouraging memory to those who were present, and we can but believe will be blessed to the profit of many for time to come."

The Use of Money.

Money of itself—that is, the silver and the gold which is usually so denominated—hath few intrinsic qualities for which it should be so desired and sought after, and few uses to which it can be rendered serviceable. In this respect, being compared with iron, or with brass, or even with wood, or with stone, it is a poor servant of man; but being compared with bread and water, and the other kindly fruits of the earth, it sinks into utter worthlessness; and therefore there are very few who love it on its own account. And when this does happen, as with avaricious misers, it is only one particular form of the passion of covetousness, which form it hath assumed gradually by a law common to all our passions, of transferring to the object by which they are gratified the love and pleasures of the gratification itself. For, even with the miser, it is at the beginning as with all other men, that he loves and desires silver and gold, not for their hardness, or their weight, or their color, or their brilliancy, or any other of their intrinsic qualities, but because, from their scarcity and durability, and other conveniences, they have long been to man the means by which everything in the visible world may be purchased and made our own.

It is this quality of money for which the world prizes it so highly and pursues it so earnestly, and it is this quality of money for which the apostle stigmatizeth it so sorely. It purchaseth everything that is sensual and visible, and it can purchase nothing that is spiritual and invisible. Every bodily desire it can gratify. It can minister luxury to every sense, and it can gratify every evil passion of the mind. Vanity cannot display herself without money. Ambition must have a key of gold to open the doors of that crooked labyrinth through which he winds his way to power and office; As the times go, you cannot attain to any office of honor and trust, but by scattering abroad the arguments of money; and when you have them, you cannot hold them without the qualification of money with which to maintain their state, and satisfy the rapaciousness of your constituents, and of all men with whom you have to do. Base, degenerate age! with their feast and their frolics and their fooleries, they have fairly cast out the honor of virtuous poverty, the nobleness of honest and upright service, the manliness, self-denial, and contentment with little: it is all gone, it is all departed: thrifty housewives, blunt and honest tradesmen, industrious children, homely comfort, independent citizens, trust-

worthy office-bearers, incorruptible senators and whatever else did heretofore make this land amongst the surrounding nations firm and established, as the rocks which girdle her round stand unmoved, and frown fearfully upon the boisterous waves. Money hath corrupted the nerves and sinews of our state, the well-braced framework of which lies all dissolved abroad in luxury and venality; but it hath descended, as we said, to us all. In such extravagant customs have we been trained,—amongst such indulgences to which our fathers were strangers, such a style of entertaining our friends, such costly dresses for appearing decently amongst them, such frippery and foolery of dress, as if we were children's toys instead of precious souls, such costly furniture in our houses, such gilded wares for our tables and ornaments for our walls, such an outwardness and unsubstantialness and expensiveness in all the economy of life,—that no man can escape from it so as to return back again to the simplicity of our natural wants. The style and fashion of living is so costly, and so far beyond the ordinary powers of industry, that men are forced either to make slaves of themselves all the day and all the week long, or else they are tempted to launch out into speculations and adventures, or start ways of obtaining that supply of money which we now feel, as it were, necessary to our existence.

It is thus that money hath become, not only necessary for "providing things honest in the sight of all men," and the elements of contentment, which are food and raiment, but likewise for nourishing those appetites of the body which should be restrained and denied, and those affections of the natural man which it is the part of a Christian to mortify and put to death. This comes of giving public opinion that influence over us which in these times it holdeth, instead of withstanding the world at every step as an enemy, and fearing most of all its overtures of friendship and alliance; for the friendship of the world is enmity with God. At this day it hath become as indispensable for a Christian to guard himself against the accommodations of Christians as heretofore it was for Christians to guard themselves against the world. If indeed it has pleased the Lord to endue any of his servants with large substance, I think it is their part to live as becometh their rank in life; but I steadily object that any Christian should adopt the worldly and ambitious maxims, the notions of living, the desires of accumulation, the ideas of education and settlement to their children, which at present obtain in every rank and class of the community—otherwise it will plunge them into the same sea of troubles in which the souls of the multitude are at present engulfed. Ye shall find it difficult enough, my brethren, to resist the tide that is flowing around you, even when possessed of all disposition to resist it; but being under the influence of the same moving powers ye shall but swell the tide, and swim with it to the same gulf of perdition.

Oh that I could tell as I can perceive, oh that I could withstand as I can tell, the cunning wiles of Satan to destroy the Church of Christ! But of them all this seems to me the most efficient which he hath constructed in the midst of sweet society, and under the canopy of honorable life and by the sanction of continual custom. Oh, how I feel myself enthralled by it! how fondly would I shake it off! How gladly would I become as a fisherman in the Galilean lake, or as a peasant of my native land! How fondly I would escape the artifices with which Satan daily succeeds against me, arising out of the in-

tricate forms of this artificial life!—escape from the painful reflection of having neglected some of its forms, and from the self-complacency of having discharged them. Ah, I feel it to be like David going to encounter Goliath, encumbered with the armor which Saul gave him, to encounter Satan with all the expedient forms and fashions of the world hanging heavy around me. Nay, it is worse; David's armor did not overweigh his strength, it did not open a way to his adversaries' weapons; but this paltry guise of manhood, this mimicry of humanity which hath gotten the upper hand of this generation, is not only a weakening of the Church's strength, but contains in itself a poison to destroy her, like that garment by which it is said, in the deep mythology of the heathens, Hercules, that personification of manly virtue, was destroyed.—*Edward Irving.*

Foot-ball Playing.

In a recent issue of the *West Chester Local News* the following remarks occur:

"Foot-ball is evidently more dangerous than the average duel, which is forbidden by law on account of the physical injury the duelist may chance to inflict. As denoting a 'game,' the word 'foot-ball' is evidently a misnomer. It is more in the nature of a battle, in which kicks, rushes and superior weight are employed, without the help of secretly concerted signals, to win, regardless of the injury done to the other side. War is brutal. It may sometimes be necessary in self-defense, and its savage pitilessness is excused on account of its supposed necessity. But foot-ball, as too often played, is brutal and pitilessly cruel, without the justification of necessity. It is voluntary. Its roughness, which makes it dangerous, is purely voluntary. If the rules of the game allow excessive roughness, so much the worse for the rules. No educational institution is doing its duty to parents if it allows the sons committed to its care to play according to rules that make serious injury to players in the least probable."

Within a few days, a noted player in Georgia died from the injuries received in a game of foot-ball. In Delaware another player has recently died from the same cause.

ILLEGIBLE HANDWRITING IN LETTERS.

The pleasure of reading a letter depends upon the ease with which one follows the thought, and the necessity for any effort mars the enjoyment and the sense of personal communication. This being so, the handwriting is of prime importance. Nothing can be more exasperating than an indistinct, illegible letter, along whose highways one must toil and struggle, never quite sure of being on the right track or of having arrived at the proper destination. There is absolutely no excuse for inflicting such discomfort on one's friends, and it is far better to take refuge in the characterless productions of the typewriter than to put friendship to such a strain.

The story has been told that Vanderbilt once dismissed an officer for gross misconduct and dishonesty, but the only legible part of the document being the signature, the man used it for years as a free pass on the railroads. Another case I have personally known: A letter containing quite full business details was received by a man in a small community in western New York. He managed to decipher the body of the letter with some approach to assurance, but a much-underscored postscript defied his interpretation, assisted by the united wisdom of all

mitted to a young lady visiting at the place and reputed to be skilled in tongues, who immediately translated it: "P. S.—Be sure you keep this matter a profound secret." The writer had only received his just desserts in having his secret put at the mercy of a whole neighborhood.—*Emily Huntington Miller, in, The Chautauquan.*

FOR "THE FRIEND."

Christmas.

The near approach of the day commonly designated as Christmas and so nearly commanding universal observance by the Christian world, raises the thought that those who observe the day should know upon what its claims for recognition are based; while the few who can not conscientiously follow the multitude in this matter should be able to give the reasons upon which their objections are founded. The word Christmas is a compound of the two words, Christ and mass. The first of these needs no defining. Webster defines mass as: "The communion service, or the consecration and oblation of the host, in the Roman Catholic churches. The derivation of the word itself would seem to be sufficient for its rejection by all sincere Protestants. But if it can be shown that the origin of the day as a religious feast-day is not strictly Romish, but heathen; and, that the particular rites and observances with which this so-called Christian feast are celebrated were adopted from the heathen religions, by the paganized church of Rome, the ground for the entire rejection of the day and all of its observances would seem to be fully established. McClintock and Strong's Biblical, Theological and Ecclesiastical Cyclopædia says: "Christmas, the day (December 25th), which is celebrated throughout nearly the whole of Christendom as the birthday of our Saviour. . . . The observance of Christmas is not of Divine appointment, nor is it of New Testament origin. The day of Christ's birth cannot be ascertained from the New Testament, or indeed, from any other source. The fathers of the first three centuries do not speak of any special observance of the nativity. . . . The institution may be sufficiently explained by the circumstance that it was the taste of the age to multiply festivals, and that the analogy of other events in our Saviour's history which had already been marked by a distinct celebration, may naturally have pointed out the propriety of marking his nativity with the same honorable distinction. It was celebrated with all the marks of respect usually bestowed on high festivals, and distinguished also by the custom, derived probably from heathen antiquity, of interchanging presents and making entertainments. At the same time, the heathen winter holidays (Saturnalia, Juvenalia, Brumalia), were undoubtedly transformed, and, so to speak, sanctified by the establishment of the Christmas cycle of holidays; and the heathen customs so far as they were harmless (*e. g.*, the giving of presents, lighting of tapers, etc.), were brought over into Christian use. In later ages many observances, some pleasant, others absurd, grew up around the Christmas festival. Among them are the following. It was customary to light candles of large size, and to lay upon the fire a huge log, called a *yule clog* or *Christmas block*, a custom not yet extinct in some parts of England. Yule (from *huel*, a wheel), was a sun-feast, commemorative of the turn of the sun and the lengthening of the day, and seems to have been a period of pagan festival in Europe from ancient times."

Christ," says: "The exact year of his birth is not agreed on by chronologers, but it was about the four thousandth year of the world; nor can the precise season of the year, the month, and day in which He was born be ascertained. The Egyptians placed it in January; Wagenseil, in February; Bochart in March; some, mentioned by Clement of Alexandria, in April; others in May; Epiphanius speaks of some who placed it in June, and of others who supposed it to have been in July; Wagenseil, who was not sure of February, fixed it probably in August; Lightfoot, on the 15th of September; Scaliger, Casaubon and Clauvisius in October; others in November; and the Latin church in December. It does not, however, appear probable that the vulgar account is right; the circumstance of the Shepherds watching their flocks by night agrees not with the winter season."

The Encyclopædia Britannica says: "Christmas day, a festival of the Christian church, observed on the twenty-fifth of December, in memory of the birth of Jesus Christ. There is, however, a difficulty in accepting this as the date of the nativity, December being the height of the rainy season in Judea, when neither flocks nor shepherds could have been at night in the fields of Bethlehem. . . . Although as regards Christmas an ingenious case on behalf of the month of October has been made out from what is known concerning the course of Abia (Luke i: 5), it does not seem possible to arrive at any certain conclusion. By the fifth century, however, whether from the influence of some tradition, or from the desire to supplant heathen festivals of that period of the year, such as the Saturnalia, the twenty-fifth of December had been generally agreed upon. . . . In that country (England), it was the custom on Christmas eve, after the usual devotions were over, to light large candles and throw on the hearth a huge log, called the Yule Log or Christmas block. At court, and in the houses of the wealthy, an officer, named the Lord of Misrule, was appointed to superintend the revels. . . . The reign of the Lord of Misrule began on All-Hallow eve, and lasted till Candlemas day. The favorite pastimes over which he presided were gaming, music, conjuring, dipping for nuts and apples, dancing, fool plough, hot cockles, blind man's buff, &c." The propensity of many Christians to partake in the celebration of heathen festivals and in Jewish observances had become a serious evil in the church during the third and fourth centuries. In homilies and decrees of councils of that date, we find earnest protests against the amalgamation of Christian worship with Jewish and heathen rites, and a description of the dangers which threatened Christianity from this practice, which had begun to gain ground. This perverse attachment to forms and ceremonies, altogether foreign to the Christian religion, appears to have been a leading cause of the multiplication of festivals within the church. The original simplicity of Christian worship had become unsatisfactory to the multitude, and it was deemed necessary to give splendor and external attraction to the religion of the Gospel by the establishment of new festivals, or by converting Jewish or heathen ceremonies into Christian solemnities.

The calendar of the Church of England has twenty-four "immovable feasts and holy days," besides about twenty or more movable ones; the Roman Catholic Church has several times that number. How applicable to these is the language of the apostle: "Ye observe days and his neighbors. The conuudrum was finally sub-

months, and times, and years. I am afraid of you, lest I have bestowed upon you labor in vain" (Galatians, iv: 10, 11).

The objections urged against the observance of all of the so-called Holy Days, are applicable to the observance of Christmas. The testimony of the religious Society of Friends regarding the observance of such days has always been clear and positive, and the ground upon which this testimony rests has been frequently and fully stated; yet it is apparent that by many members of that Society at this time, this testimony is being overlooked or rejected. This is cause of sorrow to some who see the tendency, not only of all the Protestant churches, but also of our own Society, to drift back toward Rome, into superstition and ceremonialism. Let those who, by their observance of Christmas, Easter and such days, are exhibiting this tendency, seriously consider what they are doing.

The following are some of the particular objections to the observance of the day commonly designated as Christmas:

First.—Its observance is a virtual endorsement of a falsehood which it helps to perpetuate. The best authorities acknowledge that we can not ascertain the exact time of the birth of Christ, and that it certainly was not on the twenty-fifth day of the Twelfth Month, the day on which it is commonly said to have occurred. The greater number of Protestant as well as Roman Catholic Christians believe that the date of Christ's birth is as certainly fixed as any other historical date; and all, who in any way observe the day as such, help to perpetuate and spread this absolutely false pretension. The Scriptures do not intimate that there was any intention that there should be an annual celebration of the event of Christ's birth; the day of his death and the day of his resurrection are clearly set forth; was there not a Divine purpose in *hiding from us* the day of his birth? May not that purpose have been our preservation from idolatry?

Second.—Its observance is a virtual acknowledgment of the authority of the Church of Rome and a recognition of the service of the *mass*.

The day was originally a heathen festival, connected with some of the forms of sun-worship, observed with obscene and immoral rites; but, in the fourth century, it was baptized into a Romish mass for the birth of Christ. These masses are said in every Romish house of worship. It will not do to say that it is the event and not the day which is celebrated. The recognition of the day acknowledges the authority of the Church of Rome, to fix the date.

Third.—Its observance in any form, gives some encouragement to the evils now almost universally connected with its celebration.

This so-called "Holy Day" is celebrated in a very unholy and irreligious manner by many professing Christians, and many irreligious people make it a day of revelry and debauchery. Dancing and merry-making are the chief occupations. Meeting-houses and other places of worship are turned into theatres and places for feasting and frolic. The motto for the day seems to be, "Eat, drink and be merry."

The Santa Claus myth is one of the evils connected with the observance of the day. Many Christian parents tell their children that their presents are brought to them by this "old man," in his sleigh drawn by reindeer, and they think that an injury has been done to them and their children when the children's minds are disabused of this false notion. Children who The same cyclopædia, article "Nativity of

are allowed to grow up, as many are, with a belief in this fiction, when they come to learn the truth, lose in some measure their confidence in the veracity of their parents.

Under some circumstances the giving of presents is a commendable thing, but the appropriation of this particular day to this purpose, helps to perpetuate one of the superstitions which hinder men from coming to the true knowledge of God.

E. P. S.

WILL INDIA-RUBBER HOLD OUT?—Since the estimated output of British and American cycles for 1897 is 1,750,000, that for the world must at least mount up to 2,500,000. No wonder, therefore, that dealers in rubber have grown anxious. This precious commodity was first brought out in London a century and a quarter ago as a new discovery for removing pencil-marks from paper. It cost three shillings a cubic inch. Later it was applied to water-proofing, whereby the name of Mackintosh became famous. The early supplies were from South America, Para rubber, whence indeed the best is still obtained. In the year of the Queen's accession, some 1,300 cwt. were imported, valued at about £3,500,000. Last year the import, though it totalled 431,000 cwt., was worth less than half as much again. But besides this, enormous supplies are obtained from Asia and Africa, and from entirely different trees. Much of this, however, is very inferior in quality. The Para rubber is from a tree belonging to the spurge family, a first cousin, that is, of our humble garden weed, whose milky juice is used to charm away warts. Would that yield rubber if properly treated? Other trees of the spurge family yield good rubber, and, like the Para rubber tree (*Hevea brasiliensis*), have been widely distributed, thanks to the foresight of the Kew authorities. The nettle order is another rubber-producing race, both in Central America, Africa, and India. To it, indeed, belongs *Ficus elastica*, the india-rubber tree of our greenhouses and conservatories. Lastly, the periwinkle order, *Apocynaceae*, gives not a few South African climbers and creepers in the vast dank forests. But their rubber is of inferior quality. Strangely, a close relative, *Kicksia africana* had been entirely overlooked until introduced to the world by the Kew bulletins of 1895 and 1896. It is by many considered the handsomest tree in African forests. The trade in it started in January, 1895, with some 200 cwt., valued at £1,200. By December the total was little short of 50,000 cwt., valued at £270,000. And yet people are not wanting to begrudge such outlays on scientific investigation as that carried on at Kew.—*Selected.*

FOR "THE FRIEND."

The remarks in No. 19 of THE FRIEND in relation to the Indianapolis Conference were read with satisfaction.

If the proceedings of that body were correctly reported in their Philadelphia organ, it had small claims for the name it assumed, and any religiously inclined person would be much more likely to join a religious society like the Methodists, with some uniformity of belief and practice, than one represented by the participants in this conference, admittedly without either.

The following passages of Scripture arose on reading these proceedings, to which the reader can refer: Joshua, xxiv: 15; Proverbs iii: 5, 6, 7; Isaiah, xxx: 7; Luke xvii: 20; James iv: 17. * * *

Eleventh Month 26th, 1897.

FOR "THE FRIEND."
THE PILLARS FOR HIS TEMPLE.

I hear the sounds borne onward
By all the winds that blow,
Of sorrow, joy and turmoil
On all the tides that flow:
Earth's stirrings and commotion,
Her voices everywhere
Where wait the souls to hear them
Through land and sea and air.

Wherever men are tempted,
Where skies look dark or fair—
Wherever dwell his little ones,
I know some grace is there;
He is hewing out the pillars
For his temple in the skies;
O, troubled soul have patience—
His glory shall arise.

O, doubting heart, no longer
Go halting on thy way!
O weak and weary pilgrim,
Live valiantly to-day;
Though the furnace fires be lighted
And trials but increase,
Know thou that these may brighten
Ways for the angel Peace.

Dear heart, down in the quarry,
In darkness waiting long,
Learn thou life's lesson truly,
Just suffer and be strong;
I hear the strokes descending,
Resounding blow on blow;
"Without the sound of hammer"
Was mead for after awhile.

Be good and true and faithful,
Though thy way seem hidden so,
He is hewing out his pillars—
Take courage then, and grow;
Do thy work in the morning,
Through the azure ardor noon,
Into the glow of evening—
For the darkness cometh soon.

If we could see the meaning,
If we could only know,
Or guess one-half the seeming
And the things that help us grow,
I think we'd be more patient,
More wholly calm and still,
While He fashions all the pillars
According to his will!

G. G. M.

SELECTED.

PEACEFUL BE.

Since thy Father's arm sustains thee,
Peaceful be;
When a chastening hand restrains thee
It is He.

Know his love in full completeness
Tells the measure of thy weakness,
If He wound thy spirit sore,
Trust Him more.

Without murmur, uncomplaining,
In his hand,
Lay whatever things thou canst not
Understand.

Though the world thy folly spurneth,
From the faith in pity turneth,
Peace thy inmost soul shall fill,
Lying still.

Fearst sometimes that thy Father
Hath forgot?
When the clouds around thee gather,
Doubt Him not.
Always hath the daylight broken,
Always hath He comfort spoken,
Better hath He been for years
Than thy fears.

To his own thy Father giveth
Daily strength;
To each troubled soul that liveth,
Peace at length.
Weakest lambs have largest share
Of this tender Shepherd's care;
Ask Him not, then, when or how,
Only bow.

FOR "THE FRIEND."
THOUGHTS ON AUTUMN.

Dame nature oped her fountains, her riches to unfold
The maples robed in crimson, touched o'er with green
and gold;
The oak in red and russet, the gum in scarlet bright
The beech in shades of yellow, like softened suns
light,
The leaves come down a-fluttering and twirling through
the air,
As though they feel reluctant to leave the branch
bare;
Then gently blow, ye breezes, waft not from me away
So soon these autumn beauties, bright emblems
decay.

Oh! trees that wave your branches so royally in air
And scatter gems of beauty around me everywhere,
Ye soon will be a resting through winter—nature's
night—

And snow-flakes, gently falling, will robe the earth
white.

Then often tender memory will bring again to mind
These bright and fading beauties which round my
path I find:

In awe and solemn silence ye speak to me of Him,
Who filled to-day with gladness my life-cup to its brim,
In feasting on the beauties o'er nature's face outspread,
In musing on the wonders round all the paths we tread,
And heart-felt prayers are rising as incense to His
throne,

That all my life more fully be lived for Him alone
And as the leaves grow brighter until to earth they
cast,

May all my life be better and brighter to the last.

SARAH D. SEARS

In the Ocean's Depths.

The temperature at the bottom of the ocean is nearly down to freezing point, and sometimes actually below it. There is a total absence of light, as far as sunlight is concerned, and there is an enormous pressure, reckoned at about a ton to the square inch in every one thousand fathoms, which is one hundred and sixty times greater than that of the atmosphere we live in. At two thousand five hundred fathoms the pressure is thirty times more powerful than the steam pressure of a locomotive when drawing a train. As late as 1880 a leading zoologist explained the existence of deep-sea animals at such depths by assuming that their bodies were composed of solids and liquids of great density, and contained no air. This, however, is not the case with deep-sea fish, which are provided with inflated swimming-bladders. If one of the fish, in full chase after its prey, happens to descend beyond a certain level, its bladder becomes distended, with the decreased pressure, and dries it, in spite of its efforts, still higher in its course. In fact, members of this unfortunate class are liable to become victims to the unusual accident of falling upward, and no doubt met with a violent death soon after leaving their accustomed level, and long before their bones reach the surface in a distorted and unnatural state.

The fauna of the deep sea—with a few exceptions hitherto only known as fossils—are new and specially modified forms of families, and generally inhabiting shallow waters in modern times, and have been driven down to the depths of the ocean by their more powerful rivals in the battle of life, much as the ancient Britons were compelled to withdraw to the barren and inaccessible fastnesses of Wales. Some of their organs have undergone considerable modification in correspondence to the changed condition of their new habitats. Thus down to nine hundred fathoms their eyes have generally become enlarged, to make the best of the faint light which may possibly penetrate there. After one thousand fathoms, these organs are still further enlarged, or so greatly reduced that in some species they

disappear altogether, and are replaced by enormously long feelers. The only light at great depths which would enable large eyes to be of any service is the phosphorescence of deep-sea animals.

We know that at the surface this light is often very powerful, and Sir Wyville Thomson has recorded one occasion on which the sea at night was "a perfect blaze of phosphorescence, so strong that lights and shadows were thrown on the sails, and it was easy to read the smallest print." It is thought possible by several naturalists that certain portions of the sea bottom may be as brilliantly illumined by this sort of light as the streets of a European city after sunset. Some deep-sea fish have two parallel rows of small circular phosphorescent organs running along the whole length of their bodies, and as they glide through the dark waters of the profound abysses they must look like model mail ships with rows of shining port-holes.—*Nineteenth Century*.

Extracts from Minutes of Third Haven Monthly Meeting, Maryland.

(Continued from page 170.)

Fifth Month 30th, 1686.—William Sockwell and William Sharp are made choice of by this meeting to goe to Burlington Yearly Meeting to give acco of y^e affaires of y^e church and John Pitt & Wm Berry is appointed to write sd yearly meeting to give accompt of y^e affaires of Truth and send y^e same by sd friends.

—This meeting haveing a consideration upon their minds concerning y^e selling of strong Drink to y^e Indians has Referred y^e same to y^e 8th mo yearly meeting for a conclusion.

Eleventh Month 14th.—Att our monthly meeting at the house of Wm Stevens at dividing creek

—This meeting desires each Respective Collector to Receive what is subscribed to or what friends please to subscribe farther to the stock if in hhds. of tobacco To receive them and pcells (parcels) y^e friends hass underwritten for are desired to be delivered to the collector in English goods if they can betwixt this and next monthly meeting at which meeting each collector is desired to bring in his accompt.

This meeting haveing an accompt y^e the negroes belonged to Bryon Omelia's estate which went to Ralph Fishbournes are not yet returned to Abraham Morgans notwithstanding the advice of the meeting therefor this meeting appoints Nathaniel Cleeve, Wm Sockwell John Ashdell and John Pitt to vissitt Ralph Fishbourne in the love of God to advise him to deliver y^e negroes to Abraham Morgan or his order and not to contend any longer or any ways encourage the negroes to stay and if he will not return them to sd Abraham Morgan according to the advice of this meeting this meeting leaves y^e rest of the executors of Bryon Omelias to their liberty in the truth for y^e obtaining of them and also y^e same friends are desired to Inspect y^e usage of Bryon Omelias orphans and return their attempt to our next monthly meeting.

—This meeting understands y^e Ra: Fishbourne intends to put Bryon Omelias two Daughters abroad to schoole which this meeting with y^e womens meeting has thoroughly weighed and considered and it is their sense y^e y^e eldest daughter is in her place at present unless any misusage which this meeting does not fear and as to y^e youngest it is both y^e men an womens sense y^e she is too young to go out to schoole which y^e friends above nominated are to give Ralph Fishbourne notice of.

Second Month 8th, 1687.—Att our monthly meeting at the house of Wm. Stevens at the dividing creek the 8th day of the 2nd month 1687.

An exhortation from friends in Dublin to all friends to keepe out of the fashions and customs of the world was read in this meeting to its great satisfaction—also an Epistle from y^e yearly meeting in London was read in this meeting to the meeting's satisfaction

Third Month 6th.—Att our monthly meeting at our meeting house at the head of Trade havan creek the 6th day of y^e 3rd month 1687

—Their being a letter directed from friends in London to this meeting which was broak open before it came to this meeting and the friend that broak it open seemes somewhat to cleere himselfe, but it is y^e sense and advice of this meeting y^e noe friend psume to open any letter directed to any meeting untill it come to the said meeting whereunto it is directed.

Fourth Month 17th.—Att Our Quarterly meeting at our meeting house at y^e head of Tradehavan creek the 17th day of y^e 4th month 1687

—William Ellensnorth being at this meeting desires to be reconciled to friends whereupon the meeting discoursed him about his severall outrunnings which he seemed to take kindly and declared himselfe that he could not be satisfied untill he came down to speak with friends and he promises to be subject to y^e advice of this meeting which meeting upon a very weighty consideration of his severall outrunnings advises him (as it is his place and duty) to be very lowe and truly humbled before the Lord and to forbear preaching in meeting untill friends are thoroughly satisfied and has a sence that it is of the Lord and has unity with him in the same and to be very poudorous and weighty in his miud and weigh his outrunnings thorowly and that he condemn the same and that spiritt that Ledd him into those gross-evills in all places where his outrunnings has been and that the papers of condemnation may have the approbation of a monthly meeting and be carefully sent and made publick soe farr as his Transgressions hass beene so soone as may be with Convenience.

First Month 8th, 1689.—Att Our monthly meeting at our meeting house at the head of Trade havan creek

—This meeting concerned for the honour of God and prosperity of the Truth and welfare of friends finds that there is A Slackness in Choptank meeters in keeping to our monthly and Quarterly meetings as also in keeping to their own weekly meetings Therefore this meeting thinks meete they should be vissitted in the love of God to stir them up to Dilligence and discharge of their duty to God and in order thereunto appoints William Sockwell John Ashdell & John Pitt with the women friends appointed by the womeus meetings to vissitt them and to return an accompt to our next monthly meeting.

25th.—Att our Joynt Quarterly meeting for both shores at the house of Ralph Fishbournes the 25th of the first month 1689

—A letter from Deare George Fox with a generall epistle to frieuds dated y^e 17th of the 8th month 1688 was read in this meeting to y^e comforting and Refreshing of the faithfull

Twelfth Month 7th.—Att our monthly meeting at our meeting house at the head of Trade havan creek y^e 7th day of y^e 12th month 1689

—This meeting haveing a godly concern upon their minds for the good of C. B. and his wife though they have been very stubborn and

willfull wholly Rejecting the love of God in friends yett this meeting thinks meete once more to vissitt them. Wm Kenton Wm Sockwell John Wootters John Ashdell James Ridly and Richard Hall doe give up to vissitt them and they are to return their answer to next monthly meeting.

Fifth Month 24th, 1691.—Att Our monthly meeting at our meeting house at The head of Trade havan creek y^e 24th Day of y^e 5th month 1691

—This meeting Received a parcell of bookes which came from our Deare friend and Brother George Fox before his death as a Token of his love.

Seventh Month 29th.—Att Our Quarterly Meeting at our meeting house at the Head of Trade havan creek y^e 29th day of y^e 7th month 1691

—James Willson brought y^e orphan of Nath: Cleeve to this meeting y^e meeting thinks he is too young to goe to prentiss and is willing he should have one yeares schooling first & Obadiah Judkin offers to diett him one year and James Willson offers to pay for his yeares schooling, this meeting kindly accepts sd offers upon y^e sd orphautes accompt and orders said child to goe home with Obadiah Judkin and advises Obadiah and Tho: Booker to agree with a schoolmaster

—for one yeares schooling for sd child and y^e they discourse y^e school-master y^e sd child be not brought up in the world's fashions

(To be continued.)

The Mormons in Utah.

It was April 16th, 1847, when the first contingent of Mormons, under Brigham Young, left winter quarters (Council Bluffs) for the overland journey. Young had conceived the wild and daring scheme of taking his people, like another Moses, from the persecutions of their Egypt, to some far away promised laud. The great stretch of country lying between the Rockies and the Pacific and south of Oregon, then belonged to Mexico. Mexico and the United States were engaged in war.

The Mormon representative in England told the converts in Liverpool that provisions had been made with Mexico by which each Mormon emigrant was to have several hundred acres of land in California. At the same time Young was negotiating with our government to establish a territory in the mighty area between the Rockies and Cascades, and reaching from the British line to Mexico.

It was vaguely understood that this vast tract contained a wonderful plain of great fertility and capable of rich production. This was the Mormon Canaan.

The party under Young consisted of one hundred and forty-three men, three women and two children. The one thousand miles journey lay over plain, desert and moutain. The pioneers were exposed to Indiaus, wolves, bad roads, treacherous streams, extreme heat, scarce water, sickness and death. The route lay along the Platte and over the arid, grassless Laramie plains. Nearly a hundred days were required to bring them to the picturesque Warsatch Mountains beyond which lay their future home. This Warsatch Mountain scenery presents as beautiful a scope of snowy peak, wild gorge, deep cayon, and quiet, tree-lined lakes, as I ever saw in our country.

Through a canyon they descended from these mighty highlands, into the great valley of the Salt Lake, then a barren stretch of sand sage

brush and sage lily, now, after fifty years of cultivation, as fertile as any Italian garden.

For one half century the Mormons have been in Utah, and for fully one-half this period they resented the Gentle invasion and openly opposed the United States government. In almost every community could be found some young men who wore the hair long, and cultivated the several Indian dialects. This was before the age of railroads in the Rockies. When a wagon train of emigrants was reported approaching, these young Mormon warriors would stain the skin of hands and face, and sally forth and rally the savages to plunder and sometimes worse. Many an awful crime was committed for the reason that the Mormons were Mormons, and the Gentiles were Gentiles, and the Mormons wanted to be sole possessors of the inter-mountain valley. In no instance does it appear that the highest Mormon authority ever planned murder and robbery, or that this authority directed or advised such crimes, but in many instances it is judicially clear that this same high authority knew of these crimes, and it does not appear that any pains were taken to punish the perpetrators, but in some cases accepted the material benefits for the church, and hence abetted the crimes, and is to be held morally responsible, as being accessory. In making up what I want to be a perfectly just opinion, I cannot release the name of Brigham Young. He certainly was in possession of criminal knowledge. He died not too soon to save some ugly revelations.

The Mountain Meadow massacre was the most shocking of all these outrages. It was in the fall of 1859. The summer before a Mormon elder had broken up a home in Arkansas, inducing the wife to run away. He was followed and shot by the angered friends of the family. A party of one hundred and fifty from this section were en route for California, and the Mormons took advantage of their passage through Utah to gratify a spirit of revenge. Every Mormon settlement through which they passed treated them most cruelly, even refusing to sell food for man or beast. Certainly this action was by the authority of the Mormon leaders. The party was directed to a certain point in the southwestern part of the territory, where they were promised supplies. Here they were fallen upon by what appeared to be a party of Indians. The Mormon leaders dispatched a runner to a military outpost of Mormon soldiers. The message of this runner was that the emigrants could not be dislodged. A troop appeared, and, with flag of truce, reported that the Indians were obdurate, and would only withdraw if arms, cattle and teams were delivered up. It did not occur to the troops to fall upon the Indians themselves, and save the emigrants. The unfortunate emigrants had no escape. They surrendered arms and teams. Women and children were placed in the wagons and driven off to a lonely spot and massacred. The unarmed men were marched out, each with a Mormon at his side, a half mile away, in a narrow defile. A halt was made, and, upon signal, each Mormon wheeled and fired at the man at his side. Much of the property of these emigrants was afterwards sold in Salt Lake City, the capital of the Mormon church. It was a most diabolical crime; the Mormons did it, and Brigham Young became a party to it by shielding the guilty parties and doing his utmost to defeat the ways of justice. In fact, his grave unexpectedly intervened to prevent the courts from re-opening the case. It was a church crime in every particular. The remote cause was the crime of the Mormon elder

in Arkansas; the ground of provocation was the Mormon spirit of revenge against Gentile justice; the premeditation and planning are shown in the treatment given the emigrants by every Mormon settlement through which they passed, and by the way in which they were directed to the place of massacre; the deed was performed by Mormons, and self-confessed by them, and the miss of justice was that those high in authority in the Mormon Church were not punished for it.

I have purposely devoted a somewhat lengthy paragraph to this gravest of Mormon crimes, because it was typical of the period and temper of the church, and because I desire, so far as these articles are read, that this ugly event may be fully understood.

No greater religious deceivers have ever gone about over the country than Mormon missionaries. Those I have met are first class sophists, and can, and do, mislead even intelligent persons, who are not fully posted on Mormon history and the real doctrines of the church. We should warn and instruct the people.—*Scott F. Hershey.*

Natural History, Science, etc.

Adventure with Lions.—It was hardly dark when some lions came to "ask for the pig;" but taking this up a high tree with me; I spent the night in great discomfort, as only those who have tried it can know. Next morning, leaving the meat in the tree, tied round with leaves to keep the vultures off, I went again in search of you, but could find no tracks where you had been walking, or hear any shots where you were shooting, so towards evening I came back to my meat, which luckily was as I had left it. Feeling very weary for want of sleep and grief, I fashioned a strong hut of poles, and got inside to sleep, but my thoughts troubled me very much. I had only two bullets left, and if you did not meet me soon I must walk back alone to George Westbeech at Panda Matenga and give him your things; but it is a long and dangerous way for one man to travel alone, and I did not know what to do. The three lions came again in the night, but did not roar much, not seeming afraid of me, and I could see them close to me through the chinks in the hut. They kept going around and round, and when they could not get in they whispered to each other, just like people do. I am sure lions talk to each other like people. Then one struck the hut with his paw, and I poked the gun out, but did not fire, as I was afraid to waste my two bullets, because I might want them to shoot food with on my journey back, and my heart was sore! When daybreak came the lions left, and I went to look at a fire that appeared ahead, hoping it was your fire; but when I got there, I found they were only natives, who laughed at me, and said that to-morrow they would come and kill me and take my gun, and they would not tell me if they had seen you or not. So again I went to my hut and made it stronger against the lions, who came again in the night, and struck at the hut and whispered like before, and I was nearly mad, and cried all night. Next day I just sat still thinking until you came. Then I felt as if my heart was opened wide, and the sunshine streamed into it and made me warm and glad, as I am now.—*A. Schulz.*

Artificial Diamonds.—The *Pall Mall Gazette* has a long article from Hudson Maxim on the results of his experiments in the manufacture of artificial diamonds. From a scientific point of view it is very interesting. He now

makes known his process, since others have come forward. He has delayed to give it to the public until he could protect himself by patent. The substance of the plan is that he sent an alternating current of fifty volts, varying in quantity from eight hundred to fifty thousand amperes, through a five eighths inch carbon rod, the same time exposing it to a strong blast of carbon vapor. At the end of two hours the current was turned off and the furnace allowed to cool down; then it was taken to pieces, and the whole surface of the carbon rod was found to be covered with a brilliant crystalline formation, the crystals varying in size from a pin point to a large pin's head. They would cut glass with the greatest of ease. He intends to try his experiments again under atmospheric pressure, and to surround the carbon rod or filament during the pass of the electric current with an atmosphere of hydro-carbon and carbon water, under an exceedingly high pressure, say from ten thousand to fifty thousand pounds to the square inch.

When his commercial diamonds get into general use, either the diamond will go out of use as a precious stone, or some means will be devised to make it positively certain to enable the wearer who can afford it to show in some way that her diamonds are natural. The value of the diamond as it now is, is a purely fancy value, and the wearing of them a simple demonstration that the person is in some way able to do it.

FOR "THE FRIEND."

Gather the Fragments.

NORTH CAROLINA YEARLY MEETING.

Tenth Month 30th, 1879.—I was tried at the breakfast table with the flippant manner in which one of the ministers spoke of religious things, and with his doctrine, that after accepting Christ, all was glory and joy. How sad it is that such superficial preachers should circulate through the limits of our Society.

Attended a devotional meeting at 8.30 A. M. It bore but little resemblance to a meeting for worship among Friends.

In the meeting for business at 10 A. M. some discussion arose as to whether notice should be taken on the minutes of those Friends from Philadelphia Yearly Meeting. It was ended by Jonathan E. Rhoads, who stated that he came there in simplicity, and in a feeling of the love of the Saviour. He did not desire to be a means of making any unsettlement, and he thought the meeting might pass away from the subject. No minute was made of their presence.

The meeting for worship at 3 P. M. was a time of suffering. Hymns were sung by a Methodist minister and by one who professed to be a Friend, and a chapter of Isaiah was read and commented on. Some of the ministers uttered audible groans and amens, etc., while others were preaching or praying. On our return to the school building, I asked Rufus King how long it had been since they had changed their meetings for worship into Methodist meetings? He replied that he had no more unity with such proceedings than I had.

31st.—At the meeting on ministry and oversight, reference was made to the labors of Love Painter and Mary Moon outside of the immediate limits of Friends' meetings, and to the numerous accessions to the Methodists resulting therefrom; and the question was raised whether any action ought to be taken by the meeting to gather such converts into our own fold. One of the women referred to said that their converts needed pastoral care, and they thought it lit

or them to be attached to some congregation where they would have a good minister to look after them.

At 11 A. M. the general Yearly Meeting met. The answers to the Queries disclosed much deficiency in the attendance of meetings. One of their ministers subsequently told us, that in some of the meetings on week-days only two or three old people would be found present, unless notice was given of some stranger to be there.

Five out of the eight Quarters reported deficiencies in the maintenance of love and unity. This called forth some remarks from one of the visitors, who had felt the previous afternoon at the singing of hymns, the reading and commenting on the Scriptures, and the absence of men of silence in which the members could wait on the Lord, were likely to lead to disunity among themselves. The statistical reports gave the number of members as four thousand eight hundred and fifty nine, of whom one thousand three hundred and twenty-four were between six and twenty-one years of age.

Eleventh Month 1st. First-day.—We spent last night at a worthy Friend's house named Henry Davis and attended Deep River meetings to-day. In these, the acceptance of Christ as our substitute was largely preached as the one thing needful; but the spiritual views of Friends as to living in communion with the Holy Spirit, as the way to come in possession of heavenly treasure, were much overlooked. At the close of the morning meeting Jonathan E. Rhoads called attention to the work of the Holy Spirit. We spent the night at our aged friend Daniel Barker's, where we had an agreeable visit and in the evening a religious opportunity.

3d.—Meeting convened at 11 A. M., and much business was transacted. It was decided not to establish a new Yearly Meeting in Tennessee, but it was agreed to hold the next Yearly Meeting there. Stanley Pumphrey proposed the establishment of a missionary board, to be composed of committees appointed by the different Yearly Meetings, and advocated it at some length. The proposal was finally agreed to. Near the close of the meeting, Jonathan E. Rhoads referred to the boarding school report, and expressed a concern that Friends should not lose sight of our testimony to plainness of dress and language and to the use of the numerical names of the days of the week and the month.

In the Representative meeting a report on the meeting-houses opened the way for an explanation of the condition of the Charleston Fund, and it was stated that the original meeting-house property was still in the hands of the trustees, the funds having been derived from the gradual accumulation of rents, that since so much unsettlement had been introduced into the Society of Friends, the trustees felt cautious about contributing to the erection of meeting-houses which would probably be prostituted to the furtherance of principles inconsistent with those held by us from the beginning. It was added, that when applications for aid were received, one of the first questions asked would be as to the probability of the meeting's standing firm to our doctrines and testimonies.

4th.—The report respecting additions to the libraries opened the way for J. E. Rhoads to press his desire that the older writings of Friends might not be neglected. Barclay's theology was referred to as having been the means of convincing more persons of the truth of our principles than probably any other book.

Stanley Pumphrey recommended Friends to read Sewel's History and George Fox's Journal.

The Yearly Meeting closed in joint session, which was one of the most comfortable sittings of the week. A Friend quoted the language of the apostle, "But ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God;" and also the expressions of George Fox, "When the Lord God and his Son, Jesus Christ, sent me forth into the world to preach his everlasting Gospel and kingdom, I was glad that I was commanded to turn people to the Light, Spirit and Grace of God, which would bring them salvation, and which I infallibly knew would never deceive any." This Spirit of Christ appears to us even in our young years, showing us what is right, and what is wrong. If we depart from it, it brings condemnation—"This is the condemnation, that light is come into the world, and men love darkness rather than light;" but "if we walk in the light, as God is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin."

J. W.

FOR "THE FRIEND."

As the time usually called "Christmas" approaches, my mind has been brought under exercise in consideration of the manner in which it is spent, and the inconsistency thereof with the life and character of Him, whose birth it is thus intended to celebrate.

Born in a stable, wrapped in swaddling clothes, and laid in a manger, his coming into the world was lowly in the extreme. He left his home on high, took upon Him the form of a servant, and became obedient unto death, even the death of the cross, for our sakes, that He might redeem us from all sin; and how does it become his professed followers to commemorate the supposed anniversary of that sublime and auspicious event, in which the eternal welfare of the whole human race is concerned, by the extravagant expenditure of money in feasting and merry-making, giving and receiving presents, rather than in reverently turning their hearts unto Him, in thankfulness for his manifold mercies, and in seeking for ability to enable them to follow his example of lowly self-denial, and of going about doing good to the bodies and souls of men.

"Blessed is he that considereth the poor, the Lord shall deliver him in time of trouble."

While, no doubt, many charitably disposed persons do remember the poor at these times, and contribute liberally to their needs, yet perhaps, too many confine their gifts to friends from whom they expect to receive like favors, forgetting the Scripture command to do good, and lend, hoping for nothing again. . . . I do not know that many of the readers of THE FRIEND, are in the practice of making the day in question, a time for feasting, and of giving and receiving gifts, but I have earnestly desired that we might be preserved from the worldly spirit, which is manifest, even in this, which to the superficial might seem an apparently plausible way of commemorating this momentous event, but in which there is, in reality, little thought of the Author of all our blessings. Rather let us seek to know the will of the Lord concerning us, and to follow Him, in all things, not seeking the praise of men, by conformity to prevailing customs, but humbly and patiently endeavoring to do the good that our hands find to do, remembering the command, "When thou doest alms, let not thy left hand know what thy right

hand doeth: that thine alms may be in secret: and thy Father, who seeth in secret, himself shall reward thee openly."

S. A. HOESON.

WINONA, OHIO.

Items.

The last number of the *London Friend* contains the following items:

Indenturing Africans.—Reference has already been made in these columns to the "indenturing" of "Bechuana rebels" for five years with South Africa colonists, a process which seems to many substantially the same thing as slavery. We are therefore glad to note that a test case has been raised in the Courts of Cape Colony by J. S. Moffat, late Assistant-Commissioner in Bechuanaland, in order to ascertain the legality of such proceedings under British law. Whatever the issue in the Colonial Courts, the matter is almost certain subsequently to come before the Judicial Committee of the Privy Council in the form of an appeal, and the effort to protect the native will therefore entail considerable expense. J. S. Moffat is being helped to some extent by the Aborigines Protection Society, and the subject is one that must appeal to the sympathies of Friends.

—Within the last few years some fifty French priests and monks have left the Church of Rome, of whom about thirty have entered the Protestant ministry, and the remainder have entered civil life. But it appears from the *Chretien Francais*, the newly established monthly organ of the "Evangelical Reform in Catholicism," edited by "a group of priests," that this by no means represents the extent of the movement. They say: "We reckon adherents in almost all the dioceses of the Church of France, in all ranks of the clergy, in several monasteries and communities. We have even received sympathetic assurances from a highly placed member of the hierarchy. More than twenty priests and monks"—this refers to a more recent period than the figure above given—"have burst the bonds that retained them in the Roman Church, in order to preach the Gospel freely. Others, more numerous, think they can still remain within its communion, and that the reform will come from the bosom of Catholicism. We fraternize with all the disciples of the Christ of the Gospels, whether within or without, and we say with the apostle. What matter, provided that Christ is proclaimed? (Phil. i: 18)." They appeal, accordingly, to Catholics and Protestants, to all those who look for a religious *rapprochement* on the apostolic ground, to all who desire to work for the salvation of France by the Gospel."

Dymond on War.—Two thousand copies of the edition for English, Irish and Scotch hotels have been printed for the Lancashire and Cheshire Quarterly Meeting Peace Committee. It has been decided to forward the few remaining copies to Continental hotels frequented by English and Americans. Friends desiring to name any such hotel for this purpose should forward the name and address to the Orphans' Printing Press, Leominster.

FOR "THE FRIEND."

IN the life of that worthy Friend, William Savery, are the following remarks:

"It may also not be improper to take notice of a remark made by a great woman of the church of England, that she observed some of the Quakers' children had departed from the plainness of their profession and got about half-way into the fashions of the world, which rendered them ridiculous in the eyes of others, and a reproach to their own Society."

If it was looked upon, one hundred years ago, as a reproach to be half-way into the fashions of the world, how is it now, when we see so many of our dear young people departed so much in dress and language as not to be recognized as having any connection with Friends? These things are painful to the rightly concerned Friends in this our day.

THE FRIEND.

TWELFTH MONTH 25, 1897.

The Editor has received a request from the Evangelical Alliance that his readers should join in a week of prayer, to be held simultaneously in various parts of the world, for the further outpouring of Divine Grace.

We have refrained from publishing the appeal, because the views of Friends in regard to prayer do not sanction the uttering of petitions for a given purpose at a fixed time. We do not believe that a prayer will be efficacious unless the spirit of grace and supplication is poured out at the time of its delivery.

Isaac Penington, in one of his letters, says, "The Lord hath shown me, that prayer is his gift to the child which He begets; and that it stands not in the will, or time, or understanding, or affectionate part of the creature, but in his own begetting, which He first breathes upon, and then it breathes again toward Him; and that He worketh this at his own pleasure, and no time can be set him, when he shall breathe or when he shall not breathe; and that when he breathes, then is the time of prayer."

Haddonfield Quarterly Meeting was held on the sixteenth of the month at Moorestown, N. J. It was considered as a comfortable opportunity. Among other items of business, a concern for the spiritual welfare of its members led to the appointment of a meeting for the whole Quarter, to be held at Moorestown at half-past two, P. M.; on next First day, the twenty-sixth of the month. Friends who belong to other meetings will be welcomed.

SUMMARY OF EVENTS.

UNITED STATES.—Congress, on the 18th, adjourned for the holiday recess, until First Month 5th. Both Houses agreed on the conference report on the Klondike Relief bill. It compromises the amount of the relief at \$200,000, provides for securing the consent of Canada to extending the relief to the Canadian side, and authorizes the use of the army to carry out the relief measures. It also provides that the supplies must be purchased instead of being donated.

The bill relating to pelagic sealing, passed by Congress and now before the President, contains a provision which places an absolute prohibition on the further bringing of seal-skins into the United States from any source whatever. This will be a severe measure against the British and Canadian industries, which take and cure the skins, and then dispose of them largely in the United States.

The Commissioners for the United States and Canada in the arbitration of the Behring Sea claims have completed their work. It is not known what claims have been ruled out, but it is understood that the total approved claims will amount to more than \$1,000,000.

Director of the Mint Preston says there are many counterfeit silver dollars in circulation which bear a greater amount of silver and purer silver than the regular silver dollar of the government.

The Spanish Minister in Washington has cabled the Madrid Government that the American Government expects to command a sufficient majority in the house of Representatives to check all military motions until the summer recess in Seventh Month next, thus securing Spain a respite for a year.

Some idea of the sweeping effect that the new registration law in Louisiana has had in eliminating the negro vote can be had from the reports that have reached the city from a few of the country parishes. In the parish of Plaquemines, which formerly had a negro registration of 2,500, only five blacks have so far registered. In the parish of West Baton Rouge five negroes are said to have presented themselves up to last week for registration, but none were competent, and in consequence all were refused. Unless things

have changed in the last few days, there is not a negro on the registration rolls in West Baton Rouge.

A Cleveland dispatch says that the records of the season of navigation just closing show that during the year 12,205,000 tons of iron ore were sent down the lakes by vessels. This is an increase of 2,000,000 over the record-breaking year of 1895.

The cost and inconvenience of transporting money from one part of the country to another was aptly illustrated at Topeka the other day when it became necessary for the Rock Island Railroad to send \$257,000 to Chicago. If the money had been sent in greenbacks or gold the express charges would have been \$321.50; if in silver, \$575.75; but the railroad people rejected all three and made the transfer with a bank draft, at a cost of only two cents. The credit money is the real money of the country, and laws to strengthen it are wiser than laws in relation to the coinage of metal.

A movement has been started for the union of St. Paul and Minneapolis, making one city of nearly 400,000 inhabitants.

Dispatches from five towns in Western Kansas, early last week, state that all that section of the country is in the path of "the worst blizzard ever experienced." Thousands of head of cattle are being wintered on the prairies, and are without shelter, and many without food, as the prairies are covered to a depth of six inches with snow.

The woods of Northern Minnesota were never so full of wolves as this fall. Ordinarily there are no complaints on account of the depredations of the beasts till late in the winter, but this year they are very numerous and very fierce.

Deaths in this city last week numbered 451, which is 50 more than the previous week, and 67 more than the corresponding week of 1896. Of the whole number, 254 were males and 197 females: 53 died of heart disease; 45 of pneumonia; 40 of consumption; 32 of diphtheria; 18 of old age; 17 of apoplexy; 16 of nephritis; 14 of paralysis; 13 of cancer; 13 of bronchitis; 12 of typhoid fever; 10 of inflammation of the stomach and bowels; 9 of croup; 9 of Bright's disease, and 9 of convulsions.

Markets, &c. — U. S. 2's, 99½ a 101; 4's, reg., 112½ a 113½; coupon, 114½ a 115; new 4's, 129½ a 130; 5's, 114½ a 115; currency 6's, 100 a 103.

COTTON.—Middling uplands, 6½c. per pound.

FEED.—Spot bran, \$13.50 a \$14.50 per ton for winter in bulk and \$13.00 a \$13.05 per ton for spring in sacks.

FLOUR.—Winter super, \$3.00 a \$3.25; do extras, \$3.25 a \$3.75; Pennsylvania roller, clear, \$4.10 a \$4.35, do., do., straight, \$4.40 a \$4.50; Western winter, clear, \$4.15 a \$4.40; do., do., straight, \$4.50 a \$4.65; do., do., patent, \$4.75 a \$4.90; spring, clear, \$4.25 a \$4.50, do., straight, \$4.75 a \$5.00; do., patent, \$5.00 a \$5.20; do., favorite brands, \$5.25 a \$5.40. City mills, extra, \$3.30 a \$3.50; do., clear, \$4.20 a \$4.45; do., straight, \$4.60 a \$4.80; do., patent, \$5.25 a \$5.50. RYE FLOUR.—Choice Penna., \$2.90 a \$3.10 per bbl. BUCKWHEAT FLOUR.—\$1.40 a \$1.60 per 100 pounds, as to quality, for new.

GRAIN.—No. 2 red wheat, 97½ a 97¾c.
No. 2 mixed corn, 32½ a 32¾c.
No. 2 white oats, 29½ a 30c.

BEEF CATTLE.—Holidays, 5½ a 6c.; extra, 5 a 5½c.; good, 4½ a 4¾c.; medium, 4½ a 4¾c.; com., 4½ a 4¾c.
SHEEP AND LAMBS.—Holidays, 5½ a 6c.; extra, 5 a 5½c.; good, 4½ a 4¾c.; medium, 4 a 4¾c.; common, 3½ a 3¾c.; lambs, 5½ a 6½c.

HOGS.—5 a 5½c. for best Western; others, 4½ a 5c.
FOREIGN.—It is calculated that 21,000 people sleep nightly aboard steamers on the Thames.

Women teachers in France have been forbidden to ride on bicycles, and all protests against such an arbitrary curtailment of their liberties have so far proved unavailing. A Bi-hop, too, has forbidden bicycling among the clergymen of his diocese, and has further prohibited the wearing of beards among them.

The attendance at public schools in Italy in 1870 was 201,632, while now it is 2,471,658. In 1870, Italy's army and navy cost together \$30,200,000 annually, against \$69,800,000 at present.

A despatch from Christiania says the political situation has become critical, and it is feared that Sweden will seek an occasion for armed intervention in Norway.

A British force will arrive at Kassala on the 23rd instant to take over that town from the Italians in the interest of Egypt.

The march of General Westmacott's brigade down the Bara Valley was accompanied by the most desperate fighting since Dargai Ridge. About 400 of the

tribesmen were killed. General Lockhart, the British commander-in-chief, has decided to send a column of troops to re-open the Khyber Pass, descend into the Bazar Valley and punish the tribesmen in that district.

Government returns for the year 1896 show that there were 24,335 deaths due to wild beasts and poisonous snakes in India in that year. Of cattle there were killed 81,397 by wild beasts and 7,143 by snakes. In 1889 and 1890 about 400,000 poisonous reptiles were killed. Last year's returns are given as 42,148 snakes killed and of wild animals, 18,084.

Telegrams from all the Continental Capitals show that Russia's step at Port Arthur is regarded as tantamount to a permanent occupation, and a reply to Germany's action.

The British far Eastern squadron is said to be at Taliemoan, and, according to a correspondent, is short expected at Port Arthur. Another report, unconfirmed, is that the squadron will be stationed at Wei-Hai-Wai this winter. If true this would indicate that Great Britain is working in harmony with Japan.

The London *Pall Mall Gazette* says of the Chinese situation: "Of course, the partition of the coast, which is bound to come, will not be confined to Russia and Germany. Every naval State in the world is actively concerned in the distribution of the equilibrium in the far East, Great Britain, France and Japan especially. But the United States cannot be treated as a quantity to be ignored."

The rebels of the Island of Formosa are again assuming the offensive against Japanese authority, and cause fears that there will be another dangerous rising.

A despatch from Manila, Philippine Islands, says the insurgent chief Aguinaldo has ordered all his followers to submit, and that he and the entire insurgent government will be allowed to go to Hong Kong.

A recent despatch from Havana to the *N. Y. Herald* says: "All Havana is ringing to-day with the news that Captain General Blanco, in order to save the life of his Adjutant Lieutenant, Joaquin Ruiz, has taken an extraordinary step and submitted to American intervention in requesting Consul General Lee to extend his good offices in interceding for mercy with Colonel Nester Aranguren, to whose camp Colonel Ruiz was sent with propositions of surrender."

That Colonel Ruiz has already paid the final penalty formally prescribed by General Gomez to be inflicted on any person entering a rebel camp to negotiate terms of peace, there can now be no doubt. The consequences of the death of this intrepid, but impatient, officer will be of the utmost importance, for with him perishes the last hope of the Government of being able to negotiate any terms with the insurgents.

The Canadian Government has decided to permit Americans to ship goods into Alaska, through Canadian territory, in bond.

A writer in the *Fortnightly Review* thinks that 55,000 farmers, each with a 100 acre farm in Canada, could supply all the wheat England needs.

NOTICES.

SITUATION WANTED.—Active man of thirty-five, with wide business experience, desires position as manager, treasurer, or other responsible position. Highest reference. Address "A," care of THE FRIEND.

RACHEL G. HALL, Plain Milliner, will be at 13 North Seventh Street, Phila., on and after Twelfth Month 14th, 1897. Early orders promptly attended to. The Broad and Cambria cars on Ninth Street pass the door; also cars on Fifth and Sixth, Fourth and Eighth Sts., and Columbia Avenue cars from foot of Market Street, all convenient.

A MEETING FOR WORSHIP is appointed to be held at Moorestown, for the members of Haddonfield Quarterly Meeting, on First-day, the 26th instant, at 30 P. M. Friends coming from Camden and Meriden may take the 1 o'clock train from Philadelphia, returning at 5.40 or 9.10. Those from Mount Holly and Masonville take the 12.05 train from Mt. Holly, returning at 5.40.

WESTTOWN BOARDING SCHOOL.—Application for the admission of pupils to the school, and letter in regard to instruction and discipline should be addressed to WILLIAM F. WICKERSHAM, Principal.

Payments on account of board and tuition, and communications in regard to business should be forwarded to EDWARD G. SMEDLEY, Superintendent. Address, Westtown P. O., Chester Co., Pa.

WILLIAM H. PILE'S SONS, PRINTERS,
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THE FRIEND.

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PHILADELPHIA.

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JOSEPH WALTON,

MOORESTOWN, BURLINGTON CO., N. J.

Entered as second-class matter at Philadelphia P. O.

Extracts from Minutes of Third Haven Monthly Meeting, Maryland.

(Continued from page 181.)

Eighth Month 16th, 1691.—Att Our monthly meeting at our meeting house at the Head of Trade haven creek y^e 16th day of y^e 8th month 1691

—Whereas there has been a great slackness in many professing truth in keeping to meetings y^e grieffe of those y^t are diligent in keeping their first day and week day meetings which meeting is now under y^e serious consideration of this meeting which does advise and desier all friends concerned to be more diligent for time to come in keeping both to first days and weekly meetings which is really a Duty incumbent upon the professors of truth and this meeting advises that coppies of this entry be sent to each Respective meeting on y^e Eastern Shore.

Eleventh Month 8th.—Att our monthly meeting at y^e house of William Stevens at Dividing creek y^e 8th day of y^e 11th month 1691

—An epistle to friends in generall given forth by our ancient friend and brother George Whitehead was Read in this meeting to y^e refreshing y^e faithfull.

Twelfth Month 5th.—Att our monthly meeting at our meeting house at y^e head of Trade haven creek y^e 5th day of y^e 12th month 1691

—An Epistle from y^e yearly meeting in London held y^e 1st 2nd 3rd & 4th days of y^e 4th month last was Read in this meeting to the Refreshing and consoling of the same

—Also an epistle from our ancient friend and faithfull Labourer in the Gospell George Fox which sd epistle was Left scaled up and after his death opened and read in this meeting and found good acceptance with the faithfull.

First Month 29th, 1692.—Att Our Joynt Quarterly meeting for both shores at y^e house of Ralph Fishbourne y^e 29th day of the first month 1692

—Several friends from the Western Shore being at this meeting and they doe signifie that they have nothing to offer to this meeting from y^e shore but y^t friends Lives in Love and unity and y^t all wrong opposing spirrits are under and none oppose y^e truth.

—William Kenton acquaints this meeting that

it is in his heart to vissitt friends in Pensilvania and Burlington and to vissitt the meetings in those partes and to see his outward relations and desiered a certificate from this meeting that he is in unity with friends which this meeting has granted him and Desieres his preservation.

Fourth Month 28th.—Att Our Quarterly meeting at our meeting house at y^e Head of Trade haven creek y^e 28th day of y^e 4th month 1692

No business Presented to this meeting

Fifth Month 22nd.—Att Our monthly meeting at our meeting house at y^e Head of Trade haven creek y^e 22nd day of y^e 5th month 1692

—Whereas there has been a difference betwixt

H. W. and J. E. about a hhd of Tobacco which Nic^e Norway paid to H. W.

att Tho: Shelling and afterwards J. E. tooke it for rent so y^t H. W. sayes he is wronged and for peace sake friends had ordered Jno Pitt to pay H. W. a hhd of Tobacco out of y^e stock if it will be accepted so y^t y^e Differance is ended betwixt said partyes so farr by y^e cousent of H. W. and Nic^e Norway

Wm. Kenton acquaints this meeting y^t his outward occation Drawes him toward Pensilvania and desieres a few lines from this meeting y^t he goe in unity with friends and y^t he is cleere from women upon y^e account of marriage this meeting assents to it and orders John Pitt to write it

Ninth Month 11th.—Att Our monthly meeting at our meeting house at the Head of Trade haven creek y^e 11th day of y^e 9th month 1692

—William Berry Informs this meeting y^t his father has ordered a mare to be delivered to ffriends for y^e use of Travelling friends which mare was given for sd use by Martha Berry This meeting appoints Wm Sockwell to receive the mare and give a Discharge for her and make use of her having a care over her untill friends sees meete to remove her for y^e at^d service.

Eleventh Month 6th.—Att our monthly meeting at our meeting house at y^e head of Tred haven creek y^e 6th day of y^e 11th month 1692

—Annie Jadwin does of her own free will give her third part of all y^e plate (her deceased husband left) as a token of her love unto her son, Jeremiah Jadwui to be delivered to him when he comes to age.

First Month 27th, 1693.—An Epistle from friends in Barbadoes to friends of Pensilvania with a reproofe to George Keith for his seperating from and writing against friends was read in this meeting and well approved.

Fourth Month 23rd.—Att Our monthly meeting at our meeting house at y^e head of Trade haven creek.

—William Kenton acquaints this meeting y^t he has something in his mind to remove to Salem if friends have nothing against it; the meeting desiers y^t he may consider y^e matter well and confer with his wife by our next monthly meeting and then friends may consider it and give him their sense.

Ninth Mouth 10th.—This meeting is iufirmed y^t Nathaniell Cleeves son y^t lives with John

Ashdell has not schooling according to his fathers will and John Ashdell has promised from time to time to put him to schoole but has not done it this meeting appoints John Wootters to advise John Ashdell to be at next monthly meeting and to bring the Ladd with him

Eleventh Month 5th.—Att our monthly meeting at our meeting house at y^e head of Trade haven creek

Eleventh Month 5th.—The concern of y^e 40th Tobacco poll for y^e priest being before this meeting the meeting-sense is that no friend ought to pay it either directly or indirectly or any other psou for y^e use af^d it being antichristian so to do.

Fifth Month 18th, 1694.—Att our monthly meeting at our meeting house at y^e head of Trade haven creek.

—The paper given forth by our yearly meeting at West river cautioning friends to keep to their Antient Testimony and not to concern with fighting nor takeing away mens lives nor contributing towards maintaining Idollatrous priests nor their houses of Worship was read in this meeting.

Tenth Month 7th.—Att our monthly meeting at y^e house of William Stevens at dividing creek —Sarah Edmondson appeared in this meeting in Brokenness of heart and spirritt and Declared that whereas she had Lett A Spiritt of Straitness enter her against some friends in so much as she Refused to give them her hand y^e Lord has been pleased to lett her see that it was y^e Enemies work and y^t by soe doing she disjoynted herselfe from y^e unity of friends and declares that she is sorry for it aud does condemn y^e spirritt y^t Ledd into it or anything else y^t grieved friends.

Eighth Month 29th, 1696.—Att our monthly meeting at our meeting house at the head Tred haven creek

—Charles Lewis appeared before this meeting and declared y^t he and his wife has been often grieved that they were married by a priest and does believe they have offended the Lord and grieved his good spirritt and desier and hope the lord will forgive them and he is willing to answer truth and give friends satisfaction.

Twelfth Month 23d, 1698.—Att our monthly meeting at our meeting house at the Head of Tred haven creek

—William Trew acquaints this meeting y^t he had a Servant taken away by execution (for y^e 40th tobacco poll to y^e priest) Last first month which servant had about tenn months to serve and now y^e servant has served out his time with Charles Tilden y^e high sheriff of Kent County and now y^e Court has granted an order against William Trew for y^e sd servants freedom corn and cloathes and he desier this meeting to advise wheather he should pay it or not the meeting haveing considered the matter gives it as their sence y^t he ought not to pay it aud therefore advises him not to pay it.

Second Month 27th, 1699.—Att Our Quarterly meeting at our meeting house at the Head of Tred haven creek

—This meeting is concerned for William Worlrow and Margaret his wife who by unwatchfulness suffered the enemies of their souls peace to begett them into such a spiritt of Disunity and discord y^t they parted each from the other and the woman left her husband and habitation neere five weeks space which has caused y^e Blessed truth to be evill spoken of and brought grief and exercise upon friends and they being both before this meeting and friends laboring in the spiritt of Love under a weighty concern that they might be reconciled to each other has prevailed with y^e womau to goe home againe and she has promised amendment of life and to pforme her duty toward her husband But y^e man is not so condescending as friends could desier Therefore this meeting advises them to goe both home together and to forgive one another their offences against each other and for the future to love each other and never give lik occasion againe for if they doe they may expect a publick testimony to goe out against them to deny them and that wicked spiritt by which they have been acted for y^t spiritt y^t separate mau and wife is for judgment and friends doe bear a publick testimony against it and it is the sense of this meeting they both ought to condemn that spiritt y^t so far prevailed upon them to separate from each other.

(To be continued.)

FOR "THE FRIEND."

"Take us the foxes, the little foxes, that spoil the vines; for our vines have tender grapes."

There are probably few ways in which the enemy of our soul's welfare is more successful in attaining his designs, than through inducing us to stifle our convictions in very small things. When he once succeeds in blunting our tender consciences, he has gained a strong vantage ground, and though we may not immediately fall into the grosser errors, the little foxes have commenced to guaw at the vines, and spoil the tender grapes.

The Society of Friends holds up before the world a pure and high standard, and if we did but possess all that we profess, we would indeed be as a light in the world; even as a city set on an hill, which cannot be hid. But we see sad evidences that the little foxes are at work, spoiling the vines, many of which would bear tender grapes, if we were but diligently concerned to guard them from the attacks of what may seem to be insignificant enemies.

The writer has no desire to discourage in any the discharge of the social obligations which rest on each of us, more or less; neither would he wish to have diminished that bond of love which constrains us to mingle with and visit our relatives and friends, but he has felt, and now feels, that we, as a people distinguished for our advanced spiritual views, are too much given to social visiting on the First-day of the week, and can we not justly query, whether this prevailing custom is not as one of the little foxes which is hindering the spiritual growth of many? Some will say that the busy cares of life, and the close attention which business demands, from Second-day morning till Seventh-day evening, make First-day the only available time in which to visit relatives and friends. Undoubtedly this is true in some cases, but, beloved Friends, if we are so wholly occupied six days in the week with our worldly avocations, is it not all the more necessary that we should devote this day to best things? Should we not the more desire to make it a day of retirement and communion, a time to wait for that renewal of spiritual strength, which is as necessary to the growth

of the Christian, as is the daily food to the growth and health of an infant? If we work arduously six days in the week, and spend the seventh in tea-drinking and social conversation, when, oh, when are we going to become better acquainted with our Creator? When are we going to deepen and grow in the things of the kingdom, and when are we to turn our minds unto the all-important consideration of our souls' salvation?

Is it not to be feared, that with some of us, there is a tendency, after having attended our meeting, to devote the balance of the day to visiting and sightseeing, and to make it a day of pleasure, and spiritual dissipation? Does our duty to our Creator end with the brief hour spent in meeting? and if tender visitations have been our portion, whilst there gathered, are these feelings likely to be strengthened, or continued, if we adjourn to the homes of our friends, where we shall be under the necessity of entertaining, and of being entertained? or is the discussion of current topics at such a time likely to deepen us in best things?

On the gravestone of that devout and worthy man, Thomas A'Kempis, is said to be carved a representation of a pilgrim inquiring the way, and beneath are inscribed these words:

"Tell me the way to peace,
For thou that path hast trod."
To which A'Kempis replied,
"Tis poverty, retirement and God."

Many of this day and generation do feel longings desires for an experimental knowledge of that peace which flows as a river; a peace that still the world knoweth not. And how can such as these attain to this condition? It is not to be acquired through social abilities nor through intellectual attainments, but we must know of being poor in spirit; we must know of not only a bodily retirement, but also a spiritual quietness. We must be still and know that He is God, and we must know Him, not know of Him or know about Him, but we must *know* Him, through obedience to the manifestations of his will, and through the humiliation of the cross.

And shall we not be mindful of the declaration of Paul, "Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend." Again, he tells us that it is good to abstain from anything whereby thy brother stumbleth, or is offended, or is made weak." May we then remember that we have a duty to our brother and to our fellow-men, that while all things may be lawful unto us, yet all things are not expedient, "But take heed, lest by any means this liberty of yours become a stumbling block to them that are weak."

How sad it is to learn of the comments made by members of other religious bodies, as did the writer some time ago, that "the Quakers are great for visiting on Sundays."

Undoubtedly there are times when we may not only have permission, but we may also feel the constraining power of the Holy Spirit, turning our minds toward some of our fellow-pilgrims, and filling our hearts with love and sympathy for them, and raising earnest desires in us for their welfare in things eternal; and it may be our duty to visit such, and engage in uplifting and edifying conversation, giving expression to our real interest in each others' progress Zionward.

But I would have us to be careful, in either giving or accepting invitations to social gatherings on the First-day of the week. I would have us to know, whether or not, we have a place there, and to know whether we can best serve

our Father in heaven, and advance our own spiritual interests by being there, or by staying in our own homes, in quietness and retirement.

WM. C. COWPERTHWAIT.

HADDONFIELD, N. J., Twelfth Month 14th, 1897.

Mary Kite.

[Mary Kite was a daughter of Benjamin and Rebecca Kite, of Philadelphia. She was born in 1792, and lived with her parents until the time of their decease. Her mother was a noted nurse, and, being of a self-denying disposition many were the persons on whom she waited in time of sickness—not only of her friends and relatives, but also of those who had no special claims upon her services. Her daughter Mary was trained in this line of usefulness. After the death of her brother Thomas Kite, in 1845, she removed from the city to reside with her nephew Aaron Sharpless, in Chester County, Pa., whose wife had deceased the previous year, and she continued, during the remainder of her life, to reside in that neighborhood.]

For some time previous to her removal, she had, at intervals, appeared in our meetings for worship, but no official notice had been taken of these appearances, which, it is believed, was at times, a cause of much discouragement to her sensitive mind. The call to vocal service continuing after her removal, she was, in due course, acknowledged as a minister by her friend of Birmingham Monthly Meeting, and afterwards paid several visits from home, with the unity of her friends.

In recently looking over some family letters it was believed that some from her pen contained much that might be useful, manifesting, as they do, her concern for the promotion of the kingdom of Christ, and for the preservation of her friends in the way that leads to peace and life.

In the year 1832, her niece, Anna Walton then about ten years of age, was in delicate health, and went to board at the home of Martha Jefferies, in Chester County, Pa., where he aunt thus addressed her:]

MARY KITE TO ANNA WALTON.

PHILADELPHIA, 10th of Eighth Month, 1832.

Thy letter, my dear Anna, was very acceptable, as we felt a desire to hear from thee. Well I suppose, by this time (as it is nearly two weeks since thou went), thou art much improved in health and strength, and I have no doubt enjoy thyself very much—kind friends, that will try to make thee comfortable, and a pleasant piazza and meadow for thee to walk about in. Ah, I can almost fancy I see my little niece skipping about with Johanna. Well, I love to see children playing in innocent mirth, but girl like my Anna, who have been well instructed in things of greater importance, *their moderation* should appear.

Most likely thou hast heard how very many of our citizens are daily swept off by the cholera—not any yet that we were personally acquainted with, though one man in the building where thy Uncle Nathan's store is, invited friend of his to come in the morning to see him go off in the steamboat. When his friend called for him in the morning, lo! the poor man was dead. As thy mother came here the other morning, she met Aunt Sally, of the rag cellar who told her of her neighbor, who was very ill that the doctor had given up, and no one would go in to do anything for her but her husband. Though she did not speak to Sally in time of health, yet Sally went in and worked with her for several hours, till she left her in a fair way

of recovery. This was the true Christian spirit. I also told thy mother of a huckster woman that was carried ill from the market. When they got her home, her husband and several children all fled from the house, and left her to die. Such instances may now and then occur, but I hope the number is very small.

I have told thee these circumstances, not, my dear, to make thee uneasy, but because they occurred to my mind. No, there is no cause of uneasiness, if we are only in readiness for the messenger, death. We are as much under the care of the Great Shepherd in the city as the country, and not a "hair of our head will fall to the ground without his notice." My little niece, I believe, understands this doctrine of the general superintendence of our Heavenly Father over the works of his own hands, and also of his particular care over each individual. Has he not watched over thee from thy infancy, and several times raised thee up from a bed of sickness, and now given thee strength to walk and run about, that thou mayest see his wonders in the creation, and, above all, He has planted his good spirit in thy heart, which reproves for every improper thing, and speaks to thy mind if thou sleepest well. Thy Aunt,

MARY KITE.

Last Day of the Year 1836.

How very quickly, my dear Joseph, has this year flown. It seems a very little time since I commenced dating my letters 1836, and this is the last day. It is well to pause and take a retrospective view of the past. The first day of this year, cousins Abigail Greeves, Susan and Rebecca Kite and I spent in Newmarket Street, commemorating Abby's birthday, and dined on Charles' present of a fine turkey. In two or three days after I was taken with what has almost become an annual disease, catarrh of the breast, which continued for two months. Much suffering and many painful remedies were my portion, but the time did not seem long, a kind mother and affectionate relations to care for me, and an affectionate brother as my doctor. Why is it that I was so much more comfortable than thousands as deserving, and perhaps more so. Does it not call for deep gratitude on my part, and a faithful surrender of my all into his hands, as a very faint return of acknowledgment for his goodness. As I take a view of the year, many things glance before me. Our Yearly Meeting was a season of favor, wherein our holy Head and High Priest was pleased to meet with us, and bring the minds of his exercised children into much unity of feeling. Much sorrow and sadness was felt and expressed at the departure of some of our members from the ancient doctrines of our Society, and a deep solicitude expressed that our young Friends might be preserved on the Rock Christ Jesus. My visit to cousin Aaron Sharpless, of two months' continuance, has left a pleasant impression behind. It was a renewal of my strength. I took a lively interest in the beauties that surrounded me, the scenery, the curious work of the wasps, the industry of the birds in the formation of their nests, all, all seemed to proclaim, "I derived my instruction from the great Architect of the world."

Time brings me to a pleasant morning in the Ninth Month, when a large company, well-packed in an omnibus, took a pleasant ride to Laverford. Some anxious minds listened to an address, from a full-grown lad, about leaving the studies of scholarship, for the more arduous and important one of instructor. Wishing health

and happiness to this precious child, I leave him for the present, to trace my journey to the Eleventh Month.

In company with Gulielma Widdifield and many other Friends, I visited Baltimore Yearly Meeting. Ah! the sympathy that the little band of faithful laborers in that part of the vineyard need, few, indeed, in number, and but little prospect of a succession of true and faithful standard-bearers. May the Lord of the harvest prepare and send forth more laborers into his harvest, for the fields are already white.

In this month death has removed from us two of our worthy friends, Othniel Alsop and John Hutchinson, not only a great loss to their families, but greatly to be felt in our meetings, particularly Othniel. John was far advanced in life, and had, I doubt not, done his work in the daytime, and is now gathered, we trust, as a shock of corn fully ripe, into the heavenly garner. But Othniel was in the prime of life, and very usefully engaged in his Master's service. But he is gone, with his armor bright, and has left a feeling of sorrow in survivors. What,

When a Paul has run his race,
Or when Apollos dies,
Is Israel left without resource,
And have they no supplies?
Yes, while the dear Redeemer lives
We have a boundless store.
And shall be fed with what He gives,
Who lives forevermore.

Two weeks ago we had the company of James Jones and Thomas Tuttle, from Maine. I suppose thou saw them, as they were at Westtown. We felt much interested in them, so long from home, and, I suppose, poor in the things of this life. James said, "he was but a day laborer, and that his trade stopped while he was from home, though he owned a small piece of land." He gave me a little sketch of his life. Said in early life "He was favored with a peculiar call from his divine Master," and if he had submitted, as he ought, would, about the fourteenth year of his age, appeared as a minister amongst his friends, but he disregarded the heavenly call, and put it aside, and for many years lived as he list, following his own inclinations, till his divine Master was again graciously pleased to meet with him, and point out the path of duty, in his fortieth year (I think he said). He no longer reasoned with flesh and blood, but gave up to the heavenly vision, but now has to look back, with much regret, at the many wasted years of his life, and has, at times, to warn his young friends not to tread in his footsteps. They had been about seven months from home, and travelled about four thousand miles, and had yet much to accomplish ere they reached the end of their journey.

Winter, my dear Joseph, has come, two or three very cold days, which has given thy grandfather a touch of the influenza and brought thy Aunt Mary a soreness in her breast and hoarseness, which seems a prelude to something more severe, but I feel but little anxiety, as the good Physician has my case in hand, and will do with me what is best. In full confidence I commit myself into his hands, and, my very dear nephew, I think I can say I have felt a secret petition arise, not only now, but often, for thy preservation, that thou might indeed become a scholar in the school of Christ, one of his lambs, feeding beside the still waters. I believe thou hast been the object of Divine love from thy early years. How did thy heavenly Father enable thee to conquer, in measure, a high and irritable tem-

per, and put into thy heart "to watch and pray lest thou should be overcome of the same. Then, my dear Joseph, devote thy talents to his service, saying, "Here am I; do with me what seemeth thee good. I am the clay, be thou the potter, form and fashion me according to thy will," then thou wilt be a blessing to the Church. Encourage the dear children under thy care, and thy peace will flow as a river. Farewell, 1836, and farewell, my dear Joseph. If I had thee here, I could imprint a kiss on thy forehead, and whisper in thine ear, "Begin 1837 with the good resolution of Joshua, 'Let others do as they may, as for me, I will serve the Lord.'" Much love to Abby.

I remain thy anxious aunt,

MARY KITE.

PHILADELPHIA, 28th of Twelfth Month, 1838.

I trust, my dear Joseph, it is not for want of true affection to thee that I so seldom give thee a visible proof of my love. No, thou art near to my heart, and I can adopt the language of the patriarch Abraham in reference to thee, "Oh, that Ishmael may live before thee." Thou art often the companion of my thoughts, and I most firmly believe that the Good Shepherd of the flock, who, in thy early days, watched over thee and strengthened thee to overcome, in measure, thy hasty and irritable temper, has still followed thee with his gracious visitations, and as thou hast obeyed and listened to his voice, has enabled thee to conquer one enemy after another of thine own household. Ah, we have a gracious and most compassionate Redeemer, who knoweth our frames, and remembereth we are but dust, and being tempted and tried as we are, He can and will strengthen all those who, conscious of their inability to help themselves, are steadily and constantly looking unto Him for assistance. Yes, my dear Joseph, He, thy blessed Saviour, has hitherto helped thee, and will continue to do so if thy whole dependence is stayed upon Him and thou art lying as passive clay in his hands (not fashioning thyself according to thine own views), willing to be anything or nothing, as He may see best, saying, in humble acquiescence, "Here am I, oh Lord; do with me what seemeth thee best; I am the clay, be thou the potter." And as thou patiently abidest all the turnings and overturnings, the mouldings and the heat of the furnace, the drying and polishing process, thou wilt be brought through, a vessel fit for the Master's use, and though He may employ thee at first in light services in his Church and family for He takes the lambs in his arms, and leads them along as they are able to bear it), such as walking consistently amongst men, and as thou seest, among thy pupils or others, inconsistencies which thou feelest to be wrong, a word of exhortation should arise towards them. Do thou be faithful to apprehended duty, and when assembled with thy friends for the solemn purpose of worship, strive earnestly to have every thought brought into obedience to the Spirit of Christ, and be willing to bear thy portion of suffering for the body's sake, the Church. And as thou art faithful in the little, thou wilt be made ruler over more. Thou wilt be gradually led along, as obedience keeps pace with knowledge, and become a pillar, to go no more out. But this state is only attainable by deep indwelling with the precious seed or Spirit of our divine Master, a lowly, humble view of ourselves and incapacity for any good word or work, a willingness to go down into suffering, and there abide until we are brought up from thence, bring-

ing with us stones of memorial with living inscriptions thereon to his praise who has hitherto helped us. Though discouragements of many kinds often weigh down the spirit of thy poor aunt—her own infirmities of many and various descriptions, the gloomy view that is often presented of the present state of the Church, and the very few who seem faithfully following in the footsteps of Christ—all these and very many more desponding things cast a shadow of sadness across my path. But again a dawn of light arises. Here are many who have stood faithful through storm and tempest, to their holy Leader, and stand undauntedly in the midst of a crooked and perverse generation, not ashamed to acknowledge their allegiance to the King of kings and Lord of lords. And there are, oh, animating thought, many precious young people who have bowed their necks to the yoke of Christ, and are bending in deep humility to the necessary purifications, to prepare them for usefulness in his Church and family, and for a never-ending state of happiness in the world to come.

My dear Joseph, I wish to be thy companion in this heavenly journey. I am thankful thou art endeavoring to walk in this narrow way, and though it is cheering and animating to meet with fellow-pilgrims on the journey, yet let us remember our eye must be fixed on the *Captain*, and not directed to a *poor worm*. They are fallible, but He is invincible. They may, and do, turn aside, but He is unchangeable. "The same yesterday, to-day and forever." Then cleave close to Him in all thy trials and difficulties. Let Him be thy alone confidant. Then all will be well.

With feelings of near affection, I am thy aunt,
MARY KITE.

Love to Aunts Martha [Jefferies] and Lydia [Sharpless] and Cousin Ann [Jefferies].

SELECTED.

"After much striving against sin, and many vows and promises for amending some particular evils in which I find satan prevail against me through the advantage he hath from my natural temper and disposition, the Lord gave me in some measure to discern where the fault lies, namely, in not enough diligently watching over my own heart, and listening to and receiving the motions of the Spirit, so frequently given by *convictions* against those evils. By doing this, in a holy, sober, believing [manner,] he is pleased, many times insensibly, to give strength rather than in that great and overpowering way in which it is usually expected. For, though *that* may also be afterwards known, yet ordinarily it is not the *first* way by which he communicates strength against corruption, but by this *small and still voice in the conscience*, which, not being diligently observed and received, many times makes the creature *long*, yea, it may be *all his life*, the more unsuccessfully to strive against sin. As the power of the enemy, at first, was received by Eve's hearkening to him, so the power of the Spirit is received in hearkening to and receiving the reproofs thereof. *That which checks the evil*, that which stands against thy mind, smiting it in the course of vanity and pleasure, *in that is the power*; for it comes from the Spirit of power to make way for him; it lies *there*, in that little thing of conviction, which is the first of the Spirit's work (John xvi: 8).

THE only life worthy of you, the only step which will prepare you for all your life here, is to consecrate yourselves entirely to Christ and his cause.—Margaret Bottomoe.

FOR "THE FRIEND." THE OLD YEAR'S CLOSE AND THE NEW YEAR'S DAWN.

Night's solemn stillness reigns around;
Alone I sit to watch the Old Year's close,
While "weary" nature whispers of its sweet "restorer,
Sleep," and bids me lay my pen aside.
How can I heed the murmur, when the secret spring
Of thought is open, and the mind will dwell
Upon my dying friend! Friend, did I say?
It surely seems so like some kindred spirit,
Whose life is slowly ebbing out, whose heart
Has shared the sunshine and the shadow,
The sorrow and the gladness, of days forever gone,
I can but think, it well deserves the name.

The ancient time-piece stands
Not now, as in my earliest recollection it once stood,
Within a niche well suited to its form:
Both measured tick and warning hand proclaim
The passing hour, precious as rapid to the
Thoughtful mind. Remembrance points to scenes
gone by—

And now as then, I view the path of life—
Visions of youthful follies, errors not a few,
Broken resolves, neglected duties—all
Wake from repose to bring the heart regret.
Poor yearning heart, for higher, nobler aims!
Poor earth-bound soul, what earnest work is thine!
Empty and small, thy harvest sheaves appear.
Few grains of gold, ripe with redeeming love
To glorify that sovereign power, who claims thy praise.
And tho', dear dying year, in thee I find
So much to be lamented, there yet were hours
Of true and heartfelt joy, of favor and repose,
Which long will live when thou has passed away.
We thank the One, whose patient hand of love,
Has not withheld life's blessings, rich and full,
Bestowed in mercy on a sinful world;
A chequered scene, where light and shadow fall—
Where death and change have marked one common
lot,

And doubt and fear walk close to tempted hearts.
As once when on the waves the Master slept,
The loved and loving woke Him with their cry,
(Faith seems so weak in seasons such as these);
And tho' He gently chides, the want of trust,
It is the hour of need, and He is there.
"Then He arose," the winds and waves obeyed
The voice that floated o'er the troubled tide,
And souls grew calm, just as our own will do,
When comes the Saviour's loving, "Peace, be still."

But now, Old Year, thine eye grows strangely dim,
Thy weary step is moving on in silence to the tomb,
A mournful sigh proclaims thy work nigh done;
Then Fare-thee-well! the clock hath tolled,
And I must hail

The Happy New Year, fair and bright,
That enters when the stars of night,
Are shining thro' the ether dim,
To smile welcome down on him.

Hail, thou child, whose voice of gladness,
Breathes no tone of care or sadness,
As thy feet dance nimbly o'er
The faded garb the Old Year wore;
Thy laughing eye in triumph views
Two tiny feet in the Old man's shoes;
Never dreaming of what may be
In a few brief months at the end for thee.
Thou mayst trace upon life's pages,
Deeds like those of buried ages;
Sun shall rise and set as then,
"Time will try the souls of men."
Hope shall bud and blossom here,
Joy be linked with doubt and fear.
Love its tender eye shall veil,
Death the rosy cheek shall pale;
True and untrue hearts shall beat
'Neath thy ever restless feet.
All alike—the young and old,
Strong and timid, weak and bold,
Rich and poor must bow to thee,
Subject to the high decree.
Twelve brief months of change is thine—
Only this thy sun will shine;
Then thy aged eye can view
The feet that fill the time-worn shoe.
Nor marvel who stand by the sacred bier
At the whitened locks of the dying Year.

E. S. E.

Lake Erie.

Lake Erie extends for about two hundred and thirty miles along an axis that runs near east and west, being parallel with the movement of most of the great storms which pass over the country from the southwest, and is especially subject to heavy gales both from the west and from the east, the direction being determined largely by the side of the lake along which the centre of the storm moves. Buffalo and Toledo at the opposite ends of the lake, are therefore the two points at which the greatest effects of the wind upon the water-level are felt. A westerly gale tends to pile the water up at Buffalo and to lower it at Toledo and *vice versa*. The westerly storms are mostly in the late autumn, while navigation is still open, the great hazard both to life and property connected with them has made them more conspicuous in the popular reports, but in the official records the easterly storms are found to be equally effective. From the records it appears that fluctuations of level produced by the wind amounting to between thirteen and fourteen feet occur almost every year both at Buffalo and at Toledo, and that fluctuations of seven or eight feet at the points are known to have occurred in a space of a very few hours.

The storm most carefully reported occurred on October 14th, 1893, during which there was a great loss both of property and life in the eastern end of the lake off Erie and Dunkirk. This was a westerly gale, and lowered the water more than seven feet at Toledo in the afternoon, while piling it up the next morning at Buffalo nearly six feet, making a difference of thirteen feet between the two ends. — Blunt thus vividly describes his observation at Toledo. Leaving the pier at four o'clock in the afternoon, he went out to the mouth of the river in a small steamer, and found that the water had receded seven and a half feet below mean level. He says:

"In the river flats were showing where a few days before we had found eight feet of water. The banks of the Straight Channel, where most show six feet depth around Presque Isle, were two feet out of water, and for two miles the banks showed above water perfectly straight, as if on a canal."

The greatest change in level recorded was the tenth of January, 1889, when the water at Buffalo was raised more than eight feet above the prevailing level, while at Toledo it was more than seven feet below the prevailing level, making an actual difference of fifteen and the tenths feet between the two ends of the lake. On February 12th, 1894, an easterly storm depressed the water six feet below mean level at Buffalo, while raising it seven feet above mean level at Toledo. The maximum total fluctuation caused by storms at Buffalo is thirteen and eight-tenths feet, and at Toledo fourteen and five-tenths feet.

The rapidity of these changes in level is equally surprising. On the morning of October 14th, 1893, the rise at Buffalo was eight and one-tenth feet in eight hours, while on the morning of the twenty-sixth of November, 1895, there was a fall of eight and seven-tenths feet in seven hours.

To those who dwell upon the seashore the rise and fall of water due to the tides becomes very familiar. It is the uncertainty concerning these variations in the Great Lakes which makes them so troublesome and dangerous. But both the extent and the uncertainty of the operation of this cause lend significance to the biblical

account of the passage of the Red Sea. There it is mentioned that "The Lord caused the sea to go back by a strong east wind all the night, and made the sea dry land, and the waters were divided." The mention here of the natural agency for the production of the physical result long ago led Dr. Robinson to class this among "mediate miracles," that is, miracles "wrought by natural means supernaturally applied." The real miracle in this case is in the extraordinary conjunction of such a natural event with such an extraordinary crisis in human history. Even with all the knowledge of the modern weather bureau, no sane military leader would conduct his army into such a trap as Moses was in, unless he were Divinely guided. Most certainly is a military movement it was devised in Heaven and not on earth.

At the same time the uniqueness of the event and its conformity with the laws governing the great natural forces involved, mark it as genuine history, and not a product of the human imagination. Pharaoh certainly did not have the least suspicion that the outcome could be what it was. It was not an event which unaided human leaders could foresee.—*The Independent*.

A Welcome Dog.

The apostle bids us "beware of dogs;" but here are different kind of dogs; and as the avens fed the prophet, so sometimes dogs have protected God's saints. In Zion's Herald for Seventh Mo. 14th, 1897, T. T. Worth of Lynn, relates an incident in which a dog figured prominently. The story, as related to him by the woman concerned and vouched for by the owner of the dog, was as follows:

"One winter we lived on a lonely New Hampshire country road, only one farm-house being near. One morning, the weather promising to be fair, my husband and little son left me to go to a neighboring town ten miles away, expecting to return at night. I did not mind being alone, as I was busy about the house; but toward noon, I noticed dark clouds rapidly rising, and the wind began to blow, and soon snowflakes covered the ground. Still I did not feel anxious, but kept a watchful eye down the mountain road, although I knew it was hardly time to expect my loved ones to return. The darkness came on swiftly, and the storm increased in violence, until it seemed as if the roof of the house would be torn off—every old shingle apparently vying with its neighbor in its hurry to be gone.

"Hardly daring to breathe, but longing to scream, I lighted a fire in the great fireplace, and the flames threw their ruddy glow over the room. As I began to realize that I was all alone, I grew more frightened and I thought, 'I cannot stay here all this night alone.' Not only was the storm to be dreaded, but, early in the day, I had seen two most vicious-looking men go by on their way to the village. I knew that they lived in an old shanty below us. They had called once to seek shelter from a slight shower; and, I thought, they will surely think we will give them shelter from such a storm as this. I did not know what to do, for they were never known to come away sober from the village.

"I made up my mind to get to my neighbor's house. When I opened the door the wind nearly took me off my feet, and, blinded by the snow and sleet, I hastily shut the door and went back into the lighted room. But I could not rest. I wandered from room to room and it seemed as if I should be insane from fright: for never before had I experienced a mountain storm. I

have passed through many storms since then, but that stands out with a prominence which will not allow it to be ever forgotten. Going to the window and peering out into the darkness, I suddenly felt prompted to pray, not for my family's return, for I hoped they were sheltered from the storm, but I prayed, 'Give me strength, O Lord, to overcome this fear!' And before I finished my prayer it was answered. Above the roar of the storm I heard, under my window, the barking of my neighbor's huge dog. I let him in, all covered as he was with snow, and he walked over to the fire, and lay down, and looked up into my face with an almost human intelligence, as if he would say, 'You needn't be afraid; I'll take care of you.' With a thankful heart I lay down and slept sweetly all night.

"The owner of the dog told me the next day, that in all the years he had owned him, never had he known him to leave his mat at night; but for two hours they had tried to keep him in, and at last, fearing they would get no sleep if he stayed, they opened the door, and he bounded away into the storm toward our house."

She adds: "Now by what instinct was he guided? Did he know that the one who had fed and petted him was in deep trouble? I believed then, and believe now, that God sent him."—*Late Paper*.

FOR "THE FRIEND."

An "Illuminated" Bible.

As the season approaches the end of the year, the time by many termed "the Christmas holidays," an unusual degree of attention is given to the purchase of books. Year by year these aids to our pleasure, information, entertainment, and moral, mental or spiritual profit or loss, as the case may be, are to be had in increasing number and variety. The "Best of Books" has not been slighted, being now offered in very great variety of editions, often including within the covers a concordance, Bible dictionary, tables, aids to proper name pronunciations, etc. One which is extensively advertised as an elegant "illuminated" edition, offered at a very reasonable price, I feel nevertheless, that it would be proper to advise against.

In the writings of Frances Ridley Havergal occurs an instructive passage concerning the very common practice of adorning the interior of church buildings upon stated ceremonial occasions, as the so-called Easter and Christmas, with flowers and with wreaths and festoons of evergreens, etc. Although a member of the Church of England, she greatly deprecated such outward displays, as drawing off the attention from the contemplation of spiritual themes, and unaccordant with the serious object which professedly drew the people together in a place for religious worship. Similarly as to this pretty, "illuminated" Bible. It might serve to gratify the adults' taste for pleasing pictures, and amuse the young who turned over the pages, but on the other hand would draw off the attention of the devout reader or serious inquirer, and would thereby darken rather than illuminate the spiritual apprehension. Here, for instance, is a very elaborate picture intended to illustrate the thirteenth verse of the forty-fifth Psalm, "The King's daughter is all glorious within," a maiden, richly apparelled, bearing a lily flower and stem in one hand and a ribboned instrument in the other, entering the door of a palace, while young men and young women, with trumpets and stringed instruments, are playing a harmonious march. It would not seem wise to subject ourselves to this outward "illumination" of a pas-

sage which might have been precious to us according to a very different understanding of it. "The entrance of thy words," says the Psalmist, "giveth light"—illuminates; "it giveth understanding unto the simple."

J. W. L.

SELECTED.

"THE children of the Bridegroom are or ought to be espoused or married to Christ, and truly devoted to Him, that so they may stand, as much as may be, disentangled from all mutable things, and cleave to and follow Him when and wheresoever He calls and leads, and be in subjection to Him. Thus we may know Christ to become our holy Head, and that we may hold unto Him, and so walk and live that He may take delight in his church, the body, to rule in and over it, as we have the state of the true church and Christ represented in the most excellent and sacred writings of the Holy Scriptures. May we likewise know the marriage of the Lamb to become, and as of old, make ourselves ready, put off the sin and corruption of the world that are through lust, and put on the Lord Jesus Christ and his pure righteousness. This is the fine linen, the righteousness of the saints. This is the wedding garment; without which preparation and true Bride's attire, I cannot see how any can expect an admittance into the Bridegroom's chamber. Therefore I entreat all such as do not find themselves in preparation, and have not their peace assured to them, wanting the evidence of the Spirit of their Lord that they are his, not to slumber away the precious time until the midnight, but unexpectedly the cry be heard to sound with terror in thy ears, 'Arise, trim thy lamp, for behold, the Bridegroom cometh,' who hath in times passed exercised mercy and loving kindness towards thee, and has sought divers ways to win thee to love Him. He has at times reproved thee for evil, and other times hath set before thee the comforts and happiness thou shouldst possess, if thou wouldst obey and follow Him; nay, He hath wooed thee, and if thou hadst devoted thyself to Him, He would have gathered and saved thee, and rejoiced over thee. But if thou turnest thy back upon all his reproofs, entreaties and endearments, as in the parable of the five foolish virgins, in the time when He, the Bridegroom calls to an account, He will not know thee otherwise than to shut thee out of his presence and favor, notwithstanding whatever thou mayst have heard, received or done, if thou continues to work wickedness and art not reclaimed therefrom. These things sprang in my mind as a warning for all, to flee from every destructive thing, before the Lord overtakes them, when they cannot escape his hand of justice, and also, that the faithful may be encouraged in well doing, and to a faithful perseverance to the end. Amen."

A LETTER from a Friend of Indianapolis relates the following anecdote:

"I have often thought I would like to give an incident in the life of my old teacher, Robert Bond. He taught in our neighborhood, seven miles north of Winchester, Va., twenty years. He was a son of Joseph Bond, one of early settlers of Friends, and had a large farm close to the Hopewell Meeting-house. Robert grew up, as did most of the young people of that day, of strictly moral habits, and not what could be called a truly converted Friend, but one that might be called a traditional one.

"In early life he was engaged in his father's mill, which he followed some years. It became

too slow for an aspiring youth; he concluded to go to Alexandria, Va. There was for a time quite an exodus to Alexandria, and the most of them spent their substance, and returned to share the means possessed by their fathers.

"Robert was engaged in the flour trade at the time the British made their presence known at the district in the war of 1812, and when they left, as they passed by Alexandria, they supplied their commissary with Robert's and other flour.

"The scene was too much for Robert's traditional Quakerism, and he joined the army at the fight below the city. Robert, after securing a musket, fixed himself behind a large stump, and began shooting. He said that an impression came upon him so strong to move, that to remain there was not safe, but he was slow to move, fearing that a stray bullet might catch him in moving. He could withstand the impression no longer. He moved, and he had scarcely left the stump when a cannon ball struck it, and tore it loose, bursting it in pieces.

"He began teaching, to clear himself of debt that the loss of his flour caused him, which debt he paid, principal and interest, and which was done by denying himself of many of the comforts of life. His scholars were in size from the child of five years to the ages beyond their majority of manhood and womanhood. Many were the talks he gave us to make us useful and upright men and women. He left an honored name behind, and the respect of his hundreds of old pupils. He secured the means of giving the poor in the neighborhood a fair start in the way of an education. He maintained the principles of the Orthodox at the separation of the four male members left at that time. He died in Twelfth Month, 1860. Never married."

Natural History, Science, etc.

Slime Animals.—So small are these creatures that the largest specimen will be found to be smaller than the smallest pin's head. Examine how we will, there will be found no mouth, no stomach, no muscles, no nerves, no parts of any kind. The animal looks merely like a minute drop of gum with fine grains diffused throughout, floating in the water, sometimes with outstretched arms, and at other times as a simple drop. An analysis of the matter of which it is composed shows it to be much the same as a speck of white of egg. Yet it is alive, for it breathes. Kept in a drop of water it uses up the oxygen it contains, and renders the water foul by the carbonic acid it breathes out. The arms, so necessary in the procurement of food, can be drawn in and thrown out when and where the animal chooses, showing that some option is undoubtedly exercised in the matter. Minute jelly-plants, that live in the water, and even higher animals than itself, constitute its food. The presence of an animal with a shell does not deter it from attack, for it is just as able to deal with it as with the softer, shell-less kinds, sucking their jelly-like contents, and discarding the empty-innutritious shells.

Quite as interesting among the Movers, to which the Finger Slime belongs, is the *Proto-myxa aurantiaca*, a shapeless bit of transparent matter, containing merely circulating granules. Locomotion is effected by extending the body into *pseudopodia*, or false feet, and contracting them. Its movement is slow and gliding. When at rest it appears as a mere lump of jelly, but its whole demeanor changes when in the presence of a living animal suited for food. Fine threads immediately begin to shoot out from all sides, which fuse about the unsuspecting prey,

while all the little grains in the slime course to and fro. For five or six hours the little fellow hugs closely round the prey until it has become thoroughly absorbed, at least the nutritious parts, into its body-mass, when it draws itself away, or back into its original place, leaving by its side the skeleton of its late victim. Without eyes or ears or parts of any kind, it knows how to find its food; without muscles or limbs it is able to seize it; without a mouth it can suck out its living body, and without a stomach it can digest the food in the midst of its own slime, and cast out the parts for which it has no use.

The Bark of Trees and Ledges of Rocks Show which is the North or South Sides.—The many different methods to determine the cardinal points while on the mountains, in both heavy timber and small bush, or upon the featureless expanse of a great marsh, are exceedingly numerous and reliable enough for all practical purposes during an every-day life in the bush, unless a very long journey is to be made, which would require a number of days, and would make it necessary to hold on a very fine point while making so long a distance.

We will first take notes on the coniferous trees, pines, firs, spruce, cedars, hemlocks, etc. The bark of these is always lighter in color, harder and drier on the south side of the tree, while it is in color much darker, is also damper and often covered with mould and moss on the north side. The gum that oozes out from wounds, knot-holes, etc., is usually hard and often of beautiful amber color on the south side while on the north side it remains sticky longer and gets covered with insects and dirt, seldom drying out to more than a dirty gray in color.

On large trees that have rough bark, especially during the fall and winter months, the nests and webs of insects, spiders, etc., will always be found in the crevices on the south side. A preponderance of the large branches will also be found on the warmest or southern side of the trees. Also, the needles of all the above-mentioned trees are shorter, drier and of a yellowish green on the southern side, while they will be found longer, more slender and pliable, damper to the touch and darker green in color on the north side. The cedars and hemlocks, as if trying to outdo the others, always bend their slender tops of new growth toward a southern sky.

The hardwood trees are equally as communicative, and have all the characteristics, so far as regards their trunks, as the coniferous trees, except the absence of gums; but this is more than made up by the fungus growth of mould and mosses that is very noticeable on the north side of these trees.

The ledges of rocks, which may be part of stupendous mountains, or merely an occasional cropping out here and there in the woods, or, perhaps, some great boulder alone by itself a silent witness of the glacial period, all alike testify to the effect of light and shade. The sunny side will usually be bare, or at most only boast of a thin growth of harsh, dry kinds of mosses, that will only grow when having the light; while the northern sides will be found damp and mouldy, and often covered with a luxuriant growth of soft, damp mosses that love the shade, while every crevice will bear aloft beautiful and gracefully waving ferns.

The forest floor on the sunny side of hills, ridges, clumps of trees, bushes, big rocks, etc., is more noisy under the footfall than on the northern side of such places, where the dead leaves and litter are soft and damp, holding

more moisture than in places exposed to the light of the sun.

In an open country nearly void of timber, clumps of small bushes during summer will furnish all the conditions found to exist among the leaves of the trees, being equally sensitive to light and shade as are the monarchs of the woods. The landscape green, with moving grasses; and beautiful to the eye, which feasts on the countless numbers of wild flowers, representing every form and hue known in the flowery kingdom, also furnishes a reliable guide for locating the cardinal points, as most wild flowers, especially the long-stemmed varieties, hide their faces from the north, and, like the sunflower, turn toward a southern sky. Large boulders, clumps of small bushes, mounds and small hummocks—all testify, too, for the ground around such places exposed to the sun will be burned nearly bare of vegetation, or parched up until of a dead grass-color; while on the shady side it will be found quite green, and often here there are growing mosses and ferns of rare beauty, which thrive only where they have moisture and shade. —George W. Dearborn, in *Forest and Stream*.

Game-pits.—A remarkable feature of the country lying between Lejurna and here is the quantity of game-pits we daily passed. Twelve feet long, four feet broad, and perhaps twelve feet deep, these form the desideratum of a native hunter when covered over with sticks and leaves hidden on top by a thin layer of sand. A high fence is also necessary to direct the course of driven game in the direction required, usually breaking through the treacherous covering, it is precipitated into the wedge-shaped pit, there to find its end by native spears. Amusing tales are often related of how, when lions or other dangerous game have been entrapped in these pits, the natives, divided between fear and anger (for lions' meat is also eaten by them) are much embarrassed to encompass the death of their quarry without injury to the much-prized skin, or without sustaining lesions to their own no less valued integument. We were told that a final resort to suffocation by smoke is the most reliable alternative to gain this object. These pits are no less a source of danger to travelers while shooting, for it is not beyond the range of daily possibility to stumble into a hole while in the heat of chase.

African Baboons.—About here one of the strangest experiences with baboons became my lot. Walking alone in search of game, I met upon a troop of some seventy baboons, accompanied by many rooi-buck, with whom they seemed on the best of terms. Wishing to pass on in search of larger game, between the vegetation and where they were, I strolled slowly about some fifty yards off, when a large female baboon came gently towards me, half upright on her legs, holding out her hand and making up her expressions doubtless of the most amiable and endearing nature, but to my untutored ears sounding only like "Ngo, nga, ngo, nga." Shortly a male joined her, and he, also, to my surprise with outstretched hand, began to "ngo, nga, ngo, nga," while the whole troop stared at me in amiable surprise. The position was ludicrous in the extreme. "Ngo, nga," I could not understand, and fearing to excite these ferocious beasts to enmity by any demonstration on my part, although uncontrollably desirous to sit down and have a friendly chat, I quietly edged off to the river, prepared to dive for it in case of necessity. But my amiable hosts seemed to

retfully to understand that there was a difference between us, luckily not of a character requiring corporeal vindication, and so dropped behind; while I went on and shot the largest woodcock it has ever been my luck to encounter, with beautiful spiral horns, which, I regret to say, had to be left behind, as had all the skins and heads we shot on this trip, owing to want of means to transport them.—*A. Schultz.*

Trees that Whistle.—In the great forest of Cuba grows a tree from which, when swayed by the wind, come strange sounds like the notes of a flute, a fife, or a penny whistle. This vocal tree is regarded with superstitious terror by the natives, and it was indeed a puzzle to everyone who had heard the mysterious sound, until some scientific traveller investigated the matter. He found that at certain seasons of the year hordes of insects deposited their eggs on the young shoots and extremities of the branches. These produced gall-like excrescences about an inch in diameter. When the young insects emerged small holes were left in the galls. The wind blowing through these little apertures caused the strange noises. It is probably the only instance of a tree which bears ready-made whistles.—*Evening Post.*

Turkey Buzzards.—Having accidentally strayed upon a young ground hog which had but recently been killed, the writer resolved to carry home and place it where it could be seen or hunted by the buzzards, so that he might have an opportunity of making a more intimate acquaintance with these birds than he had ever before been able to make.

Accordingly the dead animal was transported to a meadow overlooked by the house he was occupying. The resolution was well taken, for on the fourth day after the deposit had been made several buzzards were seen circling high over head, mere specks against the blue dome of the sky, evidently scanning the earth beneath with their telescopic vision for the presence of food, or endeavoring to scent it with their keen sense of smell.

Nearer and nearer the flock drew earthward, and finally, a full hour being spent in graceful manoeuvring, the birds settled down upon the green-carpeted meadow, but a few yards from the carrion that lay festering with vermin.

Their feathers adjusted, and folded to rest their wide-spreading pinions, the young, in obedience to orders, as it seemed, leaped on a huge pine log that lay near by, while the old folks crept, wistfully and long, from their standpoint of observation on the ground, the odorous carrion a few feet away, as if whetting their appetites for the feast they were soon to enjoy.

With a few quick steps, the female drew near, and the male lingered behind. In a trice she was busy at work, tearing with claw and with bill the daintiest morsels. Rendered mad by the smell of the food the male, no longer seeming backward, pressed forward to her side, but only to retreat before her savage assaults. Again he essayed the attempt, and was beaten back as he had been before. Convinced that further effort would be useless, he strode sulkily to a distance, where, in moody contemplation, he nervously awaited her ladyship's sweet pleasure.

Being filled to the full the female now moved easily away to a clean patch of grass, where she immediately set to work to arranging her toilet, wiping her bill and her claws upon the green carpet before her, craning her neck and stretching her pinions, yawning and gaping and yawn-

ing,—and finally ending all by seeking the topmost rail of a near-by fence for rest and composure.

With nothing to fear, the male now stalked complacently forward, and was soon hard at work at what was left of the carcass. His appetite less capacious than that of his lady, his dinner was soon over, and off strode he too to a fresh spot of grass, where he went through the same process of wiping his mouth and stretching and yawning, which, being finished, he mounted the rail by the side of his mistress.

More interesting far than either the parents were the three black creatures that stood upon the pine log. Fixed to the spot as though they had grown there, with scarcely moving heads and down cast eyes they eagerly watched the food disappearing, wondering, mayhaps, as children are prone to do, if it would all disappear before they had a chance of testing its virtues.

But their time had at length arrived, and down from the log they cast themselves instantaneously, three lusty fellows as large as the parents, but one of them, from his limping gait, proving to be lame. Great consideration was shown the disabled one by the others, who permitted him to feed first, while they stood aside until he had satisfied his hunger, when, without the least bit of ceremony, or the least indication of ill-nature or selfishness, they too set to work, finishing in quick order whatever was left of the dead animal. Their actions after feeding were exactly the counterpart of those of the parents. Having finished their toilets, the three sought the rail by the side of the father, utterly oblivious, as it seemed, of time and surroundings.

More than an hour was thus spent in drowsy meditation, when, as by common consent, they all, one after the other, leaped to the ground, where they busied themselves preening their feathers and preparing for their departure. The time being ripe, the female set the example. With a run of a half-dozen yards to gain a good start, she was soon on the wing, and in fifteen minutes or more was lost in the ether. The male followed suit, and when he had vanished from sight, the young, one after another, mounted the atmosphere, and gradually circling their way through its limitless depths, were also soon lost to the earth-chained beholder.

FAILING OF GOD'S INTENT.—There was at Baalbec, ages since, a magnificent Temple of the Sun, some of whose pillars are yet standing. Near by is the quarry from which came the stones for the wonderful temple. In this quarry, almost detached from its rock, dressed and ready for its place in the temple, is an immense column, seventy feet in length. A vacant place in the temple is waiting for it, and for four thousand years this column has lain there in the quarry. It has never occupied the place for which it was designed.

There are many men like that useless monolith. Made for a noble destiny with grand possibilities, they have missed it all for want of a lofty purpose and a worthy energy. They folded their talents away in the napkin of supposed humility, of self-distrust, or of indolence and disobedience, and buried them in the earth. They will lie forever among the wastes and ruins of life, pale ghosts of glorious "might have beens," while the places in God's temple which they were meant to fill remain vacant. It is a glorious thought that each of our little lives is a plan of God, that God made us for something definite and particular. Let our highest aim be to become

what He made us to be. Let us never shrink from any task or duty to which He calls us. Let us train ourselves to obey every call of God, lest, in our hesitancy or disobedience, we fail of the mission for which we were made, and meet the doom of the useless in God's universe.—*J. R. Miller.*

Speak Evil of No Man—Titus iii : 2.

Speak evil of no man from an unholy motive or with a design to injure him—this is decidedly wrong. We are commanded by our beloved Saviour to love our enemies; to do good to them that hate us and despitefully use us; to pray for them and seek their salvation. If we speak evil of them we dishonor God, and bring guilt upon our consciences, grieve the spirit and spoil our peace of mind. If we can indulge in detraction without feeling guilty and distressed, our conscience must be blinded and our hearts hardened through the deceitfulness of sin.

Our tongues are not our own, they are bought with a price, and should be employed in the service of their proper owner.

Never indulge yourselves in *thinking* evil of another, or in feelings of jealousy, envy, revenge, bitterness, anger or malice, for those are earthly, sensual and devilish. How unlovely it is to hear one professor speaking evil of another, the hearer speaking evil of the minister, the rich speaking contemptuously of the poor, the mistress of servants, much more ministers of ministers. Speak not evil one of another, brethren, for this is not becoming the disciples of Christ.

Whene'er the angry passions rise,
And tempt our thoughts and tongues to strife.
To Jesus let us turn our eyes,
Bright pattern of a Christian life.
How mild! How ready to forgive!
Be thus the rules by which we live.

Selected from "The Believers' Daily Remembrancer," London.

Eleventh Month 16th, 1897.

Items.

—The work of the American Bible Society in foreign lands during the last year involved an expenditure of \$192,292.32, and the circulation of 767,528 volumes of the Holy Scriptures; of these more than half, 405,600 volumes, were distributed in China; 50,000 in Japan; 57,000 in the Levant; 60,000 in South America; 33,000 in Mexico and Central America; 32,000 in Siam and Laos; 40,000 in Russia; 20,000 in France; 12,000 in Spain and Austria; 10,000 in India; besides small numbers in Africa, Micronesia, Arabia, and Korea. In accomplishing this great work the agents and correspondents of the Society employed 382 men, each working on an average more than eight months.

NEW YORK, Twelfth Month 13th.

THE FRIEND.

FIRST MONTH 1, 1898.

In our meetings for worship it is desirable that we should keep in mind the doctrine ever held by the Society of Friends, that unless the Lord, by his Spirit, is present in the assembly, no true worship can be performed. Therefore it is the duty of those assembled to feel after his presence. Robert Barclay, in his Apology, says, "That when assembled, the great work of one and all ought to be to wait upon God; and, returning out of their own thoughts and imaginations, to feel the Lord's presence, and know a

gathering into his name, indeed, where He is in the midst according to his promise." And he adds, "though there be not a word spoke, yet is the true spiritual worship performed, and the body of Christ edified; yea, it may, and hath often fallen out among us that divers meetings have passed without one word; and yet our souls have been greatly edified and refreshed, and our hearts wonderfully overcome with the secret sense of God's power and Spirit."

There may be present in a meeting those who at times are enabled to preach the Gospel to the edification of the audience, but instead of waiting upon these, our thoughts should be turned to the Lord, who only can enable us to worship in the beauty of holiness.

SUMMARY OF EVENTS.

UNITED STATES.—In enforcing the Neutrality laws since the beginning of the insurrection in Cuba, in 1895, our revenue vessels have captured seven vessels with 115 persons aboard, stopped two filibustering expeditions, and detained in port or kept under surveillance thirteen suspected vessels.

The views expressed at the Cabinet meeting on the 24th of Twelfth Month, regarding the attitude of the United States towards China puts an end to any possibility of an Anglo-American-Japanese alliance, such as the foreign cables have suggested. No disposition was manifested to participate in an extension of territory at the expense of China. It was determined, however, to protect carefully all interests and privileges which the United States now enjoys in China.

Great Britain declines to enter into an agreement with the United States, Russia and Japan to stop sealing in Bering Sea.

Judge Lochren, in the United States Court at St. Paul, has decided that the Minnesota "Pink law," providing that all oleomargarine or butterine offered for sale in that State must be colored a bright pink, is constitutional.

A decision has been given by the Illinois Supreme Court to the effect that all the Chicago officials excepting four heads of departments are amenable to the Civil Service law. The decision apparently nullifies a large number of official appointments made by Mayor Harrison when he succeeded ex-Mayor Swift, Republican.

The Fall River mill owners have replied to the operatives that trade conditions required the reduction in wages announced to go into effect First Mo. 3, and that nothing was to be gained by postponement or curtailment of production when Fall River mills do all the curtailing.

Wages in the Fiskdale Cotton Mills, in Sturbridge, and at the Millbury Mills, in Worcester, Massachusetts, are to be reduced after First Month 3rd.

Advices received in St. Louis show that the sleet storm that has prevailed last week in Texas has proved to be more disastrous in its effect on the stock interests of the west and northwest portions of that State than was at first expected. In some sections fully 35 per cent. of the recently imported Mexican cattle have perished.

A Los Angeles despatch says that the orange and lemon crops of Southern California have been injured by frost during a succession of cold nights.

The Coliseum at Chicago, the huge building in which the last Democratic Convention was held, was completely destroyed by fire on the night of the 24th ult. A man who was in the building perished, and eighteen were injured. An exhibition was in progress, and there were about 300 persons in the building when the fire started from crossed electric wires. Within 20 minutes after the fire started the big arches collapsed and the building was in ruins. The loss is stated at \$487,000.

Arthur Kitson exhibited at the Franklin Institute, in this city a kerosene oil lamp with a Welsbach mantle, producing a white light of great brilliancy at one-twenty-fourth the cost of gas.

Deaths in this city last week numbered 396, which is 55 less than the previous week, and 1 more than the corresponding week of 1896. Of the whole number, 220 were males and 176 females: 56 died of pneumonia; 45 of consumption; 42 of heart disease; 24 of diphtheria; 20 of apoplexy; 15 of typhoid fever; 13 of nephritis; 12 of old age; 11 of bronchitis; 11 of convulsions; 11 of Bright's disease; 10 of inflammation of the brain; 10 of marasmus, and 2 of influenza.

Markets, &c.—U. S. 2's, 99½ a 100; 4's, reg., 112½ a

113½; coupon, 114½ a 115½; new 4's, 128½ a 129½; 5's, 114½ a 114½; currency 6's, 100 a 103.

COTTON.—Middling uplands, 6 3-16c. per pound.

FEED.—Spot bran, \$13.50 a \$14.50 per ton for winter in bulk and \$13.00 a \$13.50 per ton for spring in sacks.

FLOUR.—Winter super, \$3.00 a \$3.25; do extras, \$3.25 a \$3.75; Pennsylvania roller, clear, \$4.10 a \$4.30; do., do., straight, \$4.35 a \$4.50; Western winter, clear, \$4.15 a \$4.40; do., do., straight, \$4.50 a \$4.65; do., do., patent, \$4.75 a \$4.90; spring, clear, \$4.25 a \$4.50; do., straight, \$4.75 a \$5.00; do., patent, \$5.10 a \$5.25; do., favorite brands, \$5.30 a \$5.50. City mills, extra, \$3.30 a \$3.50; do., clear, \$4.20 a \$4.45; do., straight, \$4.45 a \$4.60; do., patent, \$5.25 a \$5.50. **RYE FLOUR.**—Choice Penna., \$2.60 a \$2.90 per bbl. **BUCKWHEAT FLOUR.**—\$1.30 a \$1.50 per 100 pounds, as to quality, for new.

GRAIN.—No. 2 red wheat, 97½ a 97½c.

No. 2 mixed corn, 33½ a 33½c.

No. 2 white oats, 29½ a 29½c.

BEEF CATTLE.—Extra, 5 a 5½c; good, 4½ a 4½c; medium, 4½ a 4½c; com., 4½ a 4½c.

SHEEP AND LAMBS.—Extra, 5 a 5½c; good, 4½ a 4½c; medium, 4 a 4½c; common, 3½ a 3½c; lambs, 5½ a 6½c.

HOGS.—5 a 5½c. for best Western; others, 4½ a 5c.

FOREIGN.—The French Minister of War favors the proposal to abolish the fortifications of Paris between Point de Jour and Vanten. The sale of the land released would yield 150,000,000 francs, of which 60,000,000 francs would be devoted to the construction of forts, the remainder to be employed in perfecting armaments.

A waterway, 1,000 miles long, to connect the Baltic and Black Seas, will be begun next spring. The minimum waterway is to have a depth of 28 feet 4 inches, a width at the bottom of 116 feet 8 inches, and a width at the top of 216 feet 8 inches. Its total length is some 1,000 miles, but only 125 miles will be an artificial channel. The route is from Riga along the Duna as far as Dunaburg. From that point to Lepel, on the Beresina, an expensive cut must be made. From the Lepel the course of the Beresina will be utilized as far as its junction with the Dnieper, and then the line will follow the latter stream to Cherson on the Black Sea. The canal will give a tremendous boom to the Russian grain trade.

According to a dispatch from Shanghai, a German-Chinese Commission has been arranged to settle the boundaries of the occupied district of Kiaochow. It is evident that the occupation will be permanent.

The British Consul's protest against the government of Corea being given over to Russia is being supported, it is reported, by seventeen British warships now off Chemulpo. Japan has a fleet of thirty warships awaiting the result of the British representation, which Japan fully supports. It is also reported that a British force was landed at Chemulpo on the 25th ult., and caused the reinstatement of the British adviser to the Korean customs.

Japan is irritated by the arrival of Russian troops in Corea, and it is believed that she will oppose them.

Russia has been granted permission by the Chinese Government to winter a squadron at Port Arthur. It has been suggested that Japan and Great Britain occupy Wei-Hai-Wei jointly. Chinese counsels are divided as to whether it should be peace or war with Germany. China regards Russia as her only friend, and is asking her advice alone. Russia is said to be preparing temporary headquarters for 10,000 troops at Port Arthur.

Kin-Chau, north of Port Arthur, has been occupied by the Russians. It is said that its position is such that its possession practically places Russia in a position to defy the world.

Russia is negotiating with the Government of New South Wales with a view of procuring shipments of meat to Vladivostok.

According to the official census just completed, the population of Japan for the year 1896 was 42,761,029, an increase of 437,644 over that of the preceding year.

The great gold mine located under the town of Ballarat, Australia, reputed to be the richest in the world, has yielded \$150,000,000 worth of gold since it was opened, thirty years ago.

Advices from Havana, relative to the killing of Colonel Ruiz, show that there was no flag of truce, that institution being unknown in the Spanish army in Cuba.

President Pierola has signed and promulgated the new measure legalizing non-Catholic marriages in Peru.

The latest news from the herring fishery in Placentia Bay, Newfoundland, shows a great success for the

American fishing fleet. Seventeen Gloucester vessels have sailed with full cargoes, and seventeen are now loading. It will only require another night's frost to complete the loading of frozen herring. About 3,000 men are engaged in the fishery and over 50,000 barrels of herring are now on shore.

The Canadian Government has received the award of the arbitrators appointed to deal with the claims of the Behring Sea sealers against the United States Government. The award is \$464,000, with two reserves, cash, that of the Black Diamond for \$5,000, and the Adair for \$1,000.

NOTICES.

FRIENDS' INSTITUTE LYCEUM.—The next meeting will be held at 140 N. Sixteenth St., Sixth-day, First Month 7th, 1898, at 8 P. M.

WESTTOWN BOARDING SCHOOL.—The General Committee meet in Philadelphia First Month 7th, 1898, at 11 A. M. The Committee on Instruction meet the same day, at 9 A. M. WM. EVANS, Clerk.

WESTTOWN BOARDING SCHOOL.—Applications for the admission of pupils to the school, and letters in regard to instruction and discipline should be addressed to WILLIAM F. WICKERSHAM, Principal.

Payments on account of board and tuition, and communications in regard to business should be forwarded to EDWARD G. SMEDLEY, Superintendent. Address, Westtown P. O., Chester Co., Pa.

WESTTOWN BOARDING SCHOOL.—For convenience of persons coming to Westtown School, the stage will meet trains leaving Philadelphia 7.17 and 8.46 A. M., and 2.53 and 4.32 P. M. Other trains are met when requested. Stage fare on regular trips, fifteen cents; on special trips, twenty-five cents each way. To reach the school by telegraph, wire West Chester Phone 15. EDWARD G. SMEDLEY, Superintendent.

DIED, at her residence in Trenton, N. J., Eleventh Month 6th, 1897, MARGARETTA S. WILGUS, wife of John L. Wilgus, and daughter of George I. and Margaret S. Kashner (the former deceased), aged thirty-three years; a member of Upper Springfield Monthly Meeting, N. J.

—, at his home near Tecumseh, Mich., Tenth Month 21st, 1897, ELWOOD COMFORT, in the seventy-fifth year of his age. He was a consistent member of the Society of Friends. His last illness which he bore with Christian resignation and cheerfulness, was of several months' duration. Near the close he remarked, "the everlasting arms were almost continually underneath." "Blessed are the dead that die in the Lord." —, at the residence of her nephew Hubert Jackson, near Paullina, Iowa, Tenth Month 28th, 1897, MARY C. PECKHAM, in the eighty-second year of her age. She was a member and elder of Paullina Monthly Meeting of Friends, Iowa. Her end was peaceful, and her friends have the comfortable assurance that she has entered the rest prepared for the righteous.

—, at the residence of her brother, Elkana W. Hill, on the sixteenth of Eleventh Mo., 1897, JANE HILL, aged twenty-eight years, three months and nineteen days. She was a member of White River Monthly Meeting of Friends (Indiana), and her belief was so strong in the doctrine of our Society that she remarked during her last illness, "That if she had never known of this Society she could not have believed otherwise, feeling that every one has their own work to do." And indeed her quiet and exemplary stay here confirmed her saying. As she lingered at times suffered extreme pain, she seemed to look out on a busy world and see some striving for unbecoming wealth, and others for pleasure, in various ways remarked, "That these various conditions were of no value." And shortly before her departure she said those around her farewell, and asked all "to care for Heaven," then quietly passed away. We believe that rest she so much longed for has been found.

—, at his son-in-law's in Indianola, Warren Co., Iowa, NATHAN CRAVEN. He was in his nine first year, was a member of Bear Creek Quarterly Meeting and Southern Particular Meeting (smaller body) was an elder at the time of his death, which occurred on the twenty-third of Eleventh Month, 1897. He was a faithful attender of meeting until his health failed several years ago, yet he was able to encourage faithfulness in Friends' principles and doctrine until a few weeks before he died.

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MOORESTOWN, BURLINGTON Co., N. J.

Entered as second-class matter at Philadelphia P. O.

Extracts from Minutes of Third Haven Monthly Meeting, Maryland.

(Continued from page 189.)

First Month 26th, 1702.—Att our monthly meeting at the house of Sarah Stevens at Dividing creek y^e 26th day of y^e first month 1702

From Tred havan meeting accompt is given that things are not well and that There is like to be a law suit betwixt Two friends of That meeting which is a grief to this meeting Therefore this meeting appoints Tho: Taylor of Island Creek and Howell Powell to vissitt them as from this meeting and lett them know y^e this meeting advises them to give up y^e matter to friends that to Law suit may goe on betwixt them and to return accompt to our next quarterly meeting.

Ninth Month 26th.—Att Our monthly meeting at y^e house of Sarah Stevens att Dividing creek y^e 26th day of y^e 9th month 1702

The last will of Alice Kennerly read in this meeting wherein shee willed her negro woman Betty and her child to Daniel Cox in consideration y^e he should pay twenty shillings annually or y^e full term of thirty yeares to this meeting or y^e paying of travelling friends ferriage in Dorchester County or what other occasions friends may see meete w^{ch} said negroes are delivered to Dan'l Cox. Therefore this meeting advises Daniel Cox to be at our next monthly meeting to answer such questions as may be asked him concerning promises.

Tenth Month 30th.—Att Our monthly meeting at our meeting house at The Head of Tred haven creek y^e 30th of y^e 10th month 1702.

There haveing been and still is a difference betwixt Jos=ph Rogers and Wm Dixon which was to be ended by four friends but Jos=ph Rogers refused to submitt to their judgment therefore this meeting appoints John Pitt and Ennion Williams to vissitt Jos=ph Rogers and advise him to abide by the four friends judgment or else he may expect friends will deny him and to bring his answer to our next monthly meeting.

Twelfth Month 24th.—Att our monthly meeting at our meeting house at the head of Tred haven creek y^e 24th of y^e 12th month 1702

Elizabeth Berry haveing run out from Truth and gone to y^e priest and is married to Jno. Sherwood therefore this meeting appoints Thomas

Taylor to accompany Wm Dixon and John Baynard to vissitt her and bring her answer to our next meeting of this kind.

Second Month 1st, 1703.—Att Our monthly meeting at our meeting place at the house of Sarah Stevens at Dividing Creek y^e first day of y^e 2nd moneth 1703.

From Tred haven meeting accompt is given Things are not soe well as could be desired but its hoped they will be better in time and the account of friends that vissetted Elizabeth Berry y^t was is thus: viz—she said y^t while she kept to the Truth it kept her but when she forsook it she fell.

Fifth Month 1st.—Jane Clothier daughter of Robert Kemp brought a writing to this meeting wher—in she sayes she condemns y^t evill action of being married by a priest to a man out of y^e profession of Truth. She is advised to goe to y^e priest y^t married here and there condemn it before him publickly some as witnesses have promised to accompany her.

Also Elizabeth Sherwood is advised to goe to the Priest by which she was married and condemn her action publickly and her writing of condemnation Read before y^e priest and some of his hearers if but 2 or 3 as witnesses thereunto, which with true repentance this meeting deems sufficient.

Eleventh Month 26th.—Att Our Quarterly meeting at our meeting house at the Head of Tred havan creek y^e 26th day of y^e 11th mo 1703

Whereas there has been a dissatisfaction in the minds of severall friends because of George Bow=s=s Bearing a publick Testimony in The Assembly of gods people and it haveing beene before severall meetings by severall Refferences is now Brought before this meeting and friends haveing heard and deliberat=ly weighed and considered the matter and finds it to be most for y^e promotion of Truth to Advise all concerned both him and they y^t was dissatisfied with him to forgive each other and to be passive for time to come that Love and unity may encrease which is the hearty desire of y^e sincere hearted which advise being now given severall have promised to doe accordingly.

Twelfth Month 24th. — Att our Monthly Meeting at our meeting house at the head of Tred haven creek the 24th day of the 12th moneth 1703.

From Tuccaho meeting account is given that the Lord is large in his love to the faithfull and it is hoped they are in a growing state and y^t y^e Roote of Bitterness is rooted out from among them and friends lives in Love and unity.—John Pitt and Benjamin Parrott.

Sixth Month 31st, 1710.—Att Our Monthly meeting at our meeting house at the head of Tred havencreek the 31st day of the 6th month 1710

For as much as sundry persons Intrud= themselves into our meetings of business viz^t some such as have been disowned by friends and some Light and Raw persons who are not fitt to come into our solid meetings where y^e affaires of Truth are discoursed of for prevention whereof this

meeting advises that a friend be appointed at each meeting of business to keep our door and y^t none come in except such as are owned by friends or have Libertie so to doe from y^t meeting.

Second Month 29th and 30th, 1719.— This meeting having a weaighly concern upon them because of the neglect of friends of Chestor and Cecill meetings in cuming to the Quarterly meetings Therefore this meeting appoints George Bows to stur them up to their duty therein and to advise them to be more careful for the futer.

Att a Monthly Meeting att our meeting house att the head of Trad haven y^e 27th & 28th of y^e III month 1719

Thomas Potts certificate from Abington in Pensilvania monthly meeting dated y^e 27th of y^e 2nd mo. 1719 and one from the Quarterly meeting of ministers in Philadelphia Dated y^e 27th of y^e 3d mo 1719 ware Red in this meeting to satisfaction

Thomas Potts hath a certificate of our unity with him from this meeting.

Sixth Month 27th.—Att a monthly meeting att our meeting house att the head of Tradhaven y^e 27th of 6th month 1719.

Ennion Williams certificate from Philadelphia Monthly Meeting dated y^e 13th of y^e 8th month 1718 allso from Barbados Quarterly meeting dated y^e 11th of y^e 4th mo 1719 allso from Barbadas meeting of minitors and Elders dated y^e 10th of y^e 4th, 1719 all Red in this meeting.

Sixth Month 31st and Seventh Month 1st.— Att Our monthly meeting att Our Meeting house at the head of Trad haven y^e 31st of y^e 6th month and the first of y^e 7th month 1720

Samuel Dickinson being sick and weak of Body sent a Paper to this meeting to acknowledge and condemn his giving way to wrath and Passion which was Red in this meeting. This meeting Desiers he may find marcey with god and be Preserved from futer Evell—Amen.

Twelfth Month 22nd and 23rd.— Att a monthly meeting att our meeting house at the head of Tradhaven this 22d & 23rd y^e XII mo. 1720

The friends that were appointed to vysit those att Diffarance in Tred haven meeting Reports that they have visited them and finds want of unity but they are in hops itt may be accommodated This meeting Desieres the s'd friends and sum others who are concerned for the Peace and well fare of the church to withdraw out of this meeting with the pties att diffarance into y^e Back rume of this house and Indevor a Reconciliation and Report to this meeting. The friends above appointed Returned and Report as followeth that after sum seeking and Labor of Love (the diffarance being only a matter of words) The Parties takeing each other by the hand declared thay freely forgave each other and desired they might forgett all past Diffarance.

First Month 30th and 31st, 1726 — Att a monthly meeting att our meeting house att Chop-tank this 30th and 31st of y^e 1st mo 1726

—Neomy Atkinson complanes of her Enability to Pay her Brother-in-law Thos. Atkinson his debt by reason of Poverty tharefore this meetings advice is to the s'd Tho's Atkinson to use Brotherly kindness and Patiance towards her as a sistor.

Ninth Month 26th and 27th, 1735.—Att a monthly meeting held at our meeting house at the head of Treadhaven y° 26th & 27th Days of y° 9th month 1735

—This meeting being under the care of placeing Michol & Mary Smith orphans of John Smith Late of Queen Anns County deceased put y° afores'd orphans into y° Tuission and care of Samuell Bartlet and the s'd Samuel Bartlet is to bring an account of what Intrest he Receives belonging to them by thare Deceased fathers will to our monthly meeting that our meeting may see how to proceed in that affair according to y° power given our monthly meeting by y° will of y° s'd John Smith.

Eleventh Month 29th.—Jeremiah Neel for himself & wife gave a paper to this meeting Condemning there unwatchfulness in giving there consents to their Daughters being married contrary to y° good order amongst us wch was accepted by this meeting

—This meeting being under a concern to Revive their Antient Testimony against Disorderly marriages wherein Severall f our young friends have gone into It is y° Judgment of this meeting that The afores'd afenders each be vissited in y° Love f truth in order to bring to a sence of there out Runnings that so they may clear the truth and give satisfaction to frds for there afore s'd Disorders.

Sixth Mouth 25th and 26th, 1736.—Att a monthly meeting held at our meetiug house at y° head of Tread haven The 25th & 26th Days of y° 6th month 1736.

—Our esteemed fr'd John fothergill haveing visited some of our weekly meetings and our monthly meeting in the Love of Truth and being amongst us att our afore s'd meeting produced a certificate from Richmond Monthly Meeting held at Chawter in great Brittane the 5th Day of the first month, 1735 as also one from meeting of ministers & Elders at y° Quarterly meeting in Yorkshire the 24th f the first month 1735 as also one from the morning meeting of ministers held in London y° 24 f the third month

Seventh Mo. 28th, 1737.—Tuccahoe meeting y° acc' is they have missed two meetings this month Through Badness of Weather and that Martha y° daughter of Jacob Wootters is married by a priest. This meeting Thinks Convenient to Inspect how her parents has kept their places according to y° good order of Truth in Discharging themselves therein before this meeting can lay hold of her Disorder. To which inspection this meeting appoints James Willson, Jun. & James Berry.

Third Month 31st, 1738.—At a monthly meeting held at Tread haven meeting y° 31th Day f 3th month 1738.

—The consideration of the marriage of Elizabeth y° Daughter of James and Hannah Dickenson being before this meeting and after having Deleberated There on This meeting finding they as parents have not kept their authority there in But given there consent there to this meeting therefore being under a sence of y° Reproach They by so doing have brought on the truth professed by us a people we doo appoint James Ratcliff and James Willson, Jr., to vissitt them and Lett them know that frieuds do expect that they clear the truth from y° afore said Re-

proach & that on their unconcerneduess Therein that friends for the clearing the same shall Testifie against them The women friends Joynes —Sarrh Ratcliff & Sarah Willson to there assistance in behalf of the women's meeting.

Twelfth Month 28th, 1738, and First Month 1st, 1739.—The consideration of y° orphan Michol Smith being before this meeting & it being Judgment of y° s'd meeting according to y° power given by y° father of y° s'd orphan to the s'd meeting, that he be Removed out of the possession of Samuel Bartlet & placed in y° possession of John Cooper and also that John Cooper take into his possession the land belonging to y° said orphan till this meeting can provide better for the said orphans advantage. This meeting also Impowers James Wilson Jun. & Samuel Harwood to put y° s'd John Cooper into possession of y° said orphan and lands as Trustees to this meeting.

Third Month 30th.—At a monthly meeting held at Tread haven meeting house y° 30th Day of y° 3rd month 1739

—This meeting orders Howel Powel to Clear The Quit Rents of y° Land belonging to This meeting house for the time past & so annuly for time to come & take their Receipt for the same.

(To be continued.)

The Cattle Industry of the West.

This originated in the southwestern district of our country, in the great plains of Texas and New Mexico, where the cattle roamed at will over huundreds of miles of territory, feeding on the bunch grass which grows on those arid plains. Once in a year, at the annual roundup, they were brought under the influence of man, and the calves branded with the mark of the owner. So they were practically wild animals, caring for themselves as the deer and antelope, which mingled with them.

The cattle plains extend for a long distance north and south, covering a vast extent of country east of the Rocky Mountains. It has only been of latter times that any fences have been introduced into that country, as before that time the indelible brands burned into the hide of the young animals were depended on to decide their ownership.

The settlement of the plains of the northern plain of Wyoming, Montana, etc., created a demand and a market for those long-horned Southern cattle, and led to the cattle trade, which soon established regular lines of travel, along which the animals were driven.

What is called the Long Trail ran for more than two thousand miles.

One of the most prized necessities of a Southern ranch is water. A few scanty streams trickle down to the arms of the salt bays.

One essential to the cattle business is a supply of horses, as these are altogether necessary for the varied operations of the ranch. A cowboy will not trust himself on foot with a herd of cattle, for though they have learned to fear a man on horseback, they would probably trample under foot a dismounted man.

The horses have the free range of the country, and, of course, are wild. The process of so far taming them as to fit them for riding is thus described:

Any visitor to a cow ranch has seen the men at work among the horse herd, and has noticed how quickly a horse will stop as soon as it feels the rope touch it, even though it may, perhaps, not be caught by the noose at all. This submission to the magic of the rope is a cardinal

principle in that horse's ideas of common sense. He bears deep within his mind the early lesson of his youth. The wildest broncho is very apt to cool down when he feels the iron grip of the rope. The first lesson of the rope he receives as above mentioned, when a brawny cow-puncher circles both his forelegs with a noose of the dreaded rope, throws him flat with a turn of the wrist, and hauls him on his side through the dust away from his mother's side to the spot where the fiery iron is waiting. From that instant the colt hates man and all his doing. He hates the rope. He resolves that if ever he gets a fair chance he will break that rope into thousand fragments. He is a couple of seasons older and bigger and stronger when he is length driven into the round pen some fresh spring morning, so strong, he is sure, that he can rend any rope. He breaks into a run about the wall of the corral, but Jim, the lean and sinewy rider on the older cow-horse, follows about his head curling always that unpleasant, snake-like thing the pony remembers and is hated from his babyhood. The rope comes to him with a wide, curling sweep, and, in spite of his tossing and plunging, settles fair about his neck or fore-feet. It tightens with a jerk. The old horse which Jim is riding stops in his stride and falls back, bracing his fore-legs firmly. The young, wild horse, which was determined to break the rope, finds himself up-side-down, the rope, perhaps, choking the life out of him. He has had lesson No. 2.

Jim, the cow-puncher and horse-breaker, calmly waits till the young horse's eyes nearly start out of his head, and then signs to his assistant, who loosen the rope just in time to save the pony's life. The latter is furious at the indignity he has suffered, and, as soon as he can breathe, begins to plunge and kick and rears, throwing himself quite over in his struggles to get free. Yet quietly he is pulled up, pulled down, pulled along, until he is ready for another lesson.

Upon the head of the horse now ready for breaking there is slipped a curious bitless halter, or halter, of strands of rope, very strong, and capable of being so arranged that too much pulling on it will close it fast upon a pony's nose, and make the act of breathing difficult. This halter is called a "hackamore," and of course it was the invention of the Spaniard. The pony, when put on the hackamore, is staid out on the open ground on a long "stake-rope." He is left alone for awhile here, and soon learns his next lesson. Resolved again, in his heart to break this hated rope, he runs full speed to the end of it, and there comes to a halt, with his heels high in the air and his neck perhaps doubled under him. If his neck happens to be broken it makes no difference, for there are other ponies just as good, plenty of them. If his neck is not broken, he gets up and does it over again, and perhaps again. Then he shakes his head, and thinks it over. His next act will be to get himself tied up thoroughly in the coils of the rope, tripping himself, throwing himself, and burning his heels terribly on the harsh fibres of the rope. In this he is allowed to follow his own will, because he is not intended to be used on Broadway, and a little skin, missing here or there, constitutes no drawback for the purposes of the range. The pony cuts and bruises himself, and falls down, but it does no good, except that ever there grows in his mind a respect and vaster respect for this relentless thing, the rope which has him fast.

And then Jim comes along, after a while, with

rope or blanket or something of the sort, and begins to whip it over the back of the pony, driving the latter half crazy with fright, for never as he had such a thing near him before. The pony cringes and plunges, but Jim lays a hard hand upon the hackamore, and draws him into submission, and into a personal contact resented with all the soul of the fiery little creature thus robbed of his loved liberty. A second man comes upon the other side of the pony and lays hands upon him. In a twinkling, a red kerchief is slipped across his face and tied fast to the side strands of the hackamore.

Smitten with blindness, the pony cowers, and is motionless and dumb. The end of the world or when his has come, for never, in all his wild life, did he, ere this, fail to see the light of day or the half-light of night, which served him full as well. Surely, thinks the pony, all now is over, and the end has come. He shrinks, and does not resist the hand laid upon his muzzle, the other hand laid upon his ear, the twist given to his head, the whipping of the blanket over and on his back, touching him where never any object has touched before.

But, with a jerk, he may, perhaps, throw off the blunder of the handkerchief and begin instinctively the wild, stiff-legged bucking of his breed. "He's shore bronch," says Jim. "You'll have to hold his head closter." Then the hackamore tightens again, and the hands lay hold of the ears and the trembling muzzle again—and then, before the frightened and frenzied pony has had time to dread or suspect anything further, there comes a rattle and a creak, and there falls, with an awful thud and crash, upon his back a vast thing, the like of which he had never dreamed for himself, though he has seen it upon the tamed slaves which aided in his own undoing. The saddle has been thrown upon him. Unless closely blindfolded, he promptly bucks off again, wildly kicking, into the bargain, his head tossed high with terror and hatred, his legs straining back from the iron hands that hold him.

But the iron hands do not relax. They hold the hands of fate. The saddle is bucked off time and again, a dozen times, but it comes back again with the thud and crash, and somehow it does not actually kill, after all. The pony stops to think about it. Jim, who has been waiting for this moment of thought, cautiously reaches under the pony, with a long, crooked stick, to the girth that hangs on the farther side. Slowly, quietly, he pulls this girth to him, talking to the pony the while. Slowly, quietly, he puts the end of the girth through the iron ring or buckle. Then, quietly, slowly, Jim gets out to the end of the "cinch" as far as he can, because he knows what is going to happen. Commonly, the girth of the breaking saddle has a big buckle with a tongue, which will quickly engage in the holes punched through the girth. Taking the cinch-strap firmly in his hands, Jim gives a sudden jerk backward and upward, and the pony feels an awful grip of something tightened about his body, where never such a thing had been before. At once, wild and demou-like in his rage and terror at such indignities, he falls wildly to bucking again. But now Jim is close up at his side, pulling the harder at the cinch, which does not slip, but holds its own. The men at the pony's head swing down and twist his head askew. The hackamore tightens, the saddle molds. Tighter and tighter the girth goes, and at length the trembling beast feels he must endure this also. Panting and red-eyed, courageous and full of fight still, he braces his feet apart,

and stands so, trembling with anger and shame, and Jim quietly pokes another stick under, and gets hold of another girth, the hind cinch ("flank-girth" it is called in the South) and soon the pony feels upon his stomach the grip of this hairy, hateful thing, which all his life he never ceases to resent, because it cuts off his lung room, and makes him feel uncomfortable with its sinking into the soft part of a pony's anatomy, which ought to be respected even by a cow-puncher, but isn't. The pony rebels again, and viciously, at this flank-girth, but it does no good. The great saddle stays with him.

And now Jim, with his eyes gleaming a little and his jaws set hard together, slips up to the side of the panting pony, who stands with his head down, his legs apart, his eyes bloodshot, flinging his head from side to side now and again, in a wild effort to break away and win back that freedom for which his heart is sobbing. Jim puts a cautious foot against the stirrup. The pony whirls away, and glares at him. He realizes now what is the purpose of these enemies. Jim speaks in low and soothing tones to him. Again and again Jim seeks a place with his left foot. He has now gathered up into a coil the long stake-rope, and this he holds in his left hand, or ties with a half-turn at the saddle-horn. He knows there may be a severance of the personal relations of himself and the pony, and, if so, the rope will be needed to re-establish them. At last Jim makes a swift run, a bound and a spring, all in one. Before the pony knows how it has happened, he feels upon his back a horrible, crushing weight. He feels his side half-crushed in by the grip of a long pair of human legs. He feels his head "turned loose." He hears a long, keen yell from a dozen throats about him, answered by a similar shrill yell, not of fear, but of confidence, above him, from this creature which is crushing down his back, breaking in his sides. All the hate, the terror, the rage, the fear, the viciousness, the courage of this undaunted wild beast now becomes bleuded into a mad, unreasoning rage. He has fought the wolves, this pony, and is afraid of nothing. He will unseat this demon above him, he will kill him as he did the wolves, he will trample him into the dirt of the plains. Down goes the pony's head, and into the air he goes in a wild, serio-comic series of spectacular, stiff-legged antics. His nose between his knees, he bounds from the ground with all four feet, and comes down again with all legs set and braced, only to go into the air again and again. He "pitches a-plungin'"—that is, jumping forward as he bucks, perhaps going six hundred yards before he stops for lack of wind. Or he may stand his ground and pitch. He may go up and down, fore and aft, in turn, or he may pitch, first on one side and then the other, letting his shoulders alternately jerk up and droop down almost to the ground—a very nasty sort of thing to sit through. He may spring clear up into the air, and come down headed in the direction opposite to that he originally occupied, or he may "pitch fence-cornered," or in a zigzag line as he goes on, bounding like a great ball from corner to corner of his rail-fence course of flight. The face of Jim may grow a little pale, his hand that pulls upon the hackamore may tremble a bit, and the arm that lashes the pony with the quirt may be a little weary, but still his legs hold their place, and his body, apparently loose and swaying easily from the waist up, keeps upright above the saddle. Jim knows this must be ridden out.

(To be continued.)

A Fright and a Rescue.

In the *Bombay Guardian* for Ninth Month 11th, 1897, Helen S. Dyer gives the following account, the substance of which has been printed before, but which is now authenticated by the publication of names and particulars:

About the year 1800 Sarah Purday, of Folkestone, was engaged in the management of a library and reading-room in the little village of Sandgate, which her father had recently opened for the benefit of the officers of Sir John Moore's camp, stationed in tents at Shoroucliff on the hill above. Sandgate itself did not boast half a dozen houses. Sarah Purday did not live at Sandgate, but went back and forth morning and evening to her father's home at Folkestone, two miles away.

One evening it was getting late when she started, and for some reason her usual escort had failed her, so she was alone on the road. Just at the top of the hill she either met or passed a gang of Irish laborers who were employed on fortification operations against the expected attacks of Napoleon Bonaparte in the vicinity. From some remarks Sarah Purday overheard, she became possessed of the idea that these men meant mischief to her. Acting on the impulse of the moment, she turned and fled back down the hill towards the village she had left. Out of breath and agitated, she could only think of one house to go to, the seaside home of a family of distinction whose housekeeper was her friend, the family being at the time in London.

It was a long, low, rambling house, built close to the sea at the far end of the village, long since pulled down, but when the writer was a child it was known as the Marine Hotel. The coast-guard station now occupies the spot.

Poor Sarah wended her way to this house and rang the bell; she rang it again and again, and was just about to go away in despair to find some other shelter, when she heard sounds within and her friend appeared. Sarah Purday found her hostess somewhat distraught and peculiar in her manner, and noticed that every door they went through had to be unlocked, but she stayed the night and went to her business as usual in the morning. Many years later, when Sandgate had increased in size and popularity as a watering-place, and the camp ground was only a military memory, the owners of the house where Sarah Purday's friend lived decided to sell it and move away.

One day the good woman called to say farewell, and under a pledge of secrecy during her own life-time, she told Sarah Purday that her opportune arrival on that night, which they both so well remembered, had saved her from the sin of suicide. When she heard Sarah Purday's knock at the front door, she had just locked up the whole house carefully, and was about to leave it on the other side to drown herself in the sea. She was a Christian woman, but the great enemy of souls had so worked upon her mind as to induce despair, and she had decided to take her own life. She had always from that time cherished feelings of very tender regard for the one whom the Lord used to save her life, and she now entrusted her with the story.

The promise was faithfully kept until the subject of it died, when it was told as one more incident of the watchful care of our heavenly Father, who can use the most untoward circumstances to deliver his own children in times of difficulty and danger.

My father, who knew Sarah Purday well,

and who succeeded her in the library business at Sandgate, often told me the story in my childhood while going to and fro to chapel from Sandgate to Folkestone, even to pointing out the spot on the road where Sarah Purday was frightened by the rude men, and afterwards gave me the book in which the story was published originally, by the Religious Tract Society. Sarah Purday died about 1866; I remember her well, and shall remember her story I expect as long as I have a memory.

"Give Up Tobacco."

"Trifle not with the commands of Christ."

The late James McLaughlin, before he became "a changed man," was subject to several debasing habits. Among these was smoking. His evil habits, except this, were mostly left off before he was called to be a minister.

One day, as he was walking from his house to his shop, he was suddenly stopped and heard a voice distinctly say, "Thou must give up the use of tobacco." Although he believed it was a Divine command, he was such a slave to the habit he did not think he would be able to obey.

Again the command came: "Thou must give up the use of tobacco now," that his example was counteracting what he did by preaching. The Power so came over him that he shook like an aspen leaf, but still he hesitated to obey.

Then the voice came a third time as distinct as any outward voice: "Thou must give up the use of tobacco, or else never gain admittance to the kingdom of Heaven." He threw his pipe over the fence and prayed to God for deliverance from the chains of his appetite, and never used tobacco again.

FOR "THE FRIEND."

"YOU CAN'T GET THROUGH THE GATE."

The following anecdote, which was an incident from his own experience while on a religious visit, was often related by a godly minister of the Society of Friends. Calling a few friends and neighbors around him, the day before his death, the old Friend again repeated the circumstance, and gave a last admonition.

In a certain railroad centre, where he and his travelling companion found themselves, there was a railing separating the waiting rooms from the tracks. An official at the gate examined all tickets to see that passengers took their proper trains. Where this minister lived, the passenger trains were all accommodation trains, and if one failed to procure a ticket he could pay his fare to the conductor.

Thinking it would be less trouble, as they had but a short distance to go, the minister asked the agent if they could not pay on the train. The agent answered, "You can't get through the gate, unless you have tickets."

The old minister said, "I made haste to buy two tickets. The gate was opened; we found our train. We arrived safely at our destination and all was well." Then added, "It took immediate hold upon my mind that we must have the passport or we cannot pass through the gate."

L. M. H.

PENNSVILLE, Ohio, Eleventh Month 29th, 1897.

MAJOR LUGARD, the well-known authority on Africa, has come to the cordial support of the cause of temperance, declaring that the liquor traffic is an unmitigated curse, and calling upon the Governments of England, Germany and France to come to some arrangements which will at least in time effectually prohibit the importation of liquors. This is especially timely in view of the fact that next year the scale of liquor duties will have to be revised.—*Selected.*

Selected for "THE FRIEND."

THE BLIND BOY.

It was a blessed summer's day,
The flowers bloomed, the air was mild,
The little birds poured forth their lay,
And every thing in nature smiled.

In pleasant thought I wandered on,
Beneath the deep wood's ample shade,
Till suddenly, I came upon
Two children, who had hither strayed,

Just at an aged birch tree's foot,
A little boy and girl reclined;
His hand in hers she kindly put,
And then I saw the boy was blind.

The children knew not I was near—
A tree concealed them from my view,
But all they said, I well could hear,
And I could see all they might do.

"Dear Mary," said the poor blind boy,
That little bird sings very long—
Say, do you see him in his joy?
And is he pretty as his song?"

"Yes, Edward, yes," replied the maid,
I see the bird on yonder tree."
The poor boy sighed and gently said,
"Sister, I wish that I could see.

"The flowers, you say, are very fair,
And bright green leaves are on the trees,
And pretty birds are singing there—
How beautiful, for one who sees,

"Yet I, the fragrant flowers can smell,
And I can feel the green leaves' shade,
And I can hear the notes that swell
From those dear birds that God has made.

"So, sister, God to me is kind,
Tho' sight, alas, he has not given,
But tell me, are there any blind
Among the children up in heaven?"

"No, dearest Edward, there, all see—
But why ask me a thing so odd?"

"Oh, Mary, He's so good to me,
I tho't I'd like to look at God."

E'er long disease his hand had laid
On that dear boy, so meek and mild;
His widowed mother wept and prayed
That God would spare her sightless child.

He felt her warm cheek on his face,
And said, "Oh, never weep for me,
I'm going to a bright, bright place,
Where Mary says, I you shall see.

"And you'll come there, dear Mary, too;
But mother, when you get up there,
Tell Edward, mother, that 'tis you,
You know I never saw you here.

He spake no more, but sweetly smiled
Until the final blow was given,
And God took up that poor, blind child
And opened first his eyes in heaven.

FOR "THE FRIEND."

Princeton, Aberdeen and the Barclays.*

At the Princeton University sesqui-centennial celebration last year, President Patton said: "I trust that Princeton, as she enters upon a new era in her history, will do her part toward the promotion of public sentiment that will make it impossible for the clash of arms ever to be heard again between the two great nations of the English speaking world. I hope that she will do something to stimulate the development of the international conscience, to widen the range of international law and to hasten the day when international disputes shall be settled by arbitration."

Upon the recurrence of the memorial commemoration at the same institution the present year, ex-President Cleveland, and Lord Aberdeen, Governor-General of Canada, being present, the above peaceful sentiment was feelingly emphasized, the hope being expressed for our

*The larger part of this article appeared in the *Local News*, of West Chester, Pa.

people that they might take "the leaders among the nations of the earth in the high mission of driving out the cruel brutalities of war by the advent of the pacific methods of international arbitration." "From Witherspoon to McCosh," remarked President Patton, in allusion to Lord Aberdeen, "the institution has been in the closest possible relations with Scotland, of which country the Earl is such a distinguished son." This statement of fact, in view of the occasion which called it forth, is historically suggestive. In the explanatory note to his stirring poem, "Barclay of Ury," Whittier says:

"Among the earliest converts to the doctrine of Friends in Scotland was Barclay of Ury, an old and distinguished soldier, who had fought under Gustavus Adolphus, in Germany. As a Quaker he became the object of persecution and abuse at the hands of the magistrates and the populace. None bore the indignities of the nobility with greater patience and nobleness of soul than this once proud gentleman and soldier. One of his friends, on an occasion of uncommon rudeness, lamented that he should be treated so harshly in his old age, who had been so honored before. 'I find more satisfaction,' said Barclay, 'as well as honor, in being thus insulted for my religious principles, than when, a few years ago, it was usual for the magistrates, as I passed the city of Aberdeen, to meet me on the road and conduct me to public entertainment in their hall and then escort me out again, to gain my favor.'" The poem of Whittier begins:

"Up the streets of Aberdeen,
By the kirk and college green,
Rode the Laird of Ury;
Close behind him, close beside,
Foul of mouth and evil-eyed,
Pressed the mob in fury."

As "with calm and stately mien, up the streets of Aberdeen," Barclay slowly rode, undaunted and unanswering, "came a troop with broadswords swinging, bits and bridles sharply ringing," who, with taunts and jeers, threatened to ride him down. One who had been a comrade with him on the bloody field of Luttrell, strongly moved at the indignity, draws his sword, and facing the rude and mocking troops, cries:

"Speak the word, and, master mine,
As we charged on Tilly's line,
And his Walloon lancers,
Smiting through their midst we'll teach
Civil look and decent speech
To these boyish prancers!"

But Barclay, bidding his hot-tempered friend and champion to marvel not that as a servant of his gracious Lord he answers not "wrong with wrong (nor) scoffing with the scoff," continues:

"Happier I, with loss of all,
Hunted, outlawed, held in thrall,
With few friends to greet me,
Than when reeve and squire were seen
Riding out from Aberdeen,
With bared heads to meet me."

The reward of patient suffering, the moral of the whole matter, is beautifully rendered in the lines near the finish:

"Happy he whose inward ear
Angel comfortings can hear,
O'er the rabble's laughter;
And when Hatred's fagots burn,
Glimpses through the smoke discern
Of the good hereafter.

"Knowing this, that never yet
Share of Truth was vainly set
In the world's wide fallow;
After hands shall sow the seed,
After hands from hill and mead
Reap the harvests yellow."

It was Robert Barclay, the son of the foregoing "Laird of Ury," who wrote the notable treatise "An Apology for the true Christian Divinity, as the same is held forth and preached by the people called in scorn Quakers," a work which has been translated into several languages and which has been deemed by spiritually-minded Christians of many religious denominations as a most lucid and logical exposition of the principles of the Christian religion in their unity.

Upon the death of Philip Carteret, first Governor of New Jersey, in 1682, East Jersey being offered for sale became the property of an associated company of twelve Friends, among whom were William Penn and Robert Barclay, the theologian. Barclay was appointed Governor, but did not reside in the province, sending over a deputy. The attempt of the royal house of Stuart to establish the Episcopal religion in Scotland had resulted in a severe persecution of the Presbyterians there, and they were now eager to find a safe asylum from their tormentors. The Quaker proprietaries of the province, harboring no resentment against the Calvinists who so often had haled their brethren to the stocks and the tolbooth, associated with themselves in the affairs of East Jersey twelve others, mostly Scotch Presbyterians, whereby a way of escape and of perfect freedom of conscience was offered to these oppressed, who, in large numbers, embraced the favoring opportunity. One of the Scotch proprietors was the Earl of Perth, for whom was named Perth-Amboy, at the head of Raritan Bay, and another was Lord Neil Campbell, who sent over a large colony and for a short time was Governor, having succeeded Barclay.*

Well, one of the sons of Robert Barclay, bearing the name of his intrepid ancestor, David Barclay, of Ury, becoming a successful and honored merchant of London, is said to have entertained three successive monarchs, George I., George II., and George III., when they visited the city. And when Benjamin Franklin, as the accredited agent of Pennsylvania, and others of the colonies, was in London previous to the War of the Revolution, being assiduous in his endeavors, by private conversations, by

*The historical fact is now pretty generally apprehended that it was the Puritans of the Massachusetts Bay settlements, and not the Brownists or Independents of the Plymouth colony, who, on this side the water, treated the Friends with such exceeding harshness, even going to the extent of hanging four of their number—righteous, God-fearing people—on Boston common. "On behalf of the Quakers," said Pastor David Gregg, of Brooklyn, in a recent notable discourse on *The Quakers as Makers of America*, "I instance the letters which they wrote in their prisons, and the words which they spoke on the gallows, and the prayers which they offered for forgiveness of their murderers. I put these in the deadly parallel column with the Puritans' cruel laws and branding irons and knotted whips and public gallows, and then leave the decision of the case to posterity. . . . In former years I offered my service to the Puritans, and made a special plea in their defense, but I now beg leave to withdraw from the case. . . . We call guns, swords, powder, forts, iron-clads and armies national powers; the Quakers have taught us that there are powers beyond these. The powers beyond these are right thoughts, high ideals, holy visions, righteous principles, burning aspirations. These make a strong manhood and womanhood; make a strong, pure state." To this, I believe, it will not be out of place to add the following terse estimate by an eminent English Congregational minister and author, James Baldwin Brown, who, writing in the *Contemporary Review*, some years ago, said: "About the Quakers, let me say, in a word, that I believe their godly endurance of wrong has done more than the talking of all the other Christian sects put together to win and consolidate our liberties."

published articles and by letters to statesmen, to prevail on the English government to change its harshly unwise measures toward the colonies, David Barclay and Dr. Fothergill, among the Friends, earnestly united with him in elaborating and in submitting a careful statement of a plan of reconciliation.

We may, therefore, welcome, as of happy augury, the Princeton University incident of the President of that Presbyterian institution of learning, an ex-President of the United States and the Governor-General of Canada, uniting in an earnest plea for the prevalence of peaceful methods for settling the differences that should arise between their respective countries. Barclay at Aberdeen was aye braver than on the hard-fought field of Lutzen. He had well learnt the life lesson that "He that ruleth his spirit [is greater] than he that taketh a city."

JOSIAH W. LEEDS.

ROCOUNCEY, Eleventh Month 17th, 1897.

FOR "THE FRIEND."

Portions of our religious Society have adopted from other denominations certain observances, which, if founded in Truth, should have been thus true in any and all the past stages of our Society's history. If sound Quakerism now, they should have been sound Quakerism in the time of George Fox. That is, other religious denominations were the true Friends, in point of principle, and not the people of Fox, Penn and Barclay.

In these borrowed practices much of the professing Society of Friends confesses that it has, until some thirty years past, been a mistaken Society, and that Quakerism was and is a mistake. And some individuals have reached the honesty of acknowledging their personal disunity with our primitive principles; that, indeed, their Society name misrepresents their inward belief. A further honesty would undoubtedly appear in adopting a name that would not belie such belief.

We are convinced that if the modes into which the Truth led our religious Society and shaped its testimonies for nearly two centuries, had been lived up to—in other words, if the Spirit of Truth had been livingly heeded in all the modes of its own shaping, there would seem to be no need now of borrowing modes based on principles from which the Society was called out.

Friends' principles, as Fox, Burrough and other sons of the morning held to and worked under them, would be as effective now. A full and consistent trial of them has not been made, in our later times. We confess that many who profess to stand for the old ways have come short of fulfilling them in the Spirit to the uttermost: while others, welcoming innovations, have judged this shortcoming of outwardly consistent members to be a failure of the principles themselves, rather than the failure of the professors of them.

The signs of the times have also caused these well-concerned Friends to indulge a fear of entering upon concerns and movements right in themselves and perhaps livingly called for. This fear has arisen in Friends because they have witnessed what havoc is made of good causes by those who have conducted them on other principles than the true ground of Christian service.

The day loudly calls for a return to the single-eyed faith and faithfulness of our early fathers, and a heeding of the language, not "what shall this man do, who makes the mistakes of man's activity?" but "Follow thou me."

Searches Among Old Papers.—No. 16.

EXTRACT OF A LETTER FROM THOMAS WILKINSON, DATED YANWATH, TWENTY-FIFTH OF FOURTH MONTH, 1795, CONCERNING JOHN PEMBERTON, OF PHILADELPHIA, WITH WHOM HE TRAVELLED AS A COMPANION IN SOME OF HIS RELIGIOUS ENGAGEMENTS.

It is now about seven years since I took my last leave of thy dear brother, yet his memory is as fresh to my mind as it is dear to my remembrance, and the account of his death seems as much to have awakened my tenderness, as if I had beheld his last struggles or seen him laid in the silent grave.

Though it may be sorrowful to affection to trace those virtues that can be seen no more but in remembrance, still there is a secret satisfaction in recollecting and relating the piety and virtue of those to whom we have been united in a disinterested friendship; and as in travelling, the disposition and character are unfolded; and being in difficulties together, endears us to one another, these may account for my knowledge of, and affection for my deceased friend. It is not my intention to give a testimony to his religious services and worth, that is left to those of more experience, a small tribute of affection and friendship which has not been interrupted by our separation, is all I aim at.

When we first set out together in 1787 we were little known to one another, and our difference in years was very considerable, yet treating me with the tenderness of a father and the confidence of a friend, I soon felt united to him in his engagement and beheld his proceedings with inward approbation.

His deportment among men, for his station and years, was a model to be imitated. In his disposition he was modest; yet when his duty, as it frequently did, led him among the great and distinguished, his manners were plain, solid and dignified. To the different ranks of sober people he was open and communicative, because he thought thereby, he might be more useful. To the poor he addressed himself with great tenderness and condescension, often signifying to them that he himself was not above the sufferings incident to human beings, and they were equally under the notice of Divine Goodness with himself; and he seldom left them without their partaking of his benevolence—even in the public prisons, these last receptacles of human wretchedness, the sweet influence of his Christian charity was diffused, not only in his generous donations, to alleviate the misery of hunger and want, but in expressions of kind concern for that part that never dies; so that the dark and sullen countenances of robbers would soften into a sense of gratitude, and the tongues that lately blasphemed their Maker, would now pray earnestly to Him for the preservation of their benefactor.

In what concerned the order and economy of our Society, he was clear in his conceptions and ready in expression; yet to the judgment of others in what related to himself he paid the greatest deference; and if he ever at any time perceived a hesitation in others to strengthen his own sense of duty, he felt all the humbling oppression of a diffident mind. Amidst his trials and even he (who seemed encompassed with innocence and goodness), had his trials, he was generally preserved in the patience, if indeed it was at any time suspended, it was, when he thought he fell short of his religious duties, often saying, "Ah, I am a poor and unprofitable servant; yet many can bear testimony that

health, bodily strength, and the comforts of life, were sacrificed to the service of his Great Master.

In his solid and acceptable ministry, he had often to recommend a purity of heart and life, an humble walking before God, and a daily dependence on Him: indeed, though in all his conduct he was concerned to act agreeable to the principles, and in the true simplicity of our Society, and that care was earnestly extended to all professing with us wherever he came, yet in his public labors among others, he was more engaged to impress a reverence for the Almighty on the minds of the people, and to promote the cause of universal righteousness, than to establish points of opinion, or fix particular modes of religious conduct. It might be said that his good will was universal. And though it is not always found that great piety is joined with true benevolence, those minds that seem much devoted to the Almighty, being but too often ungracious to their fellow-creatures, while those who act with candor and benevolence to all around them have not often enough a strong sense of religion, and are sometimes wanting in their duty towards God; but these two essentials were in him united, which alone constitutes true Christianity.

I am inclined to believe that his natural turn of mind was open and unsuspecting, with a disposition to innocent cheerfulness, but of all men I ever knew the greatest change of countenance was exhibited from his different situations of mind; when his spirit was deeply exercised, there was on his countenance an almost awful solemnity, but when he relaxed among his Friends, the most unreserved and sincere cheerfulness I ever saw.

He was a shining example of punctuality, disinterestedness and integrity. In fine, perhaps to none in the present generation could the character of Holy Writ given to Nathaniel be more properly applied, "Behold, an Israelite indeed, in whom there is no guile."

EXTRACT FROM A LETTER OF ISRAEL PEMBERTON TO JOHN CHURCHMAN, DATED TENTH MONTH 25th, 1757.

Our dear friend Thomas Gawthorp embarked on Sixth-day afternoon. He was cheerful and easy, when he left us, though the news we had just received of Captain Lyon's ship (in which our friend Mordecai Yarnall was passenger), having been taken by the French would have been discouraging to a mind less settled than his seems to be. For some days before he left us he was much favored in private opportunities with Friends in sickness and affliction, and in public had very acceptable service. His last communication of Fifth-day was very singular, seasonable and full of memorable instruction, especially to his brethren in the ministry.

I suppose it will be remembered, but I fear not at the right time, nor with so much sweetness, humility and love as it was delivered. The subject was new, and his manner of expression better understood by sailors than landmen. He said a ship to keep her ground must be anchored during the ebb tide. The wind might be fair, but unless there was sufficient to enable them to stem the tide, and the Pilot gave direction, the anchor must not be weighed, nor any attempt made to go forward.

The cable he said was the "love of God." Over and over he called to "freshen the cable"—a term in use among sailors, for placing old sails round the cable at the hawser holes to prevent its chafing—it being of great consequence to prevent the rubbing or cutting of the smallest

strand. He said if we had nothing else, it were better to strip off our old jackets and trousers and spare them to freshen the cable than it should be chafed in the least. "Freshen the cable, friends! I can tell you, if you should sit in silence three months together, it were better than to lose the sense of the love of God, freely and singly flowing in your hearts. I have been thus tried and know what I say."

Mary Kite.

(Continued from page 183.)

[The following letter to her nephew, Joseph Walton, was written about two years after the death of Benjamin Kite, and whilst his widow was still in a precarious state of health:]

PHILADELPHIA, Seventh Month 12th, 1840.

My Very Dear Nephew:—Since the receipt of thy letter by cousin Henry, I have been much occupied. I needed not thy kind remembrancer to stir me up to more affection for thee, or to more visible marks of my continued desires for thy best welfare. No, though I have given but few tokens of late, yet thou art often present with me, as upon my heart. Thy dear grandmother claims a good deal of my time and attention. She continues weak, and is affected at times with difficulty of breathing, which is much increased in the city. Whilst at Henry Warrington's, she was almost exempted from those symptoms. We hope shortly to let her again breathe the pure air of the country. Thou knows something of those dear cousins of Westfield, but no one that has not lived for a time with them, can form a correct estimate of their worth. I thought, while mingling with them, what a family of love. No jarring sound, from the head to the lowest member, an harmonious whole. True religion leads to kindness and urbanity of manners. We have many precepts from Holy Writ to this effect, and I assuredly believe that every true Christian is especially careful not to hurt or wound unnecessarily the least member of the family.

Much allowance is to be made for tempers naturally hasty. But if all in early life were to submit to the regulating, purifying, crucifying influence of the blessed Truth (before evil propensities had become deeply rooted), how different a scene would now be presented from what is often witnessed. Enter a family, even a professor of the meek and lowly Jesus. The heads, for want of submitting their wills, in the morning of their day, to the restricting power of Truth, have become strong in their own wills, and give forth their commands to their household in the spirit of authority, untempered with love. Alas, the leprosy descends from parents to children, unless the Saviour is pleased to lay his restraining, purifying hand upon them, and wash them in the waters of regeneration. The pool of Bethesda is open for all, but we are not all willing to be washed therein. It is an alarming consideration that some who have been dipped and washed by the Saviour himself, have afterwards had their garments spotted and defiled for want of attending to his injunction, "Watch and pray, lest ye enter into temptation." Ah, this is the great business of our day, to be found usefully occupying our time and talents, we are graciously supplied from day to day (if we ask) with help from the bountiful Giver, to accomplish our day's work in the day-time. He is not a hard Master, that my soul can testify, but is ever ready and willing to strengthen our feeble hands, as our dependence is alone on Him. Many bright examples, my dear Joseph, even among thy own kindred, of

the blessed effects of submission, in early life, the influence of Divine grace, which has regulated the tempers, strengthened the soul to pre- through every difficulty, and enabled to triumph over death, hell and the grave, and finally gained them an admittance into that "city whose walls are salvation, and whose gates are praise." (this precious number, thy venerable grandfather is now, we most firmly believe, a partake. Other members of our favored family are y clothed with mortality, as Uncle John and dear grandmother (would that I could say so of all), who, we believe, are ready and waiting for their Lord's coming.

Thy dear grandfather is often present with me, both sleeping and awake. He came to me in my night vision, some time ago, took me in his arms, kissed me again and again, and to me to hold fast my love to the blessed Truth and not give way to discouragement. It had cheering, animating effect. I remember his love to his Saviour, how the tears would flow from him, in reading or hearing of his gracious condescension. It was very remarkable how retained, through all his infirmities, his love for going to meetings. And, oh, the reverent frame he appeared to feel whilst assembled with his friends. No appearance of drowsiness or fatigue. He maintained a watchful, praying spirit, which precludes sleeping. What a privilege it is to have health sufficient to be able to assemble with our friends in a meeting capacity, to show forth our love and our allegiance and firm dependence upon our holy Head, from whom our blessings flow, and unto whom we are bound to return praises and feelings of gratitude for his preserving care over us. And how can we better do this than by presenting ourselves, in quiet reverence, before Him, lying as with our mouths in the dust, waiting to be fed and nourished by his bountiful hand, having our own supplies cut off, and no dependence felt but on his all-creative word. In this state of mind, though the enemy may be permitted to sory try us with wandering, unsettled thoughts (as, as dear Mildred Ratcliff remarked in our meeting, give, or offer us opium-pills, nicely prepared, to lull us to sleep). Yet, if we not resist, with "Get thee behind me, satan," we shall undoubtedly be more than conquerors through Him that has loved us and is ever present to help his dependent children, whose cry is unto Him in every strait and difficulty.

Wishing my dear nephew health of body and mind, I conclude, with much love to thyself and dear Samuel and Aunts Lydia Sharpless, Martha Jefferies, Anne Jefferies, and Yardley Warner, I remain thy aunt, MARY KITE.

[The following letter refers to her dear friend, Edith Jefferies, who shortly before the time of holding Quarterly Meeting in the Second Month of 1843, went to Concord to assist her aunt, Phebe Middleton, in caring for the numerous company which she usually entertained at that time. Here she was seized with bleeding from the lungs, from which she never recovered, but, after lingering a few weeks, died at the house of her aunt. She was a minister of the Gospel, and much beloved by her friends:]

PHILADELPHIA, Second Month 20th, 1843.

My Dear Nephew:—We received thy cousin Rebecca's letter, on Seventh-day evening by William Scattergood, and were made sad by its contents. We had been looking and expecting information from Westtown to-day, which would have been kind enough to convey to us.

The report thou gives of cousin Edith's tu-

ion is truly afflicting. It will be a heavy
oke if she is now to be removed from the
urch militant, where she has been laboring,
ithfully laboring I trust, for some years, and
as early in life schooled in affliction, and bid
ir to be a useful soldier in the Lamb's war-
re.

But it is not for us to say, "What dost thou?"
nt patiently and resignedly to bow to what-
er He may appoint, believing it will work for
r, and for our good, however it may termi-
te.

Few of cousin Edith's friends have more
se to love her than I, or will more regret
e loss of her society, if she is now to be re-
oved from us. It may be that this sickness
to purify her yet more and more, and to pre-
re her for greater dedication of heart and a
ore thorough weaning from all earthly de-
ndence, and a deepening in the root of life.

I have often had thee in remembrance, my
ar Joseph, and if the qualification had been
anted, would many times convey to thee the
elings of my heart, but am often so utterly
pty that it is in vain to take my pen, as the
urce seems dried up. I trust I feel a little
vival of that solicitude that I have many years
lt on thy account, with a breathing desire that
y Joseph may faithfully follow that Divine
onitor that so remarkably visited him in early
fe, and enabled him to overcome some of the
il propensities of fallen nature. Yes, my dear,
thou attentively eyes this heavenly guide, He
ill enable thee still to persevere in the Chris-
an path, and thou wilt become a conqueror of
e evil thing after another, until thou canst
y, in the language of the psalmist, "By thee
have run through a troop, and by my God I
ave leaped over a wall."

How much encouragement, and how many
acious promises are conveyed in the Holy
riptures, to the dedicated mind, still to press
n, though encompassed by a body of infirmi-
es and surrounded by numerous temptations.
Lo, I am with you always, even unto the end;
y grace is sufficient for thee; my strength is
ade perfect in thy weakness; I am riches in
y poverty, a present helper in the needful
me." Ah, when such precious promises are
ened in a living view to our minds, how we
re enabled still to press forward, believing we
re the objects of redeeming love and mercy,
nd are, at times, made to rejoice and sing for
y. But when the fountain is sealed, and the
one rolled on the well's month, and darkness
overs our horizon, no glimmering of light to
eer by—then, our safety consists in being still,
ot moving forward till the cloud is lifted up.
Where would be the trial of our faith, if those
roving seasons were not permitted. The apostle
eclares "Faith is the substance of things hoped
or, the evidence of things not seen." Ah, in
hose dark and cloudy days which are the por-
on of all the true-born children of the family,
hat need for a steadfast and firm standing on
the rock Christ Jesus, against which the storms
nd tempests beat in vain, and from which noth-
g can draw the watchful, attentive mind whose
ntire dependence is fixed on the great I Am.

May thy feet be established on this Rock!
hen thou wilt be prepared for usefulness in
y Master's hands, who will mould thee ac-
ording to his own will, and make thee a vessel
ted for his own purpose. How many vessels
ave been marred for want of a patient endur-
ice of the necessary operations of the Potter's
uds, and have become wholly useless for the
twice of the great Master's house. We have

many sorrowful examples in our day of the truth
of this assertion, and feel the necessity of con-
stant watchfulness, lest we should become broken
vessels.

I often feel, more keenly than I have language
to express, an ardent desire that our members
might all become the followers of a meek and
lowly Saviour, evincing by their whole demeanor
that they are really what they profess to be.
But more especially are my feeble petitions
raised, at times, on behalf of the children, that
they may indeed come up in the footsteps of
the flock of Christ's companions. Oh, if that
were the case, we might yet hope to see a change
in our poor Society, and our dear young Friends
prepared to fill the many vacant places in the
Church. Then, instead of the fathers, would be
the sons, and, instead of the mothers, the dange-
ters, who would become as judges and concil-
lors amongst us, and our Zion might again arise
as in her ancient beauty. But this can only be
effected by individual faithfulness.

Since the receipt of Rebecca's letter, I have
thought much of cousin Edith, and if it should
be thought best for me to render any assistance
in the way of nursing, I feel quite prepared for
it, and willing at any time to leave home for
that purpose. Please send us word, as soon as
thou canst, for we shall feel very anxious till
we hear again from Concord. And also send
word how would be the best method for me to
reach there, provided it should be thought best
for me to go.

If proper, convey my love to dear cousin
Edith; also to aunts, Martha, Lydia and Phebe
and cousin Rebecca.

Thy mother was here since I commenced writ-
ing, and sends her love. She had a strong desire
to have been at Concord Quarter.

Farewell, my dear nephew. May we be mu-
tual helpers one to another.

Thy Aunt, MARY KITE.

The French Invasion of 1797.

An esteemed correspondent and member of
the Peace Society, John S. Sonthall, of Newport,
Mon., sends the following interesting addition
to the accounts of the above event which appear
in the popular histories.

It was obtained from an acquaintance named
John Griffiths, now living at Pontywan, and
he had received it from his grandmother, who
had lived with him during the latter years of
her life, and died about 1883, aged ninety-nine
years.

In her early youth the old lady lived by the
seaside, near Fishguard, and well remembered
the landing of the French. They had begun to
bombard the town, she used to narrate, but not
a single person was killed. Their shells struck
the ground or rock, and rebounded in a way
that excited astonishment.

The inhabitants were panic-stricken, for they
were shut off from the rest of the world in their
little sea-washed corner at the very end of the
kingdom, and means of communication and in-
tercourse were very different from what they
are to-day. The people of Fishguard might
well be terrified, for the danger was imminent.
Indeed the writer of this recollects the very vivid
accounts given by members of his own family
in his youth of the panic which the landing of
the French created all through the counties of
Pembroke, Cardigan, and even Carmarthen,
and the devices adopted by some to escape the
compulsory service which the invasion involved,
even to the extent of personal maiming. Those

on the spot, at the very muzzles of the French
guns, may be pardoned for being anxious as to
their safety.

Only one Welshman lost his life. He in a
spirit of bravado, as we should be told, like a
true hero, declared that he would kill at least
one Frenchman. Accordingly he levelled his
piece at a French soldier and shot him dead.
The brother of the slain man saw the action,
returned the fire, the assailant fell dead, and
the unprovoked assault was avenged.

Our correspondent writes, "There appears
in the whole incident a very clear indication
of a protecting Providence influencing the hearts
of men and honoring confidence in himself,
although these people had not wholly learned
to dispense with carnal weapons altogether."

This is the Christian view, and unquestionably
the right one. The easy victory over the French
is attributed to the Castlemartin Yeomanry
and the bluster of "brave Earl Cawdor," and
the expedient of marching the Welshwomen
with red cloaks round a hill, so as to give the
appearance of an approaching army, and to
strike terror into the "cowardly" French in-
vaders, who, as usual in warfare, are represented
as being a crowd of disreputable characters.
That is the received account.

The facts, however, as related by the grand-
mother of John Griffiths, and, indeed, by the
accounts generally, remain, and they have to
be accounted for. For the French had ample
time to do irreparable mischief before any En-
glish troops appeared. It would have been mili-
tary policy for them to have done so, and so
strike terror into the invaded people, and if the
accepted histories are right as to their character,
they would have done so. The histories prove
too much. Why did they not?

The answer is here supplied, and it is in full
accord with the simple, Godfearing character
of the people of the Principality, especially
those of the quiet, outlying country districts,
where the fear of God lay like a shaft of light
across the land, and the contamination and
blasphemies of great towns were wholly un-
known.

What the people of Wales were in those days,
thanks to their great preachers, their itinerant
apostles, is also matter of history.

The old Fishguard woman who narrated the
occurrence, was herself a typical instance of
that native piety. Her grandson describes her
as being a woman of singular devotion. Her
knowledge of Scripture, he says, was very con-
siderable; and he believes that there was not a
prominent passage in the Bible of which she
did not know every verse. One of her last
expressions in life, spoken of course in Welsh,
for her knowledge of English was very limited,
was "Jesu anwyl wy'n dod," "looking upwards
as though she saw the beloved of her soul."

Among such people, and presumably she
was neither better nor worse than her neigh-
bors, in a time of great peril, with an invading
host thundering at their doors, what more nat-
ural, not to "keep their powder dry," for they
had none, nor to use their trusty swords, for
these too were absent, but to obey the habit of
their lives and "trust in the name of the living
God," and, trusting in Him, they were protected,
as even popular history admits.—*The Herald of
Peace.*

SUMMARY OF EVENTS.

UNITED STATES.—President McKinley has signed
the bill prohibiting pelagic sealing by American citi-
zens in Behring Sea, and also the importation of seal-
skins into the United States.

The Government receipts for Twelfth Month amounted to \$59,646,698, and the expenditures \$27,095,000, which leaves a surplus for the month of \$32,551,698. These figures, however, include the receipts and payments on account of the Union Pacific transfer. Independent of the Union Pacific account, the surplus is \$1,736,494. At the close of business Twelfth Month 31st the public debt, less cash in the Treasury, amounted to \$999,111,567, a decrease for the month of \$10,114,899.

A bill is pending in Congress which provides for the opening of Annette Island, off the coast of Alaska, to settlement. Rich mineral deposits are found on the island.

Secretary Gage, speaking of the report of the Monetary Commission, says, "Avoiding abstract terms, it proceeds in plain, comprehensible language, to point out the sources of our present financial weakness, and the remedies proposed are so clearly set forth that all may understand. The reform measures recommended I regard as well adapted to cure the ills from which we suffer and which threaten our future. I sincerely hope it will bear fruit in legislative action."

The Director of the Mint estimates that the world's product of gold for the calendar year 1897 will approximate, if not exceed, \$240,000,000, an increase of nearly 20 per cent. over 1896. The gold product of the United States for 1896 was \$53,100,000; for 1897 it will approximate \$61,500,000, an increase of \$8,400,000.

The books of the United States Branch Mint at Denver for the year 1897 are now closed. The deposits of gold are the largest ever received. The total will likely exceed \$12,200,000, and a conservative estimate made by the mint officials places the entire output of Colorado at \$22,000,000 in round figures.

The arrangement with Canada in regard to the Klondike relief expedition contemplates that it shall be executed jointly by the United States Army and a force of mounted police of Canada. The forces will meet at Skagway.

A. B. Hammond, of the Astoria Railroad, has presented the Portland *Oregonian* with a photograph of a band of buffalo, which are the property of a couple of half-breed Indians on the Flathead Reservation, near Missoula, Montana. The original herd, eleven years ago, consisted of a couple of buffalo calves. It now consists of 125 head, and is about all that are left of the vast numbers which a few years ago swarmed over the Western plains. These men have gone into the buffalo-raising business as a source of profit, and are making money.

Not less than 1,000 ships have cleared from Baltimore during the year 1897, carrying more than 61,500,000 bushels of grain and a great volume of food supplies, coal and merchandise.

An order for 4,000,000 tons of Mesaba ore has been received in Pittsburg from a firm in Cardiff, Wales.

The spindles at work in the cotton mills of the United States have increased from 10,690,000 in 1883 to 17,300,000 at present.

The conference committee of the Fall River operatives have decided to accept the wage reduction. They say that it would not be good business policy on their part to enter into a strike at the present time, but they inform the employers that, as soon as they (the operatives) think there is a margin of profit sufficient for the restoration of the present wage schedule they will demand it, even if they have to go to the extremity of striking. The owners of the cotton, cloth and weaving mills in New Bedford have voted to post notices of a 10 per cent. reduction in wages, to take effect First Month 17th. It is understood the reduction will apply to all salaries. The cut-down will affect nearly 10,000 operatives. Notice has been given of a reduction in wages in the cotton mills in Biddeford, Auburn and Lewiston, Maine. The movement for reduced wages is now general throughout New England.

By investigations made by *The Voice* correspondent two years ago, Chicago was shown to be the greatest drinking city in America, according to the testimony of leading liquor men, revenue officials and other reliable sources of authority. Among the large sources of revenue coming to the 6,000 saloons of the city are the proceeds of illegal sales to minors, and on First-days and after hours to all classes. The young people of the city church societies are quietly arranging for a law enforcement campaign at the instigation of the Chicago Young People's Christian Temperance Union, and the preliminary work has been placed in the hands of a committee. The amount of child drunkenness is largely on the increase, and is not confined by any means to the poorer classes. An effort will be made to turn the attention of the church people espec-

ially to the true condition of affairs in Chicago, which in many ways is truly appalling.

The terrific competition of modern life in the great cities is, after all, not the only cause of insanity. There is something worse than rush and worry and struggle. Solitude and inaction produce even worse effects. In Switzerland, where the people are forced to live alone a great deal, Dr. Talcott says, there are more insane in proportion to the population than here. There are two more insane to the 100 of population in Switzerland than in the United States. Evidently a golden mean between the two extremes produces the ideal life.

The number of school children in this city between the ages of six and sixteen years, as reported by the real estate assessors, is 196,375.

Deaths in this city last week numbered 461, which is 65 more than the previous week, and 41 less than the corresponding week of 1896. Of the whole number, 241 were males and 220 females: 58 died of pneumonia; 46 of heart disease; 39 of consumption; 31 of diphtheria; 27 of old age; 22 of apoplexy; 18 of inflammation of the stomach and bowels; 13 of bronchitis; 13 of cancer; 11 of paralysis; 10 of nephritis; 9 of Bright's disease; 9 of inflammation of the brain; 9 of marasmus, and 9 of typhoid fever.

Markets, &c.—U. S. 2's, 99 a 101; 4's, reg., 112½ a 112¾; coupon, 114½ a 115; new 4's, 127½ a 128½; 5's, 114½ a 114¾; currency 6's, 100 a 103.

COTTON.—Middling uplands, 6 3-16c. per pound.

FEED.—Spot bran, \$13.50 a \$14.50 per ton for winter in bulk and \$13.00 a \$13.50 per ton for spring in sacks.

FLOUR.—Winter super, \$3.00 a \$3.25; do extras, \$3.25 a \$3.75; Pennsylvania roller, clear, \$4.10 a \$4.30; do., do., straight, \$4.35 a \$4.50; Western winter, clear, \$4.10 a \$4.30; do., do., straight, \$4.50 a \$4.65; do.; do., patent, \$4.75 a \$4.90; spring, clear, \$4.25 a \$4.50; do., straight, \$4.75 a \$5.00; do., patent, \$5.10 a \$5.25; do., favorite brands, \$5.30 a \$5.50. City mills, extra, \$3.30 a \$3.50; do., clear, \$4.20 a \$4.45; do., straight, \$4.45 a \$4.60; do., patent, \$5.25 a \$5.50. RYE FLOUR.—Choice Penna., \$2.60 a \$2.90 per bbl. BUCKWHEAT FLOUR.—\$1.30 a \$1.50 per 100 pounds, as to quality, for new.

GRAIN.—No. 2 red wheat, 97 a 97½c.

No. 2 mixed corn, 33½ a 33¾c.

No. 2 white oats, 30c.

BEEF CATTLE.—Extra, 5 a 5½c.; good, 4½ a 4¾c.; medium, 4½ a 4¾c.; com., 4½ a 4¾c.

SHEEP AND LAMBS.—Extra, 5 a 5½c.; good, 4½ a 4¾c.; medium, 4 a 4½c.; common, 3½ a 3¾c.; lambs, 5½ a 6½c.

HOGS.—5½ a 5¾c. for best Western; others, 5 a 5½c.

FOREIGN.—England has a total foreign trade of over \$4,000,000,000 a year.

According to the *Star* the Rothschilds of Paris and Vienna, in conjunction with the Russian petroleum refiners of Baku, are financing a company which proposes to supply Great Britain with high flash Russian oil of 103 degrees, to compete with the Standard Oil Company.

The British columns have returned to Peshawur from Khyber Pass. Military operations on the frontier are now concluded. The complete submission of the Orakzais is now accomplished. It is also believed that the Afridis will now submit.

The British Government declares that any Chinese port opened to one Power must be opened to all. If Russia has been granted the right to winter ships at Port Arthur Great Britain will enforce her rights to the same privileges, and her ships will winter there whether China concedes or does not concede the right. If Germany obtains a naval station at Kiao Chou, Great Britain insists upon having a naval station at the same port. A similar declaration is said to have been made by Japan. A Russo-Japanese alliance is said to be favored in Russian circles as the best means of guaranteeing their mutual interests and the maintenance of the political equilibrium.

It is said that Japan will certainly oppose a permanent Russian occupation of Port Arthur. The sudden dissolution of the Japanese Diet was owing to the war spirit.

Marquis Ito is forming a Cabinet in Japan. It is said he will aim to maintain a peaceful attitude, but it is also reported that Japan is working night and day preparing for war.

China is reported to have given consent to Russian surveys for a railway to Port Arthur as a branch of the Russian Trans-Manchuria Railway.

The Korean Government has opened the ports of Mokpo and Chenampo to foreign trade. A compromise has been effected whereby J. McLeavy Brown, the British Customs agent, and the Russian agent, will work the Korean customs together.

Heroic efforts are being made on the Turkish island of Samos to keep the phylloxera out of the vineyard. Special nurseries have been established, on the American system, and 200,000 healthy plants are annually distributed.

There has been a fresh outbreak of the plague in India, especially in the Mandvie district, where the inhabitants are seeking safety in flight. There were 54 new cases of plague and 37 deaths from disease. The total plague returns from Bombay up to date are 14,257 cases and 11,882 deaths.

General Weyler has defied the Government to take proceedings against him. As he is a Senator a special vote is necessary to deprive him of immunity from persecution, and the Cabinet is embarrassed. It is said that only three of the Spanish generals are in sympathy with General Weyler.

General Pando is said to be disheartened on account of the obstacles which prevented a successful campaign against the insurgents in the province of Santiago, Cuba. He declares that the insurgents' control is complete that it is impossible to convey supplies. Spanish columns operating in the interior of the province. Ex-Minister Canalejas, the Madrid editor, who has been investigating the situation in Cuba, is said to be thoroughly discouraged with the outlook.

The report of several weeks ago that Col. Nestor Aranguren, of the insurgents, was killed at the same time with Col. Joaquin Ruiz, the Spanish envoy, whose errand was to propose that the insurgents should accept autonomy, is now fully disproved.

Pedro Escuro, who was Minister of Justice during the empire of Maximilian, and who was the author of the civil code, one of the most eminent of Mexican jurists, died Twelfth Month 31st, in the City of Mexico, at the age of 80.

During a meeting in the City Hall, in London, Oct. 30, on the night of the 3d instant, a section of the floor gave way. At midnight thirty bodies had been taken from the ruins. Many persons were injured.

Returns of the Canadian commerce the past year show that trade with the United States and Great Britain has increased, both in exports and imports. Trade with this country is much heavier than with Great Britain, while the duties assessed were 26 per cent. upon American goods and 30 per cent. upon British goods.

The British Columbia lumbermen have petitioned the Canadian Government to place a duty on shingles and lumber unless the United States places them on the free list, as Canada has done.

NOTICES.

CHESTER MONTHLY MEETING, Pa., has authorized the holding of two public meetings in the meeting-house at Lansdowne. The first of these is to be held next Fifth-day evening, the 13th inst., at 8 o'clock, and the other two weeks later, on the 27th instant.

WESTTOWN BOARDING SCHOOL.—For convenience of persons coming to Westtown School, the stage will meet trains leaving Philadelphia 7.17 and 8.46 A. M., and 2.53 and 4.32 P. M. Other trains are met when requested. Stage fare on regular trips, fifteen cents; on special trips, twenty-five cents each way. To reach the school by telegraph, wire West Chester Phone No. 15.

EDWARD G. SMEDLEY, Sup.

DIED, at her home in Barnesville, Ohio, on the twenty-fourth of Sixth Mo. last, RUTH GARRETTSON, widow of Asa Garrettson, in the eighty-fifth year of her age; a useful member and elder of Stillwater Monthly and Barnesville Particular Meeting of Friends. She and her beloved partner travelled life's journey together for sixty years, lacking fifteen days. Their hearts and home were ever open to receive and entertain their friends, and many a weary one found a quiet resting place under their hospitable roof. She was an invalid for nearly seven years, but during the decline of the mental and physical powers her mind was clear on eternal and heavenly things, and well the assurance that she is safely gathered home with the loved ones gone before in that land of rest and peace, prepared for all whose robes have been washed and made white in the blood of the Lamb.

At her residence in Frankford, Phila., on the eighteenth of Eleventh Month, 1897, MARY T. BROWN, in the seventy-first year of her age; a member of the Frankford Monthly Meeting of Friends.

WILLIAM H. PILE'S SONS, PRINTERS
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THE FRIEND.

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JOSEPH WALTON,

MOORESTOWN, BURLINGTON Co., N. J.

Entered as second-class matter at Philadelphia P. O.

Extracts from Minutes of Third Haven Monthly Meeting, Maryland.

(Continued from page 194.)

Fourth Month 25th, 1747.—At a Monthly Meeting held at Tread Haven, Fourth Mo. 25th, 1747. Our worthy and well esteemed Friend, Joseph Nunley, produced a certificate from Perimons County, in North Carolina, where he belongs, signifying their unity with him and his testimony, which was read in this meeting to the satisfaction and comfort thereof, and likewise received a certificate directed to the place where he belongs as aforesaid.

Ninth Month 26th.—At a Monthly Meeting held at Tread Haven, Ninth Month 26th, 1747. Our friends Thomas Evans and Obadiah Borton appeared in this meeting and produced each their certificate from their Monthly Meeting settled at Haddonfield, in the County of Gloucester, in New Jersey, signifying their unity with them and their ministry, which was read in this meeting to the satisfaction thereof; and this meeting appoints Isaac Williams and James Wilson to prepare an answer for the aforesaid friends directed to the Monthly Meeting aforesaid, and bring to our next Monthly Meeting for approbation and signing.

Eighth Month 26th, 1748.—At a Monthly Meeting held at Tread Haven, Eighth Month 26th, 1748. Our well esteemed friends John Wykes and John Woolman appeared in this meeting and produced certificates from the respective Monthly Meetings they belonged to, signifying their unity with them and their ministry, which was read in this meeting to the satisfaction thereof, and the meeting appoints Isaac Williams to prepare answers for the aforesaid friends directed to the Monthly Meetings they belong, and get them signed by as many Friends as they conveniently can, on behalf of this meeting.

Tenth Month 30th, 1751.—At a Monthly Meeting at Tread Haven, Tenth Month 30th, 1751. The weather being extremely cold and but few Friends present, this meeting refers the rest of their business to next Monthly Meeting.

Third Month 30th, 1752.—At our Monthly Meeting for business at Tread Haven, Third Month 30th, 1752. This meeting appoints the

following Friends to publish the epistles of our Friend Joseph White in each weekly meeting, viz: Isaac Williams, in Tuckahoe meeting; John Dickinson, in Choptank meeting, and Daniel Dickinson in Tread Haven meeting.

The meeting having observed that there is a practice sprung up among the majority of the members hereof, that they leave the meeting before the business is accomplished, and that the said practice is a hurt to the meeting and contrary to good order, this meeting therefore thinks proper that this minute should be read in our next Monthly Meeting of business in order to remind them of the said practice.

Fifth Month 25th.—At a Monthly Meeting for business at Tread Haven, Fifth Month 25th, 1752. This meeting, after a deliberate consideration, appoints a Preparative Meeting to be held at Tread Haven meeting-house, on the Fifth-day of the week, before the Monthly Meeting, and this meeting likewise appoints a Preparative Meeting to be held at Tuckahoe meeting-house on the Fourth-day of the week, before the Monthly Meeting, which being offered to the womens' meeting, they likewise concur with it.

Eighth Month 31st.—At our Monthly Meeting for business at Tread Haven, Eighth Mo. 31st, 1752. According to the appointment of last Quarterly Meeting, this meeting orders the collectors in each weekly meeting to proceed to a collection to raise money for the use of Friends in London, and return their subscription to next Monthly Meeting.

(This collection was very slow in being made and reported—was postponed from month to month—till five months after the above entry, under date of First Month 20th, 1753, the following minute appears, viz:)

First Month 29th, 1753.—At a Monthly Meeting for business at Tread Haven, First Month 29th, 1753. According to the request of last Monthly Meeting, the collectors in Tread Haven and Tuckahoe Meetings produced the money which they have collected for the use of Friends in London, which amounts to twenty-nine shillings and sixpence currency, and five shillings sterling, which this meeting delivers to Isaac Williams, in order to be delivered to next Quarterly Meeting.

Third Month 26th.—At our Monthly Meeting for business at Tread Haven, Third Month 26th, 1753.—From Marsh Creek meeting, account is that by reason of sickness this winter, they could not conveniently keep meeting at the meeting-house; but they have kept meeting at convenient times at John Edmondson's house.

The proposal for reprinting by subscription the Journal of our worthy Friend, George Fox, was received and read in this meeting; and the meeting appoints William Troth to collect the names of subscribers in Tread Haven meeting, and Isaac Williams, to collect the names of subscribers in Tuckahoe meeting.

Eighth Month 27th, 1753.—At our Monthly Meeting at Tread Haven, Eighth Month 27th, 1753. According to the appointment of last

Quarterly Meeting, Joseph Williams drew a copy of the eighteen Queries of a Yearly Meeting held at this place in 1725, and produced the same to this meeting; and this meeting recommends them to the Preparative Meetings in each weekly meeting, and this meeting advises them to inquire into them, as they in the wisdom of God shall see convenient.

The London Yearly Meeting's printed epistle, and a written one from the said meeting, were both read in this meeting, to the satisfaction thereof.

Sixth Month 24th, 1754.—At our Monthly Meeting for business at Tread Haven, Sixth Month 24th, 1754. From Tuckahoe meeting this account is that their meetings have been constantly kept, both First and week days this month, and a good degree of love and unity abounds among them, and they have to offer to this meeting the extravagancy of J— W—, in his way of living and superfluity of apparel.

Eighth Month 26th.—At our Monthly Meeting for business at Tread Haven, Eighth Mo. 26th, 1754. This meeting received a few lines from J— W—, which sets forth that he at present is not inclined to give any satisfaction for his way and manner of living and apparel. This meeting therefore thinks proper that a public testimony should go out against him, disowning him to be one in unity with us, to which testification this meeting appoints Wm. Taylor and Joseph Berry to prepare and present to his view, and bring to our next Monthly Meeting for approbation and signing.

Third Month 31st, 1755.—At Our Monthly Meeting for Business held at Tread Haven meeting house the 31st of the 3d month 1755 —Joseph Williams By a few lines Requested that this meeting would Discharge him from Serving as Clerk which this meeting assents to and makes choice of Isaac Williams for that service.

(This appears to be the first notice by minute of the appointment of Clerk.)

Sixth Month 30th.—At a Select Meeting of ministers and elders held at Tread Haven meeting house for the ministers and elders belonging to Talbot County Monthly Meeting, Sixth Mo. 30th, 1755.

In compliance to the advice of the last Yearly Meeting of Ministers and elders held at West River, makes inquiry into the state of the ministers and elders in each weekly meeting accountable to this meeting.

The meeting unanimously agrees to hold a Select Meeting of ministers and elders at Tread Haven meeting-house in the Sixth Month, on the Monthly Meeting day, to sit at the tenth hour. Likewise in the Ninth Month accordingly, as also in the Twelfth and Third months in the same manner.

(This appears to be the first mention of the holding of a select meeting.)

Eighth Month 25th.—At Our Monthly Meeting for Business held at Tread Haven meeting house the 25th of the 8th month 1755

—Benjamin Folks Informed this meeting that

he hath been called upon to bear Arms and Requested that this meeting would give him a Certificate to satisfy the officers that he is one in unity with friends this meeting appoints Isaac Williams and Joseph Berry to make Necessary Enquiry and prepare a Certificate for that purpose and Bring to our next Monthly Meeting for approbation and signing.

Ninth Month 29th, 1755.—At a meeting held at Tread Haven, Ninth Month 29th, 1755, for the ministers and elders belonging to Talbot County Monthly Meeting, to which the following accounts were given in.

From Tuckahoe meeting, their account is that they have no Friend that appears in public testimony, belonging to their meeting, neither have they had any visits from travelling Friends since last account, and the elders for the most part pretty diligent in attending meetings for worship, both on First and week days: and where there appears any deficiency of love and unity among them, some care is taken to reconcile them. From Tread Haven meeting, their account is that they have two Friends that appear in public in their meetings, whose testimonies are approved of, and they have had no visit from travelling Friends, and care is taken to reconcile differences among them, when they arise, between either ministers or elders.

Ninth Month 29th.—At our Monthly Meeting for business held at Tread Haven meeting house the 29th of the 9th month 1755.

—Pursuant to the appointment of last monthly the friends appointed presented to this meeting a certificate for Benjamin Folks directed to the Military Officers in Dorchester County signifying our unity with him which was approved by and signed in and on behalf of this meeting by Isaac Williams, Clerk.

Twelfth Month 27th, 1756.—At our Monthly Meeting for business at Tread Haven, Twelfth Month 27th, 1756.

Isaac Williams requested that the meeting would grant him liberty to take such measures as the law directs for the recovery of some small debts that he has due unto him from sundry persons who are not Friends; which requests this meeting grants him.

Third Month 28th, 1757.—At our Monthly Meeting for business at Tread Haven, Third Month 28th, 1757.

From Tread Haven and Tuckahoe meetings their accounts are that they have no widows nor orphans that want any assistance. The Queries being called over in this meeting were answered to only by the representatives of Tread Haven and Tuckahoe Meetings, and finding a very great deficiency in the answers to several of them, this meeting therefore advises the elders that they have the oversight of the meetings, to use endeavors to have the said deficiencies amended.

Sixth Month 27th.—At a Monthly Meeting of Ministers and Elders held at Tread haven meeting house y^e 27 of y^e 6 m. 1757.

—Our worthy friend Joshua Lord produced to this meeting a certificate from y^e monthly meeting of friends at Haddenfield in new Jersey Dated the 11th of the 4th month 1757, signifying their unity with his Doctrine life and conversation.

27th.—At Our Monthly Meeting for business held at Treadhaven meeting house y^e 27 of y^e 6 month 1757.

—This meeting appoints James and Wm. Wilson, John Register, James Ratcliff, Francis Neel, Daniel Dickinson and Joseph Berry to prepare a Certificate for our friend Joshua Lord

directed to the monthly meeting of friends at haddenfield in gloster County new Jersey and sine the same on behalf of this meeting.

Eighth Month 29th.—At a Monthly Meeting for business at Tread Haven Eighth Month 29th, 1757,

Pursuant to the order of last Quarterly Meeting, this meeting orders the several collectors to proceed to a collection for the use of Friends at Cecil meeting in Kent County, and return their subscription to next Monthly Meeting.

The London Yearly Meeting epistle for the last year, was read in this meeting, and handed down to the several weekly meetings for service.

(This appears to be the first mention of Cecil meeting.)

Tenth Month 31st.—At our Monthly Meeting for business held at Tread haven meeting house the 31 of the 10 m. 1757

—Our friends Grace Fisher and Elizabeth Darnell's Certificates was produced to this meeting which were Read and approved of & this meeting prepared a few lines for them Directed to the monthly meetings whereto they do belong which was sined in this meeting.

Third Month 27th, 1758.—At a Monthly Meeting for business at Treadhaven, Third Mo. 27th, 1758.

Pursuant to the advice of last Quarterly and Yearly Meeting, this meeting took under their consideration that religious duty of visiting of families, and think proper to continue it till next Monthly Meeting.

Fourth Month 24th, 1758.—At our Monthly Meeting for business at Tread Haven, Fourth Month 24th, 1758.

This meeting having under consideration the religious duty of visiting families, and no Friends caring to be appointed, this meeting discontinues that affair.

The last Quarterly Meeting seeing the neglect of some meetings in not rendering accounts, therefore this meeting advises the Monthly Meetings to prepare their accounts in the meeting of business.

Ninth Month 27th.—At a Monthly Meeting of business at Tread Haven, Ninth Month 27th, 1759.

The collections brought into this meeting for the use of Friends in London, by the several weekly meetings, amounting to Forty-six shillings and six pence; which is committed to the care of Joseph Berry, to be delivered to the Quarterly Meeting.

The Yearly Meeting Queries were read and answered by some meetings, in this meeting.

The amount of sufferings brought in by Friends on account of priest's wages. From William Troth, 188 pounds of tobacco, Francis Neal, 15. From Sarah Redgester 150 lbs. of tobacco, executed by James Lloyd Chamberlain, Sheriff.

Twelfth Month 27th.—At a Monthly Meeting of business at Treadhaven, Twelfth Month 27th, 1759.

The advice of our last Yearly Meeting in regard to appointing Friends to visit the several weekly meetings: being referred to this meeting; it is deferred until next Monthly Meeting.

Pursuant to the advice of last Yearly Meeting, this meeting recommends to the several preparative meetings, to choose one or more solid and judicious Friends to have a care and oversight of the ministry, and likewise to be standing elders to sit in the select meeting.

The weather being very bad, this meeting adjourns till next First-day—after meeting for worship is over.

30th.—This meeting met according to adjournment, and the weather is yet very cold, and few Friends present, this meeting adjourns till next First-day, after meeting for worships over.

First Month 6th, 1760.—This meeting met according to adjournment, and thought met proper to adjourn again till next Fifth-day, after meeting for worship is over.

10th.—This meeting met according to adjournment, and proceeded to the remaining part of business. All representatives present or James Kemp and Wm. Edmondson.

(To be continued.)

FOR "THE FRIEND"

A Call to the Unconverted.

God knoweth man's thoughts, that they are vain; and even man's thought of God is foolishness? and why? Because man cannot of himself know God. "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him" (John i: 18). Man's thoughts reach no higher than the knowledge of created things, but God is uncreated. And since man has no means of himself whereby to know God, he makes an image of him in his mind, and this the idolatrous fashions into the likeness of created things and bows down thereto. But all who are destitute of the true and created knowledge of God, which alone the Son can and by his Spirit does reveal, are on the same plane as the idolater, for they either do not worship at all, or they worship they know not what.

To know God aright needs a revelation of God's spirit. Even the Apostles, intimate as they were with Jesus, knew him not as the Son of God, only as the Father, did reveal him to them, as his Son, by his Spirit. John the Baptist, the forerunner of Christ knew him not as the Son of God, only through beholding the descent of the Spirit (John i: 33).

But has God left himself without a witness to himself in man, whereby man may know and honor his Creator? By no means. It is the expressed will of God that "all men should come to a knowledge of the truth and be saved;" and truly to know Him is in itself salvation. It is not by God's will that any man is lost, for by that will He gave his only begotten Son, that whoever believeth in Him might be saved. And that God now, through his Son, offers life to man. Grace sufficient to save is given to every man to effect his salvation, and this grace is God's gift through Christ to man, even a measure of his Spirit, which comes in ample power if closed in with and not resisted by man, to enable him to forsake the sin, to overcome the temper and to come out from the bondage of sin and live in holiness, as becometh saints. Whoever receives and obeys is shown and led into the path of life, and lives. He who rejects follows on in the path of sin, and dies.

This grace of God has appeared to all men, even to the wicked and to the unholy, to whom it points out their sin, reproves them thereon, and if they persist in it, condemns them for their sin. More than this, it often tells them beforehand what the consequence of this sin will be. To those who love its appearances, and seek to do its teachings, it makes plain to them the stratagems of their enemy to beguile their souls into sin, it leads them into the good knowledge of God's will, and into righteous words, thoughts and deeds. It dwells in them, and keeps them watch over their tabernacle, neither does it ever slumber or sleep.

This grace of God is God's witness to the Truth in every heart, and God's witness to himself, who is the Truth. And the man who through persistent wickedness rejects the teachings and leadings of this Divine Grace, and who chooses his own way, according to his own vain thoughts, or even the thoughts of others, like minded to himself; such a one goes down again into Sodom and Egypt, where God's witness in the heart is slain, where the witness of Christ's true church among whom this grace dwells is unheeded, and where our Lord also himself was crucified.

Man so doing, chooses destruction and embraces death; but God's love and fatherly solicitude long follow him, his Spirit strives with him, his love woos him, his judgments warn him, and his voice cries, "O turn ye! O turn ye! Why will ye die, O house of Israel?" If the poor sinner in this land of loud yet empty profession be awakened to his true state by the light of Christ, the Good Shepherd, who gave his life for sinners, and comes to seek and to save that which is lost, if he turn at his call, and lay hold of his proffered hand, almighty to save, than do the angels in heaven in their songs rejoice; and in place of the false hope, false rest and peace, having no better foundation than man's will, which dies with him, having now chosen a better portion in Christ, He gives to him a peace which the world could neither give, nor ever take away—a peace and hope whose full fruition is found in heaven.

Oh, hard is that heart, blind are the eyes, and deaf the ears; yea, dead indeed to all good, who do not hear God's warning voice, nor that of the Son, calling them out of the graves of sin, the paths that lead to death.

"But," says one, "I love to follow the way I choose. I have never heard this call, and until I do, I need not come." This is not true, and God's word He spoke to thee will in the great day of account prove thy condemnation. Thou shut thy ears; thou would not hear. No man first entering on the path of sin, but God's voice thundered in his ear; and it is only as this path they still pursue, its sounds grow fainter, until as reprobate man loses this friendly warning, and with it hope is lost.

Oh! then, turn before it is too late, and mercy's door be closed. For mercy as an angel waits for thee, and will safely guide thy footsteps through the defiles of this land of sin and bring thee to Immanuel's land, where life and love, eternal rest and peace are found, and joys for evermore. O sinner, then, return, repent, believe and live. W. W. B.

"Health is an extraordinary favor. I think it is wonderful that the machines of our bodies should go such a length of time without being out of order, considering the complicated variety and minuteness and delicacy of the organs which compose them. May we be enabled acceptably to acknowledge, and often return, due homage for the manifold mercies which we receive ourselves, and also to intercede for Divine protection and relief to be extended to others in distress and affliction of body and mind. I doubt not thy frequent visits to such. They are more becoming a Christian Society, more befitting the disciples of Christ to be exercised in than insipid, formal, cursory visits of show and ceremony, where light, superficial talk, and an impertinent busying in other people's matters is indulged. This is not the intercourse which the Lord has chosen for his people, but that they should seek to visit one another in his name,

under the influence of his pure power, and therein either keep to an inward travail of spirit for the arising of it, or, in a proper freedom, maintain a conversation savory and edifying. This, I apprehend, is the way to grow in service. Time is short, and is minutely to be accounted for. The work we are called to, the spreading of the holy principles of Christianity among men, is awfully important. Where is there room, then, for idleness, supineness and indifference."—*Richard Shackleton, 1786.*

The Cattle Industry of the West.

(Continued from page 195.)

The pony soon exhausts himself with his rage. His breath comes short. He stops. The legs of the rider relax a trifle, but the eyes do not. With a renewal of the wild screams or "bawling" with which he has punctuated his previous bucking performance the pony springs forward again at speed. He stops short with head down, expecting to throw the rider forward from the saddle. The rider remains seated, perhaps jarred and hurt, but still in the saddle. Then the pony rears up on his hind feet. The cow-puncher steps off with one foot, keenly watching to see whether the broncho is going over backward or going to "come down in front," and go on with his performance again. If he goes on, the rider is in the saddle as soon as the horse's feet are on the ground. If the pony throws himself over backward, as very likely he will, the rider does not get caught—at least not always caught—but slips from the saddle, jerking up the pony's head sharply from the ground. He quickly puts his foot on the horn of the saddle, and there is the wild horse flat on the ground and absolutely helpless, trussed up by the bridle and held down by the foot at the saddle horn. If the horse could get his head to the ground he would have a leverage, and could break away and get up, but Jim is careful that he shall not get his head down. Meantime he "quirts him a-plenty." He does not talk soothingly now. He wants this pony to know that it is better to keep his feet on the ground than to acquire the habit of travelling on his back or on his hind feet. At last Jim lets the pony up, and, much to the surprise of the latter, the rider is some-way again in the saddle.

Now the pony stands quiet, stubborn, with his head down, grunting at the stroke of the long rowelled spurs which strike his sides. At once he bounds forward again wildly, repeating his former devices at accomplishing the undoing of the rider, whom he now begins to fear and dread as well as hate. The latter is immovable in purpose, relentless of hand and limb. All this time he is riding without a bridle bit, depending only on the hackamore, which allows the horse much more freedom to show his repertory of feats than does the savage Spanish bit. The pony in time grows weary, and determines to vary its campaign by a Fabian policy. Again he stops still, "sulling," his ears back, but his legs braced stiffly. Jim is talking soothingly to him now, for Jim is no cruel Greaser horse breaker, after all, and has no vindictiveness for his mount, whose breaking is purely an impersonal business matter to him. The pony at length slowly turns his head around and bites with all his force straight into the leg that grips him. The heavy "chaps" protect the leg, and the spur strikes him upon the other side. He turns his head to that side also and bites that leg, but the same process occurs again. With a sullen fear eating at his heart, the pony tries yet another trick. Deliberately he drops to his

knees and lies down quietly upon his side, perhaps holding the rider a willing prisoner fast by the leg which lies under his body. The rider need not be so caught unless he likes, but it is a superstition with Jim that the pony should never unseat the rider nor loosen the grip of the legs on his sides. Jim thinks that should he do this the matter of breaking would be longer and less effective, so he takes chances and holds his grip. Were the pony a big "States" horse, his manœuvre would be effective, and the rider would be in a sad predicament; but this horse weighs scarcely more than six hundred pounds, and the big stirrup, perhaps tied to its fellow on the opposite side, is under him, protecting the foot of the rider, who is now stretched out at full length upon the ground beside the horse. Moreover, the grass is up a few inches in height perhaps, and all in all, the leg is able to stand the weight of the horse without being crushed, there being no stone or stub to offer injury, and so long as that is true the cow-puncher does not worry about it. He lies and talks to the pony kindly, and asks it how long it intends to stay there in that way, suggests that it is about time for him to go home for dinner, and that he has other work to do before the day is over. If the pony be very stubborn, he may lie so for several minutes, and Jim may take off his hat and put it under his own head to make the ground feel more comfortable. Both these wild creatures are watchful and determined. It is a battle of waiting. The pony is first to tire of it, for he does not clearly know how much damage he is doing the cow-puncher's leg, and would himself prefer to act rather than to wait. With a snort and a swift bound he is upon his feet and off, his spring jerking the rider's foot clear off the stirrup. At last he has won! He has unseated this clinging monster! He is free!

But almost as swift as the leap of the pony was that of the rider. He has tight in his hand the long stake rope, and with a flit of the band this unrolls. With a quick spring Jim gets to one side of the horse, for he knows that an "eud pull" on the rope along the line of the horse's back will be hard to stop, whereas the matter is simpler if the rope makes an angle with the horse's course. His gloved hand grasps the rope and holds the end of it close against his right hip. His left runs out along the rope. His left leg is extended and braced firmly on the ground, and with all his weight he leans back on the rope until it is nearly taut. Then, just at the instant when the rope is about to tighten, he gives a swift rolling motion to it with his whole strength, sending a coiling wave along it as a boy does sometimes to a rope tied fast to a tree. This indescribable and effective motion is magical. The roll of the rope runs to the head of the pony just as the cow-puncher settles back firmly on his heels. The head of the horse comes down as though drawn by a hand of iron. His heels go into the air, and over he comes, a very much surprised and chagrined cow pony. He awakes and arises to find the iron hand again at his head, the legs of steel again sitting him firmly. The pony has not known that, by this skilled handling of the stake rope at a time when a tenderfoot would be jerked clean from his feet, the cow-puncher can "bust wide open," as he calls it, the strongest pony on the ranch, the twist giving five times the power of a straight pull.

The heart of the pony fails at the shock of this sudden fall. His head droops. His ears relax from the side of his head where they have

been tight tucked. Through his red, bloodshot eyes the landscape swims dully. He looks with a sob of regret at the wide sweep of the prairie lying out beyond, at the shade of the timber mottes on the horizon, at the companions of his kind, who look toward him now with heads uplifted. At last he begins to realize that he is a captive, that freedom for him is no more, that he has met his master in a creature stronger in will and in resource than himself. The cow-puncher urges him gently with his knee, talking to him softly. "Come, bronch'," he says. "It's 'bout dinner time. Let's go back to the ranch." And the broncho, turning his head clear around at the pull on the hackamore—for he is not yet bridled—turns and goes back to the ranch, his head hanging down.

The next day the pony has regained something of his old wildness and self-confidence, but is not so bad as he was at first, and the result is the same. Meantime he has been learning yet more about the lesson of not "running against the rope," and has cut his heels so much that he is beginning to be more careful how he plunges at the stake. The cow-puncher rides him at times in this way for four days or so on the hackamore, and then puts on a light bridle bit, riding him then a couple of days longer, gradually teaching the use of the bit and bridle. Then the hackamore is taken off, and the pony begins to learn that the best thing he can do is to turn at the touch of the rein on the neck and to stop at the instant the reins come up sharply. In two weeks the pony is quite a saddle horse, though it is well to watch him all the time, for he has a lightning estimation of the man about to ride him, will know if the latter is afraid, and will take advantage of his trepidation. All his life the pony will remember how to pitch a bit at times, perhaps just for fun, because he "feels good," perhap for ugliness. All his life he will hate a hind cinch, but all his life he will remember the lesson about "going against rope," and will stop still when the rope touches him.

(To be continued.)

FOR "THE FRIEND."

As I drew near the fireplace to enjoy the warmth, my eye was caught by a collection of minerals and shells that adorned the mantelpiece, which awakened some reminiscences of past years. Fifty years ago the writer made an extensive tour to the west, including parts of Ohio, Kentucky and Tennessee; and on the mantel were some interesting specimens gathered at that time from the recesses of Mammoth Cave. In one part of the cave the walls are covered with needle-shaped excrescences, of a pure white color, composed of salts of lime. These seem to grow out of the rocky walls, by additions to the base, and are of various shapes. Some resemble snow-balls, many form rosettes, as one of my specimens does. These are not stalactites, which are abundant in the Mammoth and other caves in that vicinity. Stalactites are formed by water saturated with limestone slowly dripping from the rocks. As the water evaporates, the limestone remains in a solid form, making the stalactites. That which falls to the ground forms what is called a stalagmite. These sometimes grow till they meet the descending stalactite, forming a pillar more or less massive.

In the centre of the pile is the half of a globe the inside of which is lined with crystals of quartz. This was given to me many years ago, by Isaac Jones, who obtained it and many similar *Geodes*, as they are called, in Iowa. His business was that of a travelling salesman, and being fond of minerals, he collected many of

them in his rambles through the country. After his death his valuable collection was presented to Westtown School. Near by, on the mantel, is a piece of fossil madreporite, which also came from Isaac Jones. There is also a piece of tremolite, a white mass of needle-shaped crystals, which came from a limestone quarry near Unionville, in Chester County, to which I was taken by my friend Marshal Fell, now deceased.

A large piece of Elkhorn coral, so named from its appearance, was purchased at an auction store. Several ocean shells of rich colors added to the beauty of the collection, but I cannot remember the circumstances under which they were collected. J. W.

Peter Miller.

In the dark days of the Revolution, when General Howe was feasting in Philadelphia, and General Washington was starving at Valley Forge, a solemn-faced man, with bowed head and eyes to the ground, walked into the presence of the hero of Valley Forge. He was nearly seventy years old, and was one of the most learned men in America. He had walked all the way from his home at Ephrata, in Lancaster County, to ask a favor of General Washington. He had a right to ask a favor, for the man and his associates had nursed hundreds of wounded soldiers in their cloister at Ephrata, and he had, at the request of Thomas Jefferson, done what few scholars of this day could do. He had translated the Declaration of Independence into seven foreign languages and helped, in this way, to explain to the world the reason for the American Revolution. He came to Washington to save the life of Michael Wittman, whom he had known many years.

Wittman, however, had hated this man, whose name was Peter Miller, from the day that Miller joined the Ephrata Society. One day Wittman met Peter Miller as he was taking a load of paper from the mill to the press, and said, "Is this the way they treat you, harnessing you up to a wheelbarrow?" And he spit in Miller's face. He knew very well that it was against this pious old preacher's religion to strike back.

Peter Miller waited in patience the time to act his part. That time had come. Wittman was arrested as a Tory, tried by a court martial, found guilty, and sentenced to be hanged.

Washington received Peter Miller gladly, and asked the cause of his long journey.

"General Washington," said Peter Miller, "I have come to ask you to pardon Michael Wittman. He is to be hanged to-morrow at the Turks Head" (West Chester).

"My friend," said the great man, "this I cannot do. Wittman is a Tory. He has betrayed us. He even went to Philadelphia and offered his services to our enemy, General Howe. The state of public affairs is such that renegades must suffer. Otherwise," added the general, "it would give me great pleasure to release your friend."

"Friend!" exclaimed Miller; "why, General Washington, he is my most bitter enemy."

"What," said General Washington, looking steadily in his friend's face, and with his voice strangely softened, "can you ask for the pardon of your enemy?"

"Jesus did as much for me," was the answer.

Then Washington signed the pardon of Wittman, and placing it in Peter Miller's hand said, "my dear friend, I thank you for this example of Christian charity."

All through the night, the legend tells us, Miller plodded his way to the Turks Head. As

the sun broke over the quiet landscape all was confusion and excitement. Michael Wittman was led to the gallows tied, guarded by two soldiers.

Just as the officer was preparing to place the rope around the guilty man's neck, there was heard a shout in the distance. The crowd turned quickly. The officer halted. The prisoner looked up. A man was seen hastening through the crowd, right to the place of execution. He held in his hand and waved above his head a piece of paper.

"Halt!" said the runner. "I have a pardon here for Wittman, signed by General Washington." And so it was. Peter Miller had arrived just in time to save the life of his enemy. The crowd melted away. The officer folded the paper slowly as he returned alone to the jail, while Peter Miller took Wittman by the hand and led him forth from death, out under the bending trees, out into the clear sunlight. Without a word of rebuke, or once speaking harshly, he led Wittman across the hills, and through the valleys, until the Tory was again at home, a free man.

This Peter Miller was called by his brethren at Ephrata, Brother Jaebez. He was a great scholar, a noted printer, a holy man. On his tombstone at Ephrata is this inscription, in German:—

"Here lies buried Peter Miller, born in the district of Lautem in the Palatinate (Chur-Pfalz); came as a Reformed preacher to America in the year 1730, was baptized by the Community at Ephrata in the year 1735, and named Brother Jaebez; also he was afterward a preacher (Lehrer) until his end. He fell asleep the 25th of September, 1796, at the age of eighty-six years and nine months."—*Stories of Pennsylvania*.

PRAYER ANSWERED.—In a country village in the western part of Massachusetts there lived, during the rebellion, a poor woman with three small children. For some months she had supported her family by washing and general housework, but there came a day when, she no longer could earn her own bread. The last crust was given to the children, who were sent early to bed that they might forget their hunger in sleep. That night the poor mother poured out her soul before God; she plead the promises made unto the widow and orphan, and, in faith, having eaten nothing for many hours, she too, forgot her need in sleep.

A mile and a-half from this humble home lived the village storekeeper. At three o'clock in the morning, disturbed by the howling of the wintry blast, his wife awoke and said: "I wonder how that poor family on the hill is getting along; I haven't seen the mother in the village for several days." The wife tried to sleep, but the poor family seemed to haunt her.

Ere day began to break, the husband got up and began to prepare some articles of food for the poor family. He filled a large basket of good things, and at early dawn set out for their home. After a hard journey through deep snow he came to the house, soon was admitted and told his errand. The poor woman told him that last night they had eaten the last crust and told him, too, how she had asked the dea Lord to send food for her hungry little one and herself!

"So I have answered your prayer," said the visitor, and then departed.—*Exchange*.

"THE way of the transgressor is hard."

LIFT UP YOUR HEARTS

SUSAN COOLIDGE.

Discouragement is an act of unbelief.—*Henri Amiel.*

The spent nerve and the lowered pulse,
The sluggish current of the blood
Which feels no glad abounding flow,
No bound of joyousness, but slow,
And, as it were, reluctantly,
Fills the dull veins—all these may be
Reasons why life should not seem good.

Happiness is an easy thing
When summer airs fan summer skies,
And birds in all the branches sing;
Or in the budding days of spring,
When life springs up renewed and fair,
And joy is in the very air,
And laughter readier is than sighs.

But in the ebb-times of the soul,
When Hope's bright tide has turned and fled,
Leaving bare sands and thirsting shells,
When dried are the street water-wells,
And leaden moments, slow with pain,
Pass, and the wave turns not again,
And life seems all uncomfortable—

Then is the time of test, when Faith
Cries to the heart which inly fails:
"Courage! nor let thy forces dim.
Although He slay thee, trust in Him
Who giveth good and tempereth ill,
And never fails, and never will,
To be the refuge of his saints.

"To yield to grief without a blow
Is to doubt God: with Him for guide,
The pleasant pathway, and no less
The hot and thorn-set wilderness,
Alike are roads to heaven, and He,
Even where thou waitest beside the sea,
Can with a word recall the tide."

Mary Kite.

(Continued from page 199.)

EAST BRADFORD, Fifth Month 21st, 1854.

Thou hast been brought very pleasantly to remembrance, dear Joseph, and I felt my heart drawn to tell thee so. I have often remembered thy great kindness to thy feeble kindred Yearly Meeting week, and have recalled the dear Master's language, "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me."

*One that thou thus kindly cared for has been called, since that time, to her heavenly home. Blessed change from a feeble house of clay, and partaking largely of the afflictions of Joseph, to a house not made with hands, eternal in the heavens, to be clothed with the white robes and a palm-branch in her hand, and a new song in her mouth. Ever praises to his great and excellent name who had strengthened her from youth to old age to follow the Lord Jesus faithfully.

After dear aunt Martha's nearest connections, few can feel her loss more than I do. She has been as a nursing mother to me in deeply trying seasons, speaking a word of comfort, and raising my head at times as above the billows. She also used kindly and judiciously her office as an elder, pointing out in what I might improve. In one of the visits she bore me company as we were conversing together, she told me I used the interjection "Oh" too frequently. It took away from the weight of the subject. I think I always received her remarks in the right spirit, as believing they proceeded from a true concern for my welfare and growth in the Truth.

Our first visit together was to the Monthly Meetings of Caln Quarter. She often had a word to offer to different individuals, and at

* Martha Jefferies.

times in the meetings for business. I think the next was to Ohio. Aaron took us to the Western Railroad. We met Cheyney Jefferies near his house. She gave him good counsel, and said she desired to be found faithful to the end in her Master's service.

She was my companion in several family visits, the last one to the families of Nottingham Meeting. In all, I think, she had more or less service of a vocal nature, as also going down into feeling with a feeble servant.

She went with me through the meetings of the Western Quarter, and heard the declaration of John Jackson. After meeting at Okesson, I saw John, and said to him, "John, I thought of thee much in meeting." He replied, "Thy sermon did not snit me. I am no infidel, but my friends know I do not hold to all Friends' principles." His mother stood by and heard his language, saying, with tears in her eyes, "Oh." We turned to leave him, but both stepped back, saying, "John, we never heard thy sentiments." I did believe, in the meeting, that minds that once had been enlightened, for want of faithfulness were in danger of sinking into infidelity. I grieved, when in the neighborhood, at the sad state some, I believed, were in.

When the prospect of visiting the meetings of Philadelphia Quarter was before me, I felt hardly willing to give dear aunt Martha up, but another was appointed, and I had cause to be satisfied and thankful that so suitable a companion was found. She being dead, yet speaketh, "Follow me, as I followed Christ."

Dear Joseph, mayest thou be found faithful, standing at thy post, doing all the Master may appoint thee. Thou seest the stripped state of your meeting, and how few there are prepared to fill the various stations in the Church. And why is it so? Would not judges be raised up, as at the first, and consellers, as at the beginning, if all were obedient to the call of their Lord and Master?

I have thought much of thy dear mother of late, and if she would come out to see us, I don't know but I should be ready to go with her to Fallowfield on a visit to our relations. My love affectionately to her and thy brothers and sisters.

I remain, as in thy younger day, thy affectionately attached aunt,

MARY KITE.

Our children have the whooping-cough, the rest of us about in usual health.

MARY KITE TO JANE W. LIGHTFOOT.

BIRMINGHAM, Second Month 17th, 1859.

My Dear Jane:—Thy nice, long epistle was gratefully received. How interesting the account of Nantucket Friends. I think it might be said of dear Narcissa Coffin, "Woman, great is thy faith." Oh, our heavenly Father, deals kindly with his little ones, who are willing to be led and guided by his unerring hand, and have no confidence in the arm of flesh, or any performances of their own.

But I honestly believe there are a living remnant preserved there, as well as very many other places, who are under the peculiar notice of the great Head of the Church, who, when He makes up his jewels, He will spare, even as a man spareth his son that serveth him. Though they may not be much known to each other or the gathered assemblies, yet the Lord loves and owns them.

I have become old and nervous, Jane. I hardly trust myself to dwell much on the pres-

ent state of things. I so sink under them and become perplexed and bewildered, seeing no end of the labyrinth. "Woman, where is thy faith?" Be not faithless, but believing, an imperative command. Is anything too hard for the Lord? Is his hand shortened, that He cannot save? Or his ear grown heavy, that He cannot hear the cries and groans of his wrestling children, who are interceding in plaintive language, "Spare thy people, O Lord, and give not thine heritage to reproach." I am ready to think, my niece, thou art, according to thy measure, one of the seeking children, desirous, in the assemblies of the people, to draw near in spirit to the Fountain and Source of all good. The Scripture language is, "Out of the mouth of babes and sucklings hast thou ordained strength." All such are a help, a strength in our meetings.

May dear Benjamin and thyself bow under the forming hand of the great Potter, willing to be formed and fashioned according to his blessed will. Ah, dear children, is there not great need of the true Helper in your own meeting, as in other places?

Through Dr. Price's timely aid and Mary's good nursing, with the blessing of the Good Physician, my disease was arrested, so that I came down stairs last week, but concluded to rest till Second-day. Aaron took me to Concord in time for a cup of tea and rusk. We had a good meeting, Sister Lydia interceding for the company convened, which has become a small band truly, and several confined at home through indisposition.

On Third-day but few strangers with us. Thy dear aunt Lydia, in an impressive manner, revived the language "Set thine house in order, for thou shalt die, and not live," and the great necessity of being always in readiness, as we know not the day nor the hour when the Son of Man cometh. Also revived the case of the foolish virgins, who neglected to have a supply of oil in their lamps, with their lights burning, when their Lord's message arrived. Our dear Phebe followed with "Go thy way for this time; at a more convenient season I will call for thee" urging the importance of attending to the call of the heavenly Counsellor, nor putting off the great work of the soul's salvation till a more convenient season, which might never arrive to them.

The queries brought much feeling over the meeting, and our friend, Hannah Rhoads, desired our young Friends might very faithfully support our testimony, "To plainness of speech, behaviour and apparel," as always held by our Society and our worthy predecessors. On the subject of silent meetings and the great benefit resulting therefrom, she quoted two anecdotes, one, a woman of a seeking turn of mind, who, in walking the street one day, observed several Friends bending their course one way. She followed them, and went into a meeting-house—a quiet meeting. But her feelings were such as she had never experienced, more to her than the most eloquent preaching she had ever heard. The other, a man of note, who was from home on business, and told his companions he must return next day. They queried, Why? He said next day was Friends' week-day meeting, and he was in the habit of attending, and those seasons of retirement were blessed to him.

I thought of the case dear aunt Lydia Sharpless rehearsed to me a short time before her death, with much feeling, but I did not mention it in meeting. Sarah Brinton, a Presbyterian, stepped into their meeting at Concord. After

meeting Lydia said to her, "No preaching to-day, Sarah." She remarked, "Your countenance was loud preaching to me." Ah, did we all dwell at the Master's footstool, would not our countenances betray us that we had been with Jesus?

Yea, and that we were partaking (or seeking to partake) of the living water that can alone nourish the immortal part. Several other Friends had lively remarks to make in our Quarterly Meeting, and I thought it a good time, the Master being with us and blessing the labor.

Our last Monthly Meeting was one of importance, not only the state of the Society before them, but our Select Preparative Meeting sent up a query, "Whether it might not be right to appoint a Committee to bring forward a Friend or more to fill the station of elder." I was in my chamber, so could not partake much in their labors, though I knew this subject was to be introduced. Oh, how important!

The Committee meet this morning at West Chester. James Emlen, David Garrett, Aaron Sharpless, Jane Gibbons, Ann Hayes, Ann Sheppard, Mary F. Kite and Susan F. Sharpless. I believe true eldership is as much a gift dispensed by the Head of the Church as ministry, and that none can rightly exercise either, unless under the influence of the Lord's holy Spirit.

We heard good report of your aunt Lydia's labors from different quarters. She is a precious instrument in the Lord's hands.

How is dear mother? I hope comfortable, bearing up cheerfully under every trial and conflict. And also thy sister Rebecca. How I miss so faithful a correspondent. But by and by I hope she will again take the pen. If a portion of her mantle descends upon thee, dear Jane, I will have gained a new link.

My kind nurse and care-taker, Mary F—, proposes paying you a visit. I shall miss her much, but know she ought to go to see her feeble mother and her other friends. I hope it will be a pleasant one. I have not much more room than to say, farewell, and love to all.

Thy affectionate aunt, MARY KITE.

(To be continued).

TRUE ARMS AND FORCES OF DEFENCE.—"While the Romans carried on war against the Volsci, they made themselves masters, not only of the field of battle, but of the enemy's camp. Among the prisoners were discovered some Tusculans, who confessed they had aided the Volsci by order of the public, and the authority of their magistrates. The Senate, on this report, thought it necessary to declare war against Tusculum, and charged Camillus with that expedition. The Tusculans opposed the Roman army by a method that made it impossible to commit hostilities against them. When the troops entered their country the inhabitants neither abandoned their places, nor desisted from cultivating their lands. A great number of citizens, dressed as in times of peace, came out to meet the generals. Camillus having encamped before the gates, which were open, and desiring to know whether the same tranquillity prevailed within the walls, as he had found in the country, he entered the city. All the houses and shops were open, and all the artificers were intent upon their trades; the schools resounded with the voices of children at their books; the streets were full of people going backwards and forwards on business, without any signs of terror, or even amazement, and not the least trace of war was to be seen,

Everything was tranquil and pacific. Camillus, surprised at such a sight, and overcome by the enemy's patience, caused the Assembly to be summoned by the magistrates. 'Tusculans,' said he, 'you are the only people who till now have found out the true arms and forces capable of securing them against the anger of the Romans.'—"Doddridge's Works."

Eddystone Lighthouse.

The work on the Eddystone was commenced in 1696, and finished in four years. It was carried on it need hardly be stated, under great difficulty and danger, and the first summer was wholly spent in making twelve great holes in the rock, and fastening twelve bars of iron in them, by which to hold fast the superstructure. The second summer was spent in making a solid pillar-base, twelve feet high, and fourteen feet in diameter, on which to build the lighthouse. In the third year all the upper work was erected to the vane, which was eighty feet above the foundation. In the midsummer of that year Winstanley ventured to take up his lodging with the workmen in the lighthouse, and had a full taste of what has since been a common occurrence, both there and elsewhere. A great storm arose, and eleven days passed before any boats could approach the rock. During that period the sea washed in upon the devoted band, drenching their quarters, their provisions and clothes, and carrying away much of the looser building material. By the time the boat could land, the party were reduced almost to their last crust; but, happily, the building had stood, apparently firm. Finally, the light was exhibited on the summit of the building on November 14th, 1698. The last year was occupied in strengthening and finishing the whole, especially round the foundations, and in raising the lighthouse forty feet, to keep it well out of the wash of the sea.

The timber erection, when completed, resembled nothing so much as a Chinese pagoda, with open galleries and projecting pieces of floored timber, on one of which was a little house and a flagstaff. There were several windows, one or more being bays, and at the base there was a landing-stage, or pier. The main gallery, under the light, which was surmounted by a highly ornate vane, was so wide and open that an old gentleman who remembered both Winstanley and his lighthouse, afterwards told Smeaton that it would have been possible for a six-oared boat to be lifted on a wave and driven clear through the open gallery into the sea on the other side. The sea there sometimes mounts and flies to a height of over two hundred feet. In the perspective print of the lighthouse, published by the architect after its erection, he represented himself as fishing out of the kitchen window!

When Winstanley had brought his work to completion, he is said to have expressed himself so satisfied with its strength that he only wished he might be there in the fiercest storm that ever blew. Poor man! he had his wish. In November, 1703, Winstanley went off to the lighthouse to superintend some necessary repairs, and he was still there with the light-keepers, when on the night of the 26th a storm of unparalleled fury burst along the coast. As day broke on the 27th, people on shore looked anxiously in the direction of the rock to see if Winstanley's structure had withstood such a test. Not a vestige of it remained. The lighthouse, its inventor, and the light-keepers, had all been swept remorselessly away!

One can not help wishing that this brave and

clever, if eccentric, man might have been spared for better things. In point of fact his building had lacked the stability necessary in such a situation, though it might have stood till now on high land, if not exposed to the fury of the Atlantic waves. Smeaton, the great engineer, who built the third Eddystone lighthouse, spoke of it as a piece of heroic work.

Shortly after this catastrophe, the *Winchelsea*, a richly laden homeward-bound ship was wrecked on the Eddystone Rock, and almost every soul on board perished. The necessity for the light was as great as ever.

The projector of the next lighthouse was, strangely enough, another mercer, this time of London, John Rudyerd by name. Rudyerd was the son of a Cornish laborer, who had risen to something like affluence, and was a man of undoubted genius and strong force of character.

In 1706 the Brethren of the Trinity obtained an Act of Parliament enabling them to erect another lighthouse on the rock, with power to grant a lease to the person undertaking it. This was taken for ninety-nine years by one Captain Lovet, and he it was that found and employed Rudyerd. His design was simple, but a great improvement on that of poor Winstanley. He avoided all open galleries and projections, and built it a circular tower, rising in the form of a cone. In the actual execution of the work he was assisted by two shipwrights from the King's yard at Woolwich. The main defect of the lighthouse was the material of which it was chiefly constructed, namely, wood. There was also a good deal of inflammable, or readily meltable, material in the building, in the form of pitch and lead.

Still the erection, which was completed in 1709, though the light had been exhibited as early as 1706, was staunch enough to do duty for nearly fifty years. The lighthouse was at first attended by only two men. It happened, however, that one of the keepers was taken ill and died, leaving only one man to do the work, in the midst of weather which prevented any boat from reaching the rock, for nearly a month. The solitary watcher signalled for assistance, but in vain. The thought struck him that if he threw the body of his late companion into the sea, he might be charged with murder, so he determined to keep it till a boat could put off. When at last the boat did arrive, the effluvia from the corpse was overpowering; it filled the whole interior of the lighthouse, and the men were compelled to commit it to the deep. Henceforth, three men were always employed.

"The immediate cause," says Smiles, "of the accident by which the lighthouse was destroyed, was never ascertained. All that became known was, that about two o'clock in the morning of December 2nd, 1755, the light-keeper on duty, going into the lantern to snuff the candles, found it full of smoke. The lighthouse was on fire! In a few minutes the wooden fabric was in a blaze. Water could not be brought up the tower by the men in sufficient quantities to be thrown with any effect upon the flames raging above their heads; the molten lead fell down upon the light-keepers, into their very mouths, and they fled from room to room, the fire following them down towards the sea. From Cawsand and Rame Head the unusual glare of light proceeding from the Eddystone was seen in the early morning, and fishing-boats with men, went off to the rock, though a fresh east wind was blowing. By the time they reached it the light-

pers had not only been driven from all the
ms, but to protect themselves from the molten
d, and red hot bolts, and falling timbers,
y had been compelled to take shelter under
edge of the rock on its eastern side, and, after
considerable delay, the poor fellows were taken
more dead than alive." One of the light-
pers died shortly afterwards from the in-
ies he had received, and a post mortem ex-
ination was made which resulted in the dis-
covery of a flat piece of lead some seven ounces
weight in his stomach. It had got there in
molten condition, as described above.

Thus perished Rudyerd's lighthouse, which,
never, had proved of so much utility, that it
s resolved to at once rebuild it.

The former lessee's rights had been acquired
Robert Weston and two others. Weston
plied to the Earl of Macclesfield, then Presi-
nt of the Royal Society, to recommend him a
able engineer. The president immediately
med John Smeaton, who was approached on
subject by letter. Smeaton, thinking that
only concerned some repairs, declined to come
from the north, where he then was, unless
ere was some degree of permanency in his en-
gement. The answer was to the effect that
building was no more; that it must be re-
ilt; and that "thou art the man to do it."
eaton was already favorably known as a
entific engineer.

(To be concluded.)

Memorial of the late Thomas Smith, of Chester- field, Ohio.

The death of our friend, Thomas Smith, lately
Chesterfield, at Salem, Ohio, seems to require
me of us whose privilege it was to be with
n during his illness and to witness his peaceful
e, to reduce to writing for the perusal of his
sent relatives and friends, a little narrative
ereof, with the desire that it may incite us
to renewed diligence in the great work of
eparating for that hour wherein we shall be
led to render an account of our stewardship.
r friend came to Salem on Fourth-day, the
rteenth of Eighth Month, 1850, having at-
tended Springfield Quarterly Meeting the day
vious. He stopped at Samuel Scattergood's
ore our meeting, he complained of being
ry weary and sore from the journey and was
erwise unwell, but went to meeting and re-
ained until the shutters were closed when he
t and returned to S. S's, where he dined,
marking that he had sat in the meeting as
g as he could. Soon after dinner he went
his sister, Naomi Webb's, and staid that
ght. The next day (Fifth-day), he in company
h his sister came to town and made a number
visits, amongst his connections. On Sixth
and Seventh days he kept about and paid some
its, but on First-day his illness increased so
uch that he remained at his niece's, Edith
ard's, at Salem, where he remained until his
ath. His sufferings continued to increase for
veral days. On Fourth-day he evidently passed
rough great conflict of mind being often heard
vocal supplication during the day, that he
ght be resigned to his situation, and a prepa-
tion for his final change. His petitions were
ercifully granted, so that he told his sister
at same evening that he felt enabled to give
his family and was willing to die here if it
as the Lord's will. On Fifth-day morning
e abscess at the lower extremity of his back
oke and discharged freely, which much re-
ved his sufferings. His sister Phebe arrived

that afternoon, and after the emotions of meeting
her had subsided, he seemed much engaged in
supplication and praises to his Redeemer, as
was the case very frequently afterwards. On
Seventh-day morning it was discovered that
erysipelas inflammation had set in about the part
first diseased and from that time his physician
considered it a critical case, but efforts were
made to allay the alarming symptoms, but with
slight success, as mortification had already taken
place about the diseased parts. On First-day
a friend, Sam'l Scattergood, calling to see him,
remarked that he was sorry to see him so poorly.
He replied that he was very ill, but was favored
to feel resigned to his situation, that he expected
he should lay his bones with us and that he
was not able to see anything in his way. That
night after leaving some directions in regard
to his family with his sister Phebe, remarked
to her and a friend, H. Gamble, who was with
him, that he believed he had said all he had
to say about his outward affairs, that he had
entirely given them and his family up, and
that it was cause of astonishment to himself,
he was so favored with resignation to do so.
He then queried with the friend whether he
thought he could be deceived as to his state
and condition; upon the friend expressing the
peace and satisfaction he felt in being with
them, and the belief that the Lord was very
good to him, he said "yes he is." Tell my
dear wife and family that I see nothing in my
way, I hope they will meet me in that world
whither I am fast hastening." "Yes" it was
replied "Thou wilt meet thy dear son, William
Deweese and many of thy friends who have
gone before thee." "Oh yes" said he "I have
thought of that too;" and after a pause in a
raised and melodious voice, he broke forth in
a strain of praise to God nearly as follows:
"Bless the Lord, Oh my soul, and all that is
within me, bless his Holy Name for his goodness
to me," On Second-day morning it was apparent
that the disease was making rapid progress,
so that all hope of his recovery was given up.
He being aware of his situation was preserved
in much patient resignation, frequently craving
Divine support to bear with patience his suffering
all the Lord's appointed time.

The unwearied enemy was suffered to raise a
doubt in his mind on Second-day morning as
to his acceptance. He said to a friend, "dost
thou think it possible I am deceived?" His
sister told him she thought not, and bid him
not doubt. The friend addressed replied that the
sweet and comforting feelings which seemed to
prevail was an evidence that he was not deceived.
After a solemn pause he replied impressively,
"I do not doubt, I cannot doubt." And in a
melodious voice said, "Praise and magnify the
Lord, oh my soul, for He is worthy forever and
ever more."

Many other expressions could be recorded
that he was heard to say, but it is believed
the foregoing sufficient to convey an idea of the
peaceful and happy state of his mind. From
noon of Second-day it was evident to those
about him, that he was rapidly sinking. He
suffered much from the weak state of his stomach
through the afternoon and evening, from which
he appeared to be relieved for a few hours
before his death. About 12 o'clock he was
assisted to turn on his back in which position
he lay until he breathed his last, at 2 o'clock
on Third-day morning the Twenty-seventh of
Eighth Month and was interred on the after-
noon of that day in Friends' burying ground
at Salem.

In conclusion we may say that the mind of
our dear friend seemed to be much exercised
in the forepart of his illness. The conflict of
giving up his dear wife and family under circum-
stances so trying, was no doubt very severe.
But through the gracious help of the Redeemer
he was enabled to do it, as was evident not
only by his own acknowledgment, but also
by the solemn and quiet state, so remarkably
preserved in throughout the few last days of his
life, often remarking that he believed it was in
the ordering, and by the appointment of un-
erring Wisdom, that his loss was cast amongst
us, in this trying dispensation of Divine provi-
dence. Dear friends, we feel sympathy with
you, desiring that it may be sanctified to you
and our good, and that you may witness the
same Almighty Arm of power to support you,
that was so signally displayed to your deceased
relative and friend.

May you be enabled humbly to acquiesce
with the Divine will, without whose notice not
a sparrow falls to the ground, nor a hair of our
head left unnumbered. Truly, the judgments
of the Lord are as a great deep and his ways
past finding out. "Great and marvellous are
thy works, Lord, God, almighty, just and true
are thy ways, thou King of saints."

Natural History, Science, etc.

Tsetse-Fly.—Oh, those horrid swamps, worse
for the reason that our donkeys were badly
tsetse fly bitten, and the immersion of their hides
in the water would inevitably hasten their death,
although donkeys show more resistance to "fly
bite" than any other domestic animals. But,
given such swarms of "fly" as we encoun-
tered, even this hardy brute will succumb,
as ours eventually did, to the virulence of this
pest. It has often been asserted not without
mild proof, that the donkey of all domestic
animals is the only one that will survive the
tsetse-fly bite. I myself have seen them tra-
verse safely the distance from Delagoa Bay to
Lydenburg in the Y. A. R. in 1874, when that
country was thickly infested with flies that killed
cattle, horses, and even the few camels that
were imported as an experiment. But when
bitten by such overwhelming swarms as we ex-
perienced, poor Jack and Jenny succumbed in
the usual way. The most sensitive animal to
fly bite is the horse, then the dog, next the ox,
and last the donkey. The bites of five tsetse
flies have been known to kill a horse, while it
takes a much larger number to kill a dog or
ox. Experiments have been made by travellers
to counteract the effect of fly bite by a wash of
ammonia or sheep dip. Whatever effect these
may have for the moment, the subsequent and
continuous bites generally are victorious in the
end. My esteemed friend, Reuben Biningfield
of Durban, however, declares that he has cured
animals only slightly bitten, and hastily isolated
from further molestation, by a wash composed
of ingredients only known to himself.

The fly poison is injected into an animal in
the same manner as the mosquito bites, and
leaves a small diffuse lump on the bitten spot,
causing much local irritation, especially as the
fly attacks the least exposed parts of the animal,
where the skin is thin, and it cannot be driven
away by the tail. The bite is much aggravated
by contact with water, and it is a well-known
fact that the early rains carry off all fly-bitten
cattle. The bitten animal shows signs of great
lassitude, its head swells, and the joints and
limbs become stiff. At this stage a merciful
bullet is advisable to forestall a death of general

debility and asphyxia. On cutting the animal open, one finds the subcutaneous tissue injected with a yellow serous fluid not unlike the result of some snake bites, and also the limbs injected. beyond this I have not been able to investigate, as these episodes usually occur on a march when neither time nor opportunity is offered for scientific observation.

The goats we had with us showed no signs of being affected by fly bite, and I feel safe in the assertion that they are impervious to the poison. To mankind and all wild beasts the bite is innocuous, although surprisingly unpleasant in its sting, equal in quality to that of a good healthy wasp or bee.—A. Schulz.

THE FRIEND.

FIRST MONTH 15, 1898.

After the flood of waters that in ancient times destroyed mankind and the lower order of animals in all the known regions of the world, excepting those saved alive in the ark, we are told "The Lord said in his heart, while the earth remaineth, seed time and harvest, and cold and heat, and summer and winter, and day and night, shall not cease."

This declaration has been fulfilled ever since it was made, and will doubtless continue to be fulfilled to the end of time. Although the harvests in some localities are often injured, if not destroyed, by storms of wind, rain, or hail; by flood, drought, heat, or the ravages of insects, in other places the superfluity of the yield, can be transported to people less favored and who are in need.

The present year our country especially, has been favored with abundant crops. This is more particularly the case with wheat; and as many European and Asiatic countries are short of this important cereal, and several of the regions which are usually largely relied upon to supply this deficiency are unable to meet the demand, the U. S. have been looked to for an unusual amount. This has put up the price of wheat to a high figure—much above that of one year ago, and the railroads and ships are taxed almost to the limit of their capacity to meet the situation. The prospect is that cotton, corn and oats will follow in the same direction at satisfactory prices. Already the money received for our exports has given financial relief, not to the farmers only, but to traders and other classes, including the mechanic and laboring man.

It is well for us to remember the changed condition compared with one year ago. Then our country was passing through a crisis, second only in importance since the foundation of the Government. The passions of the people were excited during the Presidential campaign. Distrust and uncertainty in regard to legislative measures that would be adopted, had injured business to an incalculable extent. This had been carried on by many with little or no profit, debts were difficult to collect, and the feeling prevailed that unless a changed and more settled state of affairs should be brought about, general bankruptcy would result.

Doubtless many minds were turned in secret aspirations to Him who hears the young ravens when they cry for food. And may we not reverently believe that the prayers of these were heard and answered? And should we not be encouraged, notwithstanding the evidences of

wickedness in our midst, with the belief that there are not a few of the sincere-hearted children of our Heavenly Father, who are pleading for the nation, that it be not given over to his judgments before the people are willing to learn righteousness.

We have received the initial number of *The Commonwealth*, a new daily, published at the corner of Third and Chestnut Sts., Harrisburg, Pa. It will issue no "Sunday edition." The company which publish it have been encouraged by the success attending the *Tax-payers' Friend*. It is opposed to the saloon, which is the principal hold it has upon our good wishes. Besides this, it promises to advocate reform in the administration of government.

SUMMARY OF EVENTS.

UNITED STATES.—The steamer *Manitoba* has been chartered at London to embark reindeer and Laplanders for the Yukon Valley relief expedition.

The Department of State has been informed that the Governments of Russia and of Japan have formally recognized the imperial title of the Emperor of Corea.

The bill of the Monetary Commission intended to embody in law the plan of currency reform made public by the Commission on the 3d instant, was introduced on the 6th instant in the House of Representatives. The bill is the work of a sub-committee, of which ex-Senator Edmunds, ex-Secretary Fairchild and C. Stuart Patterson were members.

The Chief of the Weather Bureau, in a special bulletin, says that the freeze in Florida of the 2nd and 3rd insts, while doing considerable damage, did not approach in its severity or destructiveness the freezes in 1894 and 1895.

Judge Grosscup, in the United States Court, at Chicago, on the 3d inst., ordered judgment to be entered in favor of the French Republic and the French exhibitors who lost property by the fire at the Manufacturers' Building, at the World's Fair, on First Mo. 8th, 1898. The total amount is \$63,703. An appeal will be taken.

Thomas A. Edison has discovered a new metal or alloy, which, admixed with iron, renders cast iron as tough and strong as wrought iron.

The New York Post Office made a net profit of \$4,900,000 in 1897.

The New York Elevated Railway has 1,117 passenger cars, 335 engines, 5,520 employes, and runs trains only 50 seconds apart.

The New Bedford weavers informally voted to strike on First Month 17th, the date on which the cut in wages takes effect.

The crop situation in California is reported to be serious, owing to the lack of rain.

Deaths in this city last week numbered 474, which is 13 more than the previous week, and 39 less than the corresponding week of 1897. Of the whole number, 239 were males and 235 females; 76 died of pneumonia; 44 of consumption; 40 of heart disease; 25 of diphtheria; 20 of cancer; 19 of old age; 16 of apoplexy; 15 of typhoid fever; 14 of inanition; 14 of inflammation of the brain; 13 of nephritis; 13 of marasmus; 11 of bronchitis; 11 of convulsions; 10 of Bright's disease, and 9 of uremia.

Markets, &c. — U. S. 2's, 99 a 101; 4's, reg., 112½ a 113½; coupon, 113½ a 114; new 4's, 129 a 129½; 5's, 114½ a 115½; currency 6's, 100 a 103.

COTTON.—Middling uplands, 6 3-16c. per pound.

FEED.—Spot bran, \$14.00 a \$15.00 per ton for winter in bulk and \$13.50 a \$14.00 per ton for spring in sacks.

FLOUR.—Winter super, \$2.90 a \$3.10; do extras, \$3.15 a \$3.60; Pennsylvania roller, clear, \$4.00 a \$4.20; do., do., straight, \$4.25 a \$4.40; Western winter, clear, \$4.10 a \$4.25; do., do., straight, \$4.40 a \$4.60; do., do., patent, \$4.65 a \$4.80; spring, clear, \$4.20 a \$4.35; do., straight, \$4.60 a \$4.90; do., patent, \$4.90 a \$5.10; do., favorite brands, \$5.15 a \$5.25. City mills, extra, \$3.20 a \$3.40; do., clear, \$4.10 a \$4.30; do., straight, \$4.35 a \$4.55; do., patent, \$5.25 a \$5.40. RYE FLOUR.—Choice Penna., \$2.60 a \$2.90 per bbl. BUCKWHEAT FLOUR.—\$1.30 a \$1.50 per 100 pounds, as to quality, for new.

GRAIN.—No. 2 red wheat, 97 a 97½c.

No. 2 mixed corn, 32½ a 33c.

No. 2 clipped, 30c.

BEEF CATTLE.—Extra, 5 a 5½c; good, 4½ a 4¾c; medium, 4½ a 4¾c; com., 4½ a 4¾c.

SHEEP AND LAMBS.—Extra, 5 a 5½c; good, 4½ a 4¾c; medium, 4 a 4¾c; common, 3½ a 3¾c; lambs, 5½ a 6½c.

HOGS.—5½ a 5¾c. for best Western; others, 5 a 5½c.

FOREIGN.—The foreign trade of Great Britain during 1897 was the largest in history. The total exports, imports and re-exports amounted to £745,423,000 (\$3,727,115,000). The increase was entirely in imports and re-exports, the decline in exports amounting to £5,795,000 (\$28,975,000).

The Captain-General of Madrid has received the documents necessary for proceeding against General Weyler.

In the construction of the Simplon Tunnel electricity is being used on a larger scale than ever before. With its aid 4,000,000 tons of rock and soil will have to be removed.

It is reported that the British Government has arranged to guarantee the Chinese loan of \$80,000,000 the price of issue to be 110. The concessions required it is said, will be the opening of new treaty ports, open to all nations alike. Attempts made in Paris and St. Petersburg to arrange a loan failed.

It is understood that Germany's lease of Kiao-Chow is for ninety-nine years. Germany will pay a nominal annual rental.

England, Japan and Russia, it is reported, have arrived at an agreement respecting Corea. Each country will now have a Commissioner of Customs in Corea.

The idea of an alliance with Great Britain has caused intense enthusiasm in Japan. The British Korean customs agent at Seoul maintains his position. The Russian agent, who has been endeavoring to supplant him, has been unable to obtain control of the finances, owing to the fact that all the funds are vested in the British Agent's name, in the Hong Kong Bank, at Shanghai. The German warships, under the command of Prince Henry, have arrived at Port Said on their way to China.

There is a general exodus of the population in Bombay, owing to the plague, and a suspension of business is threatened.

A Victoria (British Columbia) dispatch says that "in the opinion of sealing men, there will be no pelagic sealing in Behring Sea during the coming season, as only one schooner, the *Director*, will go to the Japanese coast."

A dispatch of the 4th instant, received from Halifax, N. S., says, "Representatives of an American Canadian company, who visited Labrador for the purpose of erecting saw-mills, report that that country contains deposits of gold of great richness, and is destined to become a great mining country. There exists strong evidence that gold is to be obtained in quantities equalled only by the deposits of the Klondike. In fact, it is asserted that the deposits in Labrador are the same range as those on the Klondike. Preliminary arrangements for a gold seeking expedition which is to start by vessel in the spring, have already been made."

NOTICES.

CHESTER MONTHLY MEETING, Pa., has authorized the holding of two public meetings in the meeting house at Lansdowne. The first of these is to be held next Fifth-day evening, the 13th inst., at 8 o'clock, and the other two weeks later, on the 27th instant.

WESTTOWN BOARDING SCHOOL.—For convenience of persons coming to Westtown School, the stage will meet trains leaving Philadelphia 7.17 and 8.46 A. M. and 2.53 and 4.32 P. M. Other trains are met when requested. Stage fare on regular trips, fifteen cents; on special trips, twenty-five cents each way. To reach the school by telegraph, wire West Chester Phone.

EDWARD G. SMEDLEY, *Sup't*

WESTTOWN BOARDING SCHOOL.—Applications for the admission of pupils to the school, and letters regard to instruction and discipline should be addressed to WILLIAM F. WICKERSHAM, *Principal*. Payments on account of board and tuition, and communications in regard to business should be forwarded to EDWARD G. SMEDLEY, *Superintendent*. Address, Westtown P. O., Chester Co., Pa.

DIED, on the seventeenth of Seventh Month, 1898, J. TRIMBLE ZOOK, in the forty-fifth year of his age, a member of Upper Evesham Monthly Meeting Friends, N. J.

THE FRIEND.

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Mary Kite.

(Continued from page 206.)

BIRMINGHAM, Ninth Month 7th, 1859.

My Very Dear Joseph:—"Out of the abundance of the heart the mouth speaketh" is a scripture declaration, and I have myself felt the force of this for a day or two past, having read in remembrance that, eight years ago, I came out of Aaron's gate with a mind heavily laden, and bowed under a sense of the greatness of the work and the feebleness and meanness of the instrument. But I was blessed with two faithful helpers, an Aaron and a Hur, to bear up and support the drooping mind in seasons of discouragement, or to lay hold of the slack rope, in danger of running too fast. Thus equipped, I started for the South, feeling, I believe, the force of Paul's language, "Lo, I go bound in the Spirit, not knowing the things that shall befall me there." And, truly, bonds and afflictions were my portion. And yet I had cause to bless and magnify the name of Israel's Shepherd, in that I was sustained and kept from sinking under the floods of affliction.

My heart was cheered at times in mingling with kindred spirits, and was made at times to sink into the same cup with them. Through Carolina and Indiana we met with old-fashioned Quakers, who seemed concerned to support our doctrines and testimonies, but some seemed warped aside, and were clinging to the skirts of foreign ambassadors, and spoke of them in high terms unsuited to any earthly instruments.

I lived through the journey, and trust it had its use, giving me a lesson of my own entire nothingness, and that preservation was mercifully granted, and at times a new song was put into my mouth. Ever praises to his great and excellent name who alone is worthy thereof.

But, dear Joseph, I am a woman of sorrow. When I went to the city, two months ago, I thought my cup was full to the brim with the trials of the Church. But the trouble that so many near and dear to me were brought into my cup ran over, not only in sympathy with them, but lest the cause of Truth should be brought into reproach through any of their mismanagement or too eager grasping after perishable riches. But my most earnest desire is,

that these trials and afflictions may have a blessed effect in bringing near the footstool of the Master, and instilling that most excellent lesson, "Be content with your wages." "Seekest thou great things for thyself, seek them not," another excellent admonition. And this encouraging language is worthy of remembrance, "Seek first the kingdom of heaven and the righteousness thereof, and all things needful shall be added."

If, in the breaking up over Schuylkill, dear Joseph, thou should find it best to remove to the city, please find a home near the meeting, that thy precious mother, if not satisfied with the country, may have a resting-place, that she can meet with her friends without much difficulty. I know her children desire to cherish and comfort her in her old age, and will do all they can to lessen her trials and smooth the down-hill path. Hers has been a chequered life, but I trust the Scripture declaration will be fulfilled in her experience. "At the evening time it shall be light," yes, and the Good Shepherd so near, with the staff of faith, that she may lean thereon without fear.

My dear Joseph, and thou, Lydia, it is the desire of my heart for each of you, that you may faithfully follow the leadings of the Good Spirit, nor flinch from suffering or doing whatever is clearly made known as a duty. By thus bowing to the cross, you will become useful in your own meeting, and help to sustain it, and, with other faithful ones, endeavor to maintain our doctrines and testimonies in their ancient purity. Though some may be ready to say, "The glory has departed from our Israel," yet the Lord alone knoweth the many thousands are still left whose love and allegiance to their Master is firm and true. Yet they dare not cry aloud, denouncing judgment upon others who think not as they do, because they see not his Spirit nor his language in this earthquake and whirlwind of words. Oh, for a clear judgment, that conciliating spirit of the Gospel that would gather all into the fold of true rest and peace.

I am now at Aaron's, where I feel at home and comfortable. I can ask for nothing more. To feel that we are not out of our right places is enough.

Do please keep me informed of your various movements, and, dear Joseph, thou knows I love thee. All the family have my best love, particularly thy dear mother.

Farewell, dear Joseph and Lydia.

Your Aunt, MARY KITE.

MARY KITE TO HER SISTER.

BIRMINGHAM, Tenth Month 28th, 1859.

My Dear Sister:—Thy little note, appended to our brother Nathan's, was acceptable. I love to hear from thee and thine, having been much in feeling and sympathy with you in your various trials and changes. This is a world of change, nothing permanent, nothing durable. I doubt not, my sister, thou wilt find, even in the country, many charms. I find it so. What a beautiful appearance the woods have presented,

so variegated with red, orange and other tints, interspersed with green, and the little birds congregating around us, some preparing for their winter quarters in the sunny South, others hopping around who tarry with us all winter and sometimes receive crumbs from our hands. I often think of the few lines of Barbauld:

Mira, while on earth we stay,
Change our residence we may,
Change it often, and yet still
May be happy, if we will.

This is my belief. Ah, how little matter where our lot is cast, if our Master is pleased to be with us. To tabernacle, to show himself at seasons, by the humbling influence of his good Spirit. Town or country, this is enough.

And little Anna, I suppose, is still moving about on her crutches. Dear child, early in life schooled in suffering. I feel tenderly for her. We lame ones have a kind of sympathy one for another. Dear Abby will have her reward for so tenderly caring for one of her heavenly Father's helpless lambs.

Thy sister, MARY.

MARY KITE TO ANNA WALTON.

BIRMINGHAM, Twelfth Month 4th, 1859.

My Dear Niece:—Knowing thou art much secluded from the world, and, consequently, from many of its trials, my mind often turns towards thee with deep interest, as believing, though thus sheltered, thou still feels interested in the movements of thy friends, and can enter, according to thy measure, into their exercises and burdens.

It was no small exercise and trial of faith, in my lame condition, the prospect of such a journey. But the grace was afforded, and it was a comfort to find Aaron and Mary F—— were willing to go with me, they knowing my many infirmities and how to bear with them.

At the Select Quarterly Meeting there were but two women Friends, their own members, present. Thy aunt Lydia, Phebe Roberts and I added to their number, and five men Friends of their Quarter, with thy uncle Nathan and Aaron. Thus they are reduced, yet still, I thought, a feeling of good prevailed.

Rebecca Cope sent for Mary F—— to Amy Albertson's, and Aaron and I followed with Alfred, from meeting. I had long wanted to pay that family a visit, and thus an opportunity was afforded. I was pleased with the simplicity of their manners and appearance, no display. Their table furnished with enough, but no unnecessary silver or variety of food. Oh, that more of our members were thus consistent.

At the Quarterly Meeting, a considerable company were convened, and we also had the company and labor of Abby Hutchinson, in addition to the Friends (strangers at the meeting the day before.) We dined at Amy Albertson's, and in the afternoon thy brother Joseph took Mary and me to the city. Aaron went down in the car to the city, and so home in the evening. Mary and I returned home on Seventh-day.

At our Quarterly Meeting, Samuel Cope and W. and E. Evans were with us. Poor A—G— commenced with his denunciation, to this effect, "That he was commissioned from his heavenly Father to say that this Society would be laid waste, because we had despised the Lord's messengers, and turned the steps of his servants out of the right way, like Ananias and Sapphira, had kept back part of the price; that middleism was a device of the grand enemy; but a people would be raised up to support the ancient doctrines of Quakerism." I have heard him four different times, as near as I could judge, almost word for word.

Samuel Cope had, I trust, acceptable service, and thy cousin William, and, in the second meeting, Elizabeth Evans and Hannah Rhoads.

Next day, Fourth-day, we started, and dined, by appointment, at J. Roberts. A pretty sight, parents and five children sat at the table, so plain and consistent in their appearance. After dinner, Jacob took Mary in his carriage, and Phebe got in with Aaron and me, and we travelled across the country to the Schuylkill, and passed over at Conshohocken, a pleasant village built on the side of a hill, which gave us a fine view of the place. We passed a rich country, but so cut up with limestone quarries and iron-ore mines that it quite spoiled the appearance of their fields. We reached Alice Albertson's, widow of Josiah, and found my uncle John and Sarah Williams, who had come up in the car. The meeting at Plymouth is larger than some we afterwards met with, and has several clever-looking young people belonging thereto. Isaac and Abby Hall were with us. Thus, thou seest, helpers were sent. We dined at Martha Albertson's, widow of Jacob. A nice family of children. They still feel their father's loss, and their sister, Mary Benington's, and the sister, who was their principal nurse, was quite poorly and nervous, unable to get to meeting. We called to see Elizabeth White (widow of Benjamin), who is confined from a fall, and it looks doubtful her getting out again. She is in her eighty-ninth year, and seems ripe for her heavenly inheritance. Caleb and Hannah Cope met us at Plymouth, and took us twelve miles, to their home at Abington. This was a very small meeting. It being a rainy day might account for it. But they are few in number. This was on Sixth-day. In the afternoon, Caleb, wife and two children, went with us six miles, to George Spencer's, and Seventh-day we had an appointed meeting at Horsham. Our Spencer friends are a goodly family. George and his wife (Dr. Thomas' sister) occupy part of a large house, in the other end, Susan, Rebecca and a niece. Through the garden, a very snug house is inhabited by Edith, Priscilla and Mary (Jesse Spencer's widow). Samuel Morris brought his sister-in-law to meeting, she being a member there. The meeting is much composed of middle-aged persons, there being but few young people amongst them. It seemed like parting with old friends, in bidding this dear family farewell. We reached Alfred Cope's that evening. On First-day, a large gathering at Germantown, called a little while on Edith Edge, and then proceeded to Nathaniel's, taking Thomas for our guide. The children seemed pleased. Indeed, all welcomed us kindly. I thought there was nothing to hinder a harmonizing as a family of love. I thought little Abby had nearly forgotten us. Children are very apt to lose sight of old friends and cling to new ones. Our kind cousins, Nathan and Sarah Hillis, conducted us to their home, where we found cousin Elizabeth

Letchworth, and in the evening had the company of William and Ann Hilles, very valuable Friends. In the morning we walked over to see Robert Scotton, who is very feeble, and to judge from appearances, is not far from the end of his pilgrimage journey, though he was able to get to meeting. We met with a larger company at Frankford than at some other places. This was on Second-day. We dined at Phebe Kinsey's, and were kindly received by Phebe and Enos and Ann. We were touched by Ann's great helplessness and her husband's kindness. He sat by her at the table, cut up her food, which she was able to take up with a spoon put between her lame fingers. He also put her saucer to her mouth. She looks contented and resigned. Hillis Kinsey's widow lives with them, and seems very kind and helpful to the three aged people.

Our two cousins, N— and S—, went with us to Jeremiah Comforts at Byberry. There are but three families, all Comfort's, and a young man, a son of Robert Parry, belonging to that meeting. Our feelings were touched at the helpless state of Jeremiah's three sons, all he has. James is single, at home with his parents. He has had, for several years, an affection of the chest, with diseased liver, so that he is mostly confined at home in the winter season. We had at meeting J. Comfort and wife, two old people, their son Edward and his wife (Edith Edge's daughter), and three sons, W. Parry and Josiah Bacon's family, whose country residence is near, one or two others. We dined at Edward Comfort's, who has had a serious injury on the back of his head, so as to disqualify him from labor or riding. He walked to meeting. He has a sore seaton in the back of his neck. We felt much for him and his family. After dinner we called at Thomas Comfort's, who has been much confined to his house for the last year, and looks much diseased. He and Martha received us kindly, and we were glad we called. We went on to Philadelphia. Next day, Fourth-day, at six o'clock in the morning, were seated in the steamboat at Walnut Street wharf. Got in the car, and were hurried through Burlington, Trenton, etc., and had a fine view of mountain scenery and the Water Gap, and were met at Stroudsburg Station by Stoddell Stokes' son John. They had been looking for us, and received us kindly. Next day, Fifth-day, was their usual meeting-day. A small company convened, but I believe most or all of their members were present, and also some others. Dinner being soon ready, we partook of their hospitality, and were soon on our way to Philadelphia, which we reached before nine o'clock. Thus, my niece, I have given thee a hasty sketch of this journey, and feel thankful I was enabled to accomplish it, and with so little fatigue. I think I have been able to adopt the language, "Return unto thy rest, oh, my soul, for the Lord has dealt bountifully with thee."

William, Mary and I expect to pay you a visit when Abby is better.

With much love to thy dear mother, Francis and Abby and nurse, I remain affectionately, thy aunt,

MARY KITE.

The family send their love.

AN UNUSUAL PLEA.—A suit has been pending in the Superior Court in Boston in which it is sought to compel a life insurance company to pay twenty-five thousand dollars on a policy on the life of a man who died some months ago. It is understood that the company declines to pay on the ground that death was due to the

excessive use of alcoholic liquors. Fifteen witnesses have been summoned, including three physicians, a druggist, and men who were associated with the deceased in a business way, to show that he was addicted to the excessive use of liquors, and that his death was in some measure attributable to such use.—*Late Paper.*

Eddystone Lighthouse.

(Concluded from page 207.)

Smeaton soon came to the conclusion that stone was the material for a lighthouse, though he had a considerable amount of difficulty in making the Brethren of the Trinity House agree with him. In spite of the two previous disasters they still clung to the idea that wood should be employed, but at last gave in to their earnest and pertinacious engineer. He also devised a system of dovetailing, then scarcely known in masonry, though common enough in carpentry. In March, 1756, he set out from London to Plymouth, a journey which occupied him six days, on account of the badness of the roads. Smeaton was anxious to at once visit the site of his future triumph, but the sea was so heavy that they could not even visit the rock for many days, and when at last they did so, they could not land. All that the enthusiastic engineer could do was to view the cone of bare rock—the mere crest of the mountain, the base of which was laid in the sea-depths below. Three days later another attempt was made, this time with success, and he remained on the Eddystone rock for a couple of hours. After several other trials it was not until seventeen days had elapsed that he was able to effect a second landing. After a further inspection, the party retreated to their sloop, which lay off until the tide had fallen when Smeaton again landed, and the night being perfectly still, he says, "I went on with my business till nine in the evening, having worked an hour by candle-light." The following day he again landed and pursued his operation until interrupted by the groundswell, which sent the sea and surf high over the reef, nearly washing him away, with his workmen. This is but a sample of the difficulties attending the actual construction of the tower. Lord Elphinstone said of Smeaton that "battles have been won, and campaigns conducted to a successful issue, with less of personal exposure to physical danger on the part of the commander-in-chief than was constantly encountered by him during the greater part of those years in which the lighthouse was in course of erection. In a work of danger he himself led the way—was the first to spring upon the rock and the last to leave it; and, by his own example, he inspired with courage the humble workmen engaged in carrying out his plans, who, like himself, were unaccustomed to the special terrors of the scene."

Smeaton fixed the centre, and laid down the lines on the afternoon of the third of August 1756, and from that time the work proceeded but with many interruptions from bad weather and heavy seas. The men persevered when the weather gave the slightest chance, although sometimes only able to labor two hours out of the twenty-four. Then at the end of the season the party were prepared to return to the yard ashore where the great masses of stone were to be sawed and cut during the winter for the ensuing season. They had a most dangerous voyage, being nearly wrecked on a Cornish reef, and, then, when they had barely escaped this peril, they were blown away to the Bay of Biscay for four days. At last they came to an anchor in Plymouth Sound much to their own joy and that of their friend

Winter was occupied in dressing the stones, Smeaton himself laying all the lines on the workshop floor in chalk, in order to ensure the greatest possible accuracy in fitting. Nearly four hundred and fifty ton of stones were thus dressed by the time the weather was sufficiently favorable to resume operations on the rock. The first stone, of two and a quarter tons weight, was laid in its place on June 12th, 1757, and from that time forth the work went on steadily, subject to the usual interruptions from weather. When they had laid the sixth course, it was found that the building had been raised above the average wash of the sea, and thenceforth the progress of erection was much more rapid. The next winter was very tempestuous, and it was not till May 12th that Smeaton could effect a landing on the rock. He was delighted to find his work absolutely intact, as he had left it. At the end of this season the twenty-ninth course of stones had been laid.

While staying in Plymouth, Smeaton used to come out upon the Hoe, with his telescope, and from the spot where the Spanish Armada was first descried making for the English coast, peer out towards the Eddystone. "There were still many who persisted in asserting that no building erected of stone could possibly stand upon the Eddystone; and again and again the engineer, in the dim grey of the morning, would come out and peer through his telescope at his deep-sea lamp-post. Sometimes he had to wait long until he could see a tall white pillar pray shoot up into the air. Thank God! it was still safe. Then as the light grew, he could discern his building, temporary house and all, standing firm amidst the waters; and thus far satisfied, he could proceed to his workshops, his mind relieved for the day." The winter following the third season he spent in London, making the designs for the iron and copper work and glass of the balcony and lantern, the manufacture of which were carried out under his own eye.

The ensuing season proved so stormy that it was July 5th before a landing could be made on the rock, but so well did the work proceed from this point onwards that the tower was completed, so far as the masonry was concerned, by August 17th. The last mason's work done was the cutting of the words "Laus Deo" upon the last stone set over the door of the lantern. Round the upper store-room, upon the course under the ceiling, had been cut, at an earlier period, "Except the Lord build the house, they labor in vain that build it."

The light was first exhibited on the night of the sixteenth of October, 1759. Almost immediately afterwards a terrible storm raged for days along the south-west coast; but though incalculable ruin was inflicted upon the harbors and shipping, all the damage done to the lighthouse was repaired by a little putty. When the sea rolled in with more than usual fury, the lighthouse was enveloped in spray, and when struck by a strong wave, the central portion shot up the shaft and leapt quite over the lantern. When a wave hurled itself on the tower, the report of the shock was like a cannon, and a tremor passed through the entire building. At first the men wished themselves further, but soon, of course, became accustomed to the life, and Smeaton mentions the case of one of them who would even give up to a companion his turn for going ashore.

During a period of forty years after the completion of Smeaton's lighthouse, the lantern was illuminated with nothing better than tallow can-

dles stuck in hoops, just as a booth or circus would be at a country fair, and even as late as 1811 it was lighted with twenty-four wax candles. In 1812 the Lizard light was a coal fire; this was also the case elsewhere. Nowadays, magnificent Argand lamps, usually burning sperm or colza oil, and occasionally gas, or having the electric light, backed by the brightest of paraboloidal reflectors, the whole revolving by machinery, give the mariner warning and assurance in a rather more positive manner than he received in those days of tallow or wax. The brilliant lights of to-day attract not merely land and sea-birds, but bees and other insects, the birds often dashing against the lantern with great force, and stunning themselves. Many a good breakfast have the catable kinds afforded the light-keepers through these acts of suicide.

Smeaton's lighthouse on the Eddystone rock did good service for one hundred and twenty years, but towards the end of that time there were grave doubts regarding its stability. Sir James N. Douglass, the great engineer, stated, in 1878, that "for several years the safety of the Eddystone had been a matter of anxiety and watchful care to the corporation of the Trinity House, owing to the great tremor of the building with each wave stroke." He also stated that the rock itself had been considerably undermined. A new tower was finished in 1882 in place of Smeaton's, by Douglass, on another part of the reef. Like its predecessor, it is ingeniously dovetailed throughout. Its dioptric apparatus gives, at an elevation of one hundred and thirty-three feet, a light equal to one hundred and fifty-nine thousand six hundred candles, and visible in clear weather a distance of seventeen and a half miles. It would be a curious point, if it could be discovered, to learn how far the twenty-four candles of the beginning of the century shed their feeble light!

Owing to the state of the foundation, Smeaton's lighthouse was taken down to the level of the first room, but the stump has been allowed to remain. The upper portion has been re-erected on Plymouth Hoe, some fourteen miles off.

En passant it may be remarked that a lighthouse may be built to too great a height, or placed on a too elevated cliff. Thus on Lundy Island, in the Bristol Channel, the old light, on a high cliff, stands five hundred and forty feet above the sea level. The consequence is that the light itself has often been hidden by mist or sea-fog, while the lower part of the island was plainly visible. It is, so to speak, up in the clouds. It is to be replaced by two lighthouses, one at either end of the island, the lights of neither to be over two hundred feet above the sea.—*Romance of the Sea.*

SCIENCE UTILIZES ALL THE OX.—Not many years ago, when an ox was slaughtered, forty per cent. of the animal was wasted. At the present time nothing is lost but its dying breath. As but one-third of the weight of the animal consists of products that can be eaten, the question of utilizing the waste is a serious one. The blood is used in refining sugar and in sizing paper, or manufactured into door-knobs and buttons. The hide goes to the tanner; horns and hoofs are transformed into combs and buttons; thigh-bones, worth \$80 per ton, are cut into handles for clothes-brushes; foreleg-bones sell for \$30 per ton for collar-buttons, parasol-handles and jewelry; the water in which bones are boiled is reduced to glue; the dust from sawing the bones is good for cattle and poultry; the smallest bones are made into bone-black.

Each foot yields a quarter of a pint of neat-foot oil; the tail is used in making soup.—*Scientific American.*

A Letter to Friends of Port Isaac.

DEAR FRIENDS:—Being at this time disabled by much pain and weakness, and confined to my chamber, I cannot visit you personally: it therefore became some concern to me, to send you this Epistle and token of true love, with desires for your everlasting well-being.

The Lord, as you know, hath been wonderfully kind unto us, in visiting us with his day-spring from on high, and calling us to be a peculiar people, and a chosen generation, to show forth his praise; and as we have been diligent in waiting upon Him, He has frequently renewed his visitations unto us, whereby we have known his Divine teaching, and need not any man to teach us, but as the same anointing teacheth, which is truth, and no lie.

This is indeed a great privilege; and that which we labour and travail for is, that all may become the children of Zion, taught of the Lord, that they may be established in righteousness, and be far from oppression; and this is enjoyed by those who obey his Divine teaching. They have a familiar converse with Him, and are made glad in his presence; they delight in assembling together for the worshipping of Him, and it is a great comfort to them, to approach before Him. And although the proud may be counted happy, and they who work wickedness may be set up—yet they that fear the Lord, will take opportunities to speak comfortably one unto another; and the Lord hearkens, and hears, and has a book of remembrance written for them, and they shall be his in the day when He makes up his jewels. And herein is the fellowship and unity of brethren, where the flock of Christ feed together and partake of the pastures of life, and drink of that river, the streams of which make glad the city of God; and the body edifies itself in love, being all in a holy subjection to our heavenly head and Lord, Christ Jesus.

But the great enemy of the happiness of mankind, who labours to draw the stars of heaven from their station, endeavours at this day to draw many, who have in some measure believed, from their steadfastness in the truth. Thus some, as in the days of old, having departed from the heavenly union, have gone into the envious ways of Cain, have followed covetousness with Balaam, and perished in the gainsaying of Core. But I am persuaded better things concerning you; however, I was willing to send these few cautions, that you may be found watchful for the visitations of Divine grace, and may never be prevailed on by the subtilty of Satan.

First,—then, I caution you, that you may watch diligently against the temptations of the world and the cares of this life, which, as they have prevailed, have caused many to become dry and formal, and unacquainted with the springs of Divine virtue. Our Saviour cautioned his followers to take heed lest their hearts should be overcome by them; and He set forth the dismal condition of such, in the parable of that ground which was overgrown with briars and thorns, whereby the seed sown was choked and became unfruitful. Such may frequent meetings a long time and yet receive no benefit: not that there is any thing wanting in the Lord; but these want the due qualifications that fit us for his Divine blessings. Therefore, friends, let us labour to obtain, a spirit more heavenly and less worldly; and in it we shall find the Lord to be as near as ever; truth will be as desirable

to us as ever it was; and, as a people risen with Christ Jesus, we shall seek those things that are above: our affections will be settled on Him, and those graces which He brings into the soul; the want of which has caused many to sit down in barrenness, under an empty profession, where, as the foolish virgins, their lamps have been destitute of the Divine oil.

Secondly.—Friends, be careful to keep up your assemblies, and to improve the opportunities of worshipping the great God. Let that mind be in you which was in the kingly prophet, who said, "I was glad when they said unto me, Let us go up to the house of the Lord:" for that spirit which leads people to be careless of meetings, leads out of the love of Truth; the services of such become tedious, and it is a hard exercise to them to wait upon God. Whereas the poor in spirit, with those that hunger and thirst after righteousness, will delight to look unto Him who feeds them and refreshes them, and who takes a delight in their approaching near unto Him.

Thirdly.—Be careful to keep up the testimony of truth, and not to flinch from it because of sufferings; for that spirit which is offended with suffering, and looks upon it as grievous and intolerable, has not been duly exercised in looking unto the Lord. If our hearts were guided by the spirit of faith, we should thereby see how blessed they are who are persecuted for righteousness sake, and that their reward is great in Heaven.

In the primitive times, it is said, they took joyfully the spoiling of their goods, knowing that they had in heaven a far more enduring substance. Let this heavenly inheritance be set before your eyes; that so you may not look upon the loss of goods or loss of liberty, to be such grievous and insupportable exercises, as therefore to let fall any branch of that testimony, Christ has called us to bear. The providence of God has given us great degrees of liberty and ease from the outward persecutor; and there are not many branches of our testimony, for which we are so liable to sufferings as we were some years ago. Let us be thankful to God for his mercy, and be true and faithful unto Him; that we may have right to enter with Him, and to eat of the hidden manna, and to enjoy "that white stone, in which is the new name that no one knoweth but he who receiveth it."

Finally.—Brethren, be at peace with each other. Let the love of God abound among you, that the strong may bear the infirmities of the weak, and not seek to please themselves. Let not those who are weak in judgment be strong in conceit; but all holding to the head, from which the whole body, by joints and bands, hath nourishment ministered, grow up together, to serve, to honour, and to praise the great God, who is over all, worthy for ever!

And thus, friends, you will become more and more lively and lovely in the eyes of the Lord; and your fellowship together in the truth, will be like the oil that fell upon the head of Aaron; which did not only come down to his beard, but to the very skirts of his garment. So will the mourners be comforted, the weak and feeble ones supported, the careless be cautioned, and the rebellious rebuked; and your neighbors, in attending your meetings, and in the doctrine they hear, will have an ensign held out to them; by which they will be turned to the light within, the holy unction, the law written in the heart and placed in the spirit; and come to the knowledge of God, which is life eternal. Many have been like unto the Athenians, worshipping an unknown God; or like the Samaritans, who, as

our Lord told the woman, worshipped they knew not what: but those that come under the direction of the spirit of Truth, they know whom they worship, and what worship He is well pleased with; and that the sacrifices of God, a broken heart, a contrite spirit, he never will despise. And as the apostle told the Athenians, they might feel after the Lord, for He was not far from every one of them—to Him I desire to direct and leave you, who leads in the way of righteousness, and in the midst of the path of judgment; He will be a succour to the needy soul, enrich the poor, and strengthen the feeble-minded. In whose sweet love and peace, I salute you, and remain your faithful friend.

And fellow traveller,

THOMAS GWIN.

FALMOUTH, thirteenth of Second Month, 1710.

FOR "THE FRIEND."

ENCOURAGEMENT TO PATIENCE UNDER FAILURE.

O, weary soul! across whose path the shadow
Of failure lies,
Who scarce can dare, again to lift to Heaven
Those weeping eyes;
Look up! the clouds for thee will soon be breaking,
In glad surprise.

Thy Father knoweth that thou long hast needed
This discipline;
Needed to realize, through frequent failure,
The strength of sin;
Then, having learned thy weakness, in his power
Thou yet shalt win.

"Thou yet shalt win," O comforting assurance
To faith long tried!
To know thy loving Lord has not forsaken,
Though He doth chide,
And e'en these failures may have been permitted
To check thy pride.

Long hast thou thirsted for the living water—
The stream Divine—
Long hast thou hungered, that a crumb of blessing
Might yet be thine:
He who this longing gives, will one day call thee,
To "Come and dine."

The Saviour whom thou seeks shall, to his temple,
"Come suddenly;"
The "messenger" of peace, "whom thou delights in,"
And longs to see,
Shall sit with patience, as "a purifier,"
Refining thee.

He waits till we his blessed will desire
In truth to know;
Until we bring into his heavenly storehouse
The tithes we owe;
Then, in our souls He makes abundant blessings
To overflow.

A. J. G.

MALVERN, First Month 1st, 1898.

ANOTHER'S VIEW.

Would we could see another's soul
As we can see our own,
'Twould save us many sad mistakes,
Were such a power known.
How often we misjudge some one,
Because we cannot see
Their hearts, but as we feel our own,
And think, so theirs must be.

Could we but step right in their place
And feel as they would feel,
Our sympathy would be aroused,
Their souls would seem more real.
We then would less misunderstand,
And others' hearts we'd know,
A sympathetic cord would bind,
And others' feelings show.

MARTHA SHEPARD LIPPINCOTT.

MOORESTOWN, N. J.

The Cattle Industry of the West.

(Continued from page 204.)

The business was probably the wildest and roughest that man follows; and it trained a corresponding set of men. They were not merely boistering fellows full of stage oaths and uncouth conduct, but steady, hard-working, methodical men, faithful to their duties. A writer says of them, "These men were grimy with toil of the most exacting sort. Their fare was coarse and common. They were rudely clad. Yet hard as was their apparent lot and rude as they who shared it, their simple and uncomplaining hardihood and self-control, their dignity, and their generous conduct left a good impression."

He is a man able to read brands and ride horses, to follow, sign and mark calves, to ride all day and all night, to go hungry and thirsty to go without shelter, or home or guidance, always having in mind, the thing he started out to do, the duty to be performed. This duty he will do without overseeing. No higher type of employee ever existed, not one more desirable. The rudest of the rude in some ways, he is the very soul of honor in all the ways of his calling.

One of the things most dreaded by cowboy is a stampede of the herd he is driving. The following description of one of these wild scenes is given by J. B. Cranfill, editor of the *Texas Baptist Standard*:—

"In 1876, the Wilson brothers, of Kansas City, having purchased over fifteen thousand head of cattle in Hamilton, Comanche, Coryell and Bel counties, and having arranged to centralize the herd near Comanche Springs, in McLeana County, drove to the Bennett Hills and went into camp to await the carrying out of their orders. These cattle were driven across the Leon at various suitable fords and converged on that beautiful prairie, in the centre of which now stands the town of McGregor. On the Fourth of July of that year the entire herd was under way, headed for Towash on the Brazos River. It was a magnificent army of steers, in superb condition, kept together by a corps of twenty-five cowboys, mounted on bronchos—men experienced in their business. The herd was not pressed, the object being to let them graze on the rich herbage, with a view of keeping them in good condition and reaching the market in time to catch the best prices, in the fall of the year. At four o'clock in the afternoon there were signs of an electric storm. A black cloud showed above the foothills, and the sun shining against it painted a rainbow which appeared to touch the earth at both ends. The entire herd became nervous and showed the fear by those low bellowings, ominous to the experienced cattle-man as the muttering thunder. The cowboys were experienced men, and they kept the moving mass well in hand, so that when the sun set all was well, and the cattle were bedded on the plains near the South Bosque, and night settled in with the promise of a safe crossing at the Brazos the next day. A detail of four cowboys was made for the first watch, and these mounted sentinels took the places and rode silently around the sleeping squadron of long-horns. The first watch ended at nine o'clock, and the second watch went on duty. It was during the second watch that the memorable Wilson stampede occurred.

"At ten o'clock the cattle appeared to be sleeping profoundly. The cowboys say that cattle dream and see ghosts; it is certain that the drove of fifteen thousand was nervous, made so perhaps, by the thunder-storm of the previous

afternoon and the rainbow which they had eyed with suspicion. It is likely that a great many cattle in that vast accumulation had never seen such a rainbow. It was distinct throughout the arch and very broad; the lightning, too, was very vivid, and the thunder-claps that followed were like sharp artillery. The cowboys insisted long afterward that it was the thunderstorm and the rainbow of the afternoon that caused the stampede that night. Be that as it may, it was a stampede that the cattle-men who witnessed it have never forgotten, and are still telling it to posterity.

"The stars were all shining, and there was no cause at all for the arousing of the herd. They appeared to get up all at once, with a single purpose, and the roar that was heard seemed to come from a single throat. The Wilson brothers and their cowboys who were sleeping in their camp rushed to their ponies who were grazing with the saddles and bridles on, and as fast as the bits could be replaced in their mouths, they mounted and galloped to the flanks of the now disappearing mass, headed in the direction of the Brazos River.

"The cowboys on guard took the usual course in such cases; they kept out of the way of the charging mass, and galloped on the flanks, moving toward the head of the column, hoping to point them off, as they call it, and start them moving in a circle. The boys who formed the guard, in galloping along the front of the stampede, saw the eyes of the terrified bees emitting fire, and their tongues protruding. They uttered those low notes of terror so familiar on the plains, and galloped madly along, suffering from a panic for which no real cause existed on earth."

"As the herd rushed on, their hooves rattled together, and all the horns of fifteen thousand head of cattle rattling together sounded like an immense concert of castanets.

"Cattle are not able to sustain a long run, and this the cowboys know. For instance, a mad speed of five miles is enough to break down almost any steer; and the cattle-men knew how the country lay beyond them, and in this respect they had an advantage.

"The re-enforcements of the cowboys who were off duty, and who had hastily mounted and joined those on watch at the time, gave them a strong advantage in the efforts being made to stop the stampede. The plan was to get the cattle to 'milling,' or running in a circle. The elder of the Wilson brothers had been a cowboy from childhood. He was riding a cream-colored stallion, and as he passed me he had his Colt's revolver in his hand. One of the cowboys on a gray horse was able to keep up with him. These two distanced all the others. They rode across the front of the stampede, which is a feat attended with terrific danger; for when a rider is in front of the rushing drove of mad cattle, if his horse should stumble and fall, he may be put down as a thing of the past. The herd will 'wipe him out.' This Mr. Wilson knew, and the cowboy riding close to his crupper also knew; but they were going to take all the dangers and get that herd running in a circle if it were possible to do so.

"Some cattle can outrun others, and in this case there was a bunch of about fifty fully twenty yards in advance, and toward this leading group the two rescuers rode. Of the leading group, also, some were faster than others, and this group ran in a diamond shape, with two immense steers leading all. When Mr. Wilson and his companion reached the two leading

steers they began shooting their revolver close to them, and in that way the bunch was made to oblique, and as the leading bunch of cattle obliqued the main stampede obliqued, and the first step in 'milling' had been taken. By this time the cattle were getting tired. Nearly five miles had been covered, and the breath of the leaders was coming short and painfully; but they were rushing on, because the front cattle at this time knew as a matter of fact their only safety was in keeping up the run. Those behind were coming, and they were in the majority, and the leaders were compelled to run. There was real danger for the forward members of the stampede.

"In the invoice of articles contained in the regulation 'outfit,' there is always some kind of stimulants; and but for the stimulants contained in Mr. Wilson's outfit, it is possible that the stampede would have been halted without disaster. He had a Mexican along, one of the best cowboys in the Southwest. This Mexican and his horse always reminded those who saw him of the fabled centaur. He rode far forward and bent over, so that he and his horse appeared to be one animal. No horse, however rugged, 'wild and woolly,' had ever been able to unseat him. This Aztec had been to the little brandy runlet too often, and had filled and emptied his tin cup with surreptitious intoxicants, so that his usual excellent judgment went awry. When he succeeded in getting mounted, after having fumbled with his bridle a good deal, he was far in the rear and the stampede had gone past him, so that when he overtook the rear end, he passed to the front on the other side, and rode on the wrong flank. When he reached the head of the herd he was just in time to defeat the manœuver then under execution of bending the moving mass from a straight line to a semicircle. Revolver in hand, disregarding the other men, he began shooting in the faces of the wild steers; and the effect of this was to straighten the run and bring the advance straight toward a precipice. This precipice was a wash in the prairie, forming a deep ravine fully thirty yards wide; and in a shorter time than it takes to tell of this *contretemps* the head of the column was pouring over, a horrible cascade of beef, plunging madly into destruction while fleeing from an imaginary danger. When Mr. Wilson and his lieutenants saw that it was impossible to save their cattle they saved themselves by dexterously turning at right angles at full speed and riding out of the way. They next returned to the flank and held a council of war. A few seconds decided them, and all hands commenced shooting into the herd, the object now being to build a breastwork of carcasses and save the rear end from the destruction that had overtaken the front. The gulley was nearly full of cattle by this time. They were snorting and bellowing, crashing and tearing, and still heaping up; and when the firing began the wounded ones tumbled over on the others, and in a short time the gulley, like the sunken road at Waterloo, was bridged by carcasses. The herd surged up in billows, like an ocean, and bent now, because it could not do otherwise. The semicircle was formed and Wilson and his men crossed the gulley below and rode around the opposite side and recrossed; and in a short time they had the cattle halted, forming an incomplete letter O, and there they stood, bellowing, shivering. All hands remained on watch all night, and in the morning when a count was made, it was ascertained that 2,700 head were missing. There were afterward 2,700 pair of hooves taken from

that gulley. It was called Stampede Gulley for many years afterward, and perhaps will always, with some people, be remembered by that name."

Extracts from Minutes of Third Haven Monthly Meeting, Maryland.

(Continued from page 194.)

Third Month 27th, 1760.—At our Monthly Meeting for Business, held at Trade Haven Meeting House, the meeting prepared a few lines by way of a certificate for our friend, Joshua Brown, who paid a religious visit to the several weekly meetings within the verge of this meeting.

Fifth Month 29th.—At our Monthly Meeting for Business at Tread Haven, the Friends appointed to visit the several weekly meetings, report that they have visited the most of the meetings, and hope their visits have been of service and satisfaction to Friends.

This meeting received sundry printed epistles, both from the Yearly Meeting in London and from the Yearly Meeting at Philadelphia, which were read in, and to the satisfaction of, this meeting, and distributed among the several weekly meetings, for further service and it is advised that one of each be read in each weekly meeting.

This meeting also received sundry small books from Friends in London, which were distributed among the several weekly meetings.

Seventh Month 31st.—At a Monthly Meeting for Business, at Tread Haven, Benjamin Berry produced a certificate from the Monthly Meeting of Duck Creek, held at Little Creek the twenty-fourth of Fifth Month, 1760, signifying Friends' unity with him, and his clearness in relation to marriage or other incumbences, which was read in, and to the satisfaction of, this meeting.

Eighth Month 27th.—At a Monthly Meeting for Business at Tread Haven, some of the Friends appointed to visit Tuckahoe Meeting, report that they visited the meeting, and there was but one of the Friends that was dissatisfied about the alteration of the Monthly Meeting, and he said he was reconciled with his brethren, but not with the alterations of the Monthly Meeting, and that they hope it will be better for the future. Therefore, this meeting recommends that Friends frequently visit that Preparative Meeting, and strive to settle any difference that may arise for the future.

Twelfth Month 25th.—At a Monthly Meeting for Business at Third Haven, Benjamin Berry requested liberty to take the measures the law directs to recover several debts due from persons not in unity with Friends. Therefore this meeting appoints James Kemp and Henry Clark to inquire if he has just cause to go to law, and give him liberty, if they think proper. The Yearly Meeting Queries were read in this meeting, and answered to by Third Haven Meeting.

Seventh Month 30th, 1761.—At a Monthly Meeting for Business at Third Haven, the advice of the Quarterly Meeting in regard to answering the Queries being before this meeting, this meeting advises the several weekly meetings to be more diligent in preparing and sending answers to the Queries up to this meeting.

Ninth Month 24th.—At a Monthly Meeting for Business at Third Haven, the Yearly Meeting Queries were read and answered to by some meetings. The sufferings of Friends being called for, were given in to this meeting, in order to be sent up to the Quarterly Meeting.

First Month 28th, 1762.—At a Monthly Meet-

ing for Business at Third Haven, John Gill produced a certificate from the Monthly Meeting held at Aldston, in Cumberland, signifying Friends' unity with him, and recommending him to our notice as a proper member, which was read and received by this meeting. The minute of our Yearly Meeting in regard to Negroes was read in this meeting.

Fifth Month 27th.—At a Monthly Meeting for Business held at Third Haven Meeting-house, the Committee appointed to visit the several weekly meetings, reported as follows: "Some of us have visited Choptank Meeting, in which we had good satisfaction, under a sense of the extending of life towards us, which enabled some of us to treat with them, in love, for their not attending the Monthly Meeting, and their reasons seemed to us not to be satisfactory.

"And some of us accompanied our women Friends in visiting Bayside Meeting, and they seemed to us to be much at ease, yet we were favored with some strength to treat with them, in love, for their negligence. We also visited Marsh Creek Meeting, and the few that we found there appeared in a state of much weakness, and we were enabled to treat with them in love, in order to stir them up to the discharge of their duty, which was greatly to our satisfaction and comfort.

"And Tuckahoe Preparative Meeting being visited by some of us, where we found a complaint against J. W. and W. W. for appearing frequently in their said meeting in a spirit of anger and opposition, much to the dissatisfaction of that meeting, and being favored with a degree of strength and ability to treat with them for their disorders, notwithstanding which they appear to us to remain in the same spirit."

Seventh Month 29th.—At a Monthly Meeting for Business held at Third Haven Meeting House, James Kemp reports that he has visited J. W., and that he gave him to understand that he would strive to refrain from being active in meetings for business for the future, but this meeting thinks he ought to make an acknowledgment for the disorder, and not to be in any sort active in any of the business of the Church until he is received in full unity, and this meeting appoints Joseph Bartlett and Jonathan Neale to visit him and let him know the same, and to labor with him in love, in order to bring him to a sight of his misconduct, and make report of their proceedings to our next meeting.

Ninth Month 30th.—At a Monthly Meeting for Business, held at Third Haven Meeting House, the Friends appointed to visit J. W., report they have visited him; and he told them that he intended not to sit in Preparative Meetings for Business for the future, for if he saw things going amiss, as he had done, he could not help opposing, and, as for what the meeting requests, he could not comply with, because, when he saw things go wrong, he thought it his duty to oppose them. And as for his appearing in a spirit of anger, he did freely acknowledge that he was sorry for, which acknowledgment is received as satisfaction, provided he refrains being active in meetings for business until he is received in full unity.

Twelfth Month 30th.—At a Monthly Meeting for Business at Third Haven, Benjamin Berry requested leave of this meeting to take the measures the law directs to condemn a piece of ground, in order to build a water-mill thereon, therefore Francis Neall and Daniel Dickinson were appointed to inquire into the circumstances of the case, and give him leave, if they think proper, and report thereof to our next meeting.

First Month 27th, 1763.—At a Monthly Meeting for Business at Third Haven, the Friends appointed to attend the service of the last Quarterly Meeting, report they all attended according to appointment, and they produced to this meeting an Epistle from the Yearly Meeting at Philadelphia, which was read in, and to the satisfaction of, this meeting (which Epistle is thought proper to be handed down to the several weekly meetings for further service), also a Minute from the last Quarterly Meeting, which was recommended to this meeting, and is as followeth, "This meeting, sorrowfully observing a deficiency on account of maintaining our testimony against the payment of priests' wages, earnestly advises the several Monthly Meetings tenderly to treat with such as are deficient, in order to excite them to more faithfulness in that respect."

(To be continued.)

FOR "THE FRIEND."

John Yeardley and his Travels.

The following memoir is made up of extracts from one of those soberly bound old volumes so familiar to Friends of a generation ago. It was written by Charles Tylor. It is very interesting, and narrates the Christian labors and travels on the continent of Europe of an English Friend who flourished during the early part of the present century. If to thus revive his hopes and fears and good works, for the sake of his Master, will tend to interest or help any of our day, I shall feel amply repaid for the time spent in abridging this narrative.

WM. C. ALLEN.

John Yeardley was born on the third of the First Month, 1786, at a small farm house in the valley of the Rother, near Sheffield. His parents, Joel and Francis Yeardley, farmed pasture land, and his mother is said to have been famous for her cream cheeses, which she carried herself to the Sheffield market. She was a pious and industrious woman; but through the misconduct of her husband she was sometimes reduced to such straits as scarcely to have enough food for her children.

Whilst John was a lad, several of the family, including two of his sisters, embraced the Truth as held by Friends. In the year 1802 they removed to a farm at Blacker, and attended a meeting near that town. At Blacker it was John's business to ride into Barnesley daily on a pony, with two barrels of milk to distribute to the customers of his mother's dairy. His elder brother Thomas worked on a farm.

Their attendance at Burton Meeting brought them under the notice of Joseph Wood, a minister of the Society. This Friend had been a Yorkshire clothier, but relinquished business in the prime of life and spent the rest of his days in assiduous pastoral labor of a kind of which we have few examples. To attend a Monthly Meeting, he would leave home on foot the Seventh-day before, with John Bottomley, also a Friend and a preacher, and at one time his servant, for some neighboring meeting. He would occupy the evening with social calls, leaving at every house a word of exhortation or comfort. The meeting next day would witness his fervent ministry. In the afternoon they would proceed to the place where the Monthly Meeting was to be held the following day. This they would attend, filling up the time before or after with religious or social visits. In the intervals of the Monthly Meeting, when not engaged on more distant service, it was his practice to appoint meetings for worship in the vil-

lages, near his home; and very frequently to visit those places where individuals were under conviction, particularly near Barnesley and Dewsbury, where at that time many were added to the Society. On his return from these services, this excellent man would spend the day in an upper room, without a fire, even in the severest weather, writing a minute account of what had happened.

Joseph Wood first had intercourse with John Yeardley's family in the year 1803. He writes "We felt inclined to visit Joel Yeardley's family who are under conviction. We went to breakfast. He and Frances and his wife, with Thomas and John, their sons, the former being about nineteen, and the latter about seventeen years of age, received us in a very kind and affectionate manner, expressing their satisfaction at our coming to see them. They appeared quite open, and gave us a particular account of the manner of their conviction and beginning to attend Friend's Meetings, which was about four years ago. I believe there is a good degree of sincerity in the man and his wife, and the two sons appear tender and hopeful."

The next month Joseph Wood repeated his visit, and gives an account of the interview in the following words:

"Fifth Month, 1803.—Having ever since was at Joel Yeardley's, felt my mind drawn to sit with the family, and this appearing to me to be the right time, I set out from home in company with John Bottomley. After tea, Thomas Dixon, Walton and Samuel Coward came to meet us there. In the evening we had a precious opportunity together, in which caution, counsel, advice and encouragement flowed plentifully suited to the varied states of the family. At the breaking up of the opportunity, I had something very encouraging to communicate to the son Thomas, who is, I believe, an exercised youth, to whom my spirit felt very nearly united."

Unhappily, Joel Yeardley did not long adhere to his convictions. He not only himself drew back from intercourse with Friends, but became unwilling for his sons to leave the work to attend week-day meetings, and did all in his power to prevent them. This is shown by the following extract from Joseph Wood's memoranda:

"As William Wass and I were going to attend a committee on our Monthly Meeting-day we met with Thomas Yeardley, a young man who is under conviction. I was a little surprised to see him having on a green singlet and smock frock. He burst into tears. I inquired the matter, and if something was amiss at home. He only replied 'Not much,' and we not having time to stop, proceeded; and he went forward to my house.

"After the meeting was over, I had an opportunity to inquire into the cause of his appearance and trouble, and found he was religiously concerned to attend mid-week meetings, which his father was much adverse to; and in order to procure his liberty he had worked almost beyond his ability; but all would not do, his father telling him he should quit the house. The evening before he applied to him for leave to come to the meetings at Highflatts to-day, but he refused and treated him with very rough language. However, as the concern remained with him he rose early in the morning and got himself ready; but his father came and violently pulled the clothes off his back, and his shirt also, and took all his other clothes from him but those he met him in, telling him to get a place immediately, for he should not stop in his house. Bei-

us stripped, he went to work in the stable; not feeling easy without coming to meeting, set out as he was, not minding his dress, so might but be favored to get to meeting.

"This evening we had an opportunity with him in my parlor, much to our satisfaction. Afterwards, in conference with him, we found liberty to advise him to return home (he having forethought of securing a place), believing he was preserved faithful, way would in time be made for him, and that it might perhaps be means of his father's restoration; as at times, said, he appeared a little different, not having wholly lost his love for Friends, and always behaved kindly to them. He took our advice readily, and complied therewith. After stopping two nights at my house he returned home."

Joseph Wood did not allow much time to elapse before he paid another visit to the afflicted family. It was from this visit that John Yeardley, as we apprehend, dated his change of heart. "I was convinced," he once said, "at a meeting which Joseph Wood had with our family."

The latter remarks, "I had a pretty long time, principally to their son John, who I believe was under a precious visitation from on high; he was much broken and tendered, and I hope this season of remarkable favor will not soon be forgotten by him."

In a letter written soon after to John Yeardley, his friend said, "If thou art faithful to the Lord, thou wilt find it to be thy duty to sometimes leave thy worldly concerns to attend religious meetings, which may cause thee deep and heavy trials, but remember for thy encouragement the promise of the hundred fold in this world, and in that which is to come eternal life."

"Thou art favored with a pious though afflicted mother, and a religiously exercised elder brother, who I doubt not will rejoice to see thee now in the Truth. May you all be blessed with the blessing of preservation, and strengthened to keep your ranks in righteousness, and may you be a strength and comfort to each other, and hold up a standard of truth and righteousness in the neighborhood where your lot is cast. Do not flinch, my beloved Friend! be not ashamed to become a true follower of Christ. When little things are required of thee, be faithful, thus shalt thou be made ruler over more; when greater things are manifested to be thy duty, remember the Lord is able to support, who declared by the mouth of his prophet formerly, 'Mine heritage is unto me as a speckled bird; the birds round about are against her.'"

The word which this faithful minister so fitly expressed, took deep root in John Yeardley's heart, and on the following New Year's day he went to Newhouse, to converse with his experienced and sympathizing friend.

"On the first of the First Month," writes Joseph Wood, "John Yeardley came to my house on purpose to see me. He got there between ten and eleven o'clock in the forenoon, attended our meeting and tarried with us until after tea, and then returned home. He is a hopeful youth, tender in spirit, and of a sweet natural disposition; was convinced of the Truth at an opportunity I had in his father's house, and I hope is likely to do well. I love him much, and much desire his preservation, growth and establishment upon the everlasting Foundation, against which the gates of hell are not able to prevail."

These hopes of his friend were realized; for it may be said, that beyond many, his pur-

suits, his aims and his conversation were not of the world, but were bounded by the limits of the Gospel, and animated by its self-denying spirit.

A few months later, Joseph Wood again addressed his young friend by letter, encouraging him to be steadfast in trial, and to beware of the gilded baits of the enemy, and promising him that if he followed the Lord faithfully, his works would appear marvellous in his eyes, and he on his part would be made willing to serve him with a perfect heart.

About this time, Joel Yeardley was so much reduced in his circumstances as to be obliged to give up farming, and his sons were compelled to seek their own means of livelihood. Thomas and John went to Barnsley, where they applied themselves to the manufacture of linen. They were taken into the employ of Thomas Dixon Walton, a Friend, who afterwards married a daughter of Thomas Shillitoe.

In the Third Month of the year 1806, John Yeardley made application for membership in the Society of Friends, and was admitted two months following. He was then twenty years of age. His brother Thomas had joined the Society some time previous. The brothers are thus described by one who knew them intimately: Thomas as a man of homely manners, of hearty and genial character, and greatly beloved; John, as possessing a native refinement which made it easy for him in after life to rise in social position, but whose reserved habits caused him to be less generally appreciated.

The call which John Yeardley received and which he so happily obeyed to leave the world and enter by the strait gate into the kingdom of heaven, was accompanied, as we shall afterward see more fully, by a secret conviction that he should have one day to publicly preach to others the Gospel of salvation.

In 1809 John Yeardley married Elizabeth Dunn. She was much older than himself, "plain in person," but "full of simplicity and goodness," and of a "most lovable character." Like her husband, she had come into the Society by conviction; and like him she had partaken in a large degree of the paternal sympathy and oversight of Joseph Wood. She had been a Methodist, and was one of the first who joined with Friends at Barnsley in the awakening which took place there at the beginning of this century.

John Yeardley and his wife inhabited on their marriage, a small house at the extremity of the town, whither very soon afterwards was transferred the afternoon meeting, which it was customary to hold at some Friend's house in Barnsley. The morning gathering continued to be held at Burton until 1816, when a new meeting-house was built in the town.

He was aged twenty-five when he commenced to keep a diary. This valuable record of his religious experiences and of his travels in the service of the Gospel, was continued with more or less regularity to the end of his life. The motive which induced him to adopt this practice was the belief that it would cause a closer scrutiny into his actions and tend to exercise his mind after spiritual improvement.

(To be continued.)

FOR "THE FRIEND."

I was much interested in an article in a late number of THE FRIEND, on the subject of Christmas, not so much that its disclosures were new to me, as that I believe the later generations of Friends needed to be informed and stirred up on this subject. The localities where

I spent my childhood and boyhood had been largely settled by Friends; and as the customs of that people gave character to the habits of the neighbors, the time called "Christmas" was known there chiefly by its name.

I settled here in Maryland about 1841. Here superstitious usages had a deeper root in the habits of the people. But for a number of years the twenty-fifth of Twelfth Month would pass over, almost without our thinking of it. It was not until we had some Irish Catholics in our employment, both in-doors and on the farm, that we were compelled to pay some attention to the day by having our business interrupted. This interruption has continued, and we cannot justly condemn any for failing to compel the prosecution of their business at such a time with unwilling hands.

I am sorry to have to believe, however, that there is a growing disposition among Friends to connive at the observance of this day, and by thus complying with popular usage (perhaps neither of the Bacchanalian nor of the pseudo-religious sort), failing to bear our proper testimony against it.

But the especial point which I would notice is our prevailing habit of *calling* the day Christmas. In my early manhood I felt restrained from doing so. Those Friends with whom I then associated, who had learned the Truth in the school of experience, felt a like scruple and observed it. I entertain the hope there are yet some among us, who feel the same scruples, and who are faithful to those scruples. But I fear it is no longer popular to bear this testimony against a language polluted with idolatry.

Another of the testimonies of Truth which I fear we are dropping, is the refusal to apply the word "church" to a building, intended for religious gatherings. It has latterly been required that we stand very firm, to avoid being drawn into a compliance with this custom. I have been obliged to call the attention of some who should have known better, to prevent this use of the word being brought into our meeting minutes.

It is not to be supposed that our members will be exemplary on these points, except so far as becoming new creatures, they become sensitive to the voice of the Monitor within. But when those in younger years who have been tenderly visited, find examples around them, among those of supposed experience, where these important testimonies are frittered away, the effect may be deplorable.

L. BALDERSTON.

FOR "THE FRIEND."

The Ministration of Spiritual Gifts.

"As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God" (1 Pet. iv: 10). Thus clearly does the Apostle outline the responsibility of the recipients of the Spirit's gifts. Great as this is, however, it is well to bear in mind that no man's responsibility as to the Spiritual sickness of the world can rightly be said to extend beyond the bounds of his gift. So he be faithful to the gift that is in him, he may well leave the rest in faith to God, whose care over his creation is never failing. When the measure of the gift is lived up to, the limit of service for that time is reached: for the exhortation is to minister *the gift*. If the steward of God's grace go beyond that which is given, into the exercise of his own strength and the workings of his own imagination and wisdom—though he do it from pure inter-

est in the Truth—he crosses the line that separates God-serving from man-serving. And so laboring, not only does he work to the exhaustion of his strength, but being as a branch that is broken, the flowings of the Life of the Vine therein are impeded, and the fruit of the branch is correspondingly withered. The destinies of the world are not in the hands of men, but in the Lord's; neither is his work in the earth through one servant only, or through two, but through many—of all nations, kindreds, people and tongues; and we may be sure that the cause of Truth is best served when each servant of Truth keeps his eye single to minister the gift that is entrusted to him, neither less nor more—seeking in the ministration thereof, to see “no man save Jesus only.”

C. F. S.

Natural History, Science, etc.

The Filthy Weed.—Dr. J. C. Spencer, bacteriologist of the Board of Health of San Francisco, reports that he has discovered the bacilli of tuberculosis in a Chinese-made cigar which he examined. That is quite possible, if the Chinese make cigars the way we have seen them made in the factories of Key West and Tampa, Fla., and Seville, Spain, and also in many small shops in different parts of this country, where some of the makers moisten the cigar with their saliva. There is, however, one other thing in all cigars that we should fear quite as much as we do the tuberculosis bacilli, and that is *tobacco*. The bacilli of tuberculosis are everywhere, but they do damage only in a particular soil, and whatever weakens the constitution prepares the way for them.

THE FRIEND.

FIRST MONTH 22, 1898.

We have received a copy of the printed minutes of the Yearly Meeting, held at Newberg, Oregon, in the Sixth Month last.

The statistical report gives the number of members as fifteen hundred and twenty-seven, which is twenty-seven less than the previous year.

A resolution was adopted, declaring that they believed total abstinence to be a patriotic as well as a Christian duty.

A letter was read from Philadelphia Yearly Meeting (the circular letter addressed to all bodies claiming the name of Friends), and a committee appointed to reply to it.

It was reported that Pacific College had one hundred and nineteen scholars during the past year, of whom a large proportion were members.

There were several occasions on which songs were sung, either solos or by bands of people, thus indicating that the original principles of the Society of Friends as to Divine worship were not fully maintained.

SUMMARY OF EVENTS.

UNITED STATES.—The forecast of the United States Commissioner of Internal Revenue, issued a few days ago, shows an enormous decrease in the consumption of both beer and whiskey in the United States. The decrease in the consumption of whiskey for the past year has been about 6,000,000 gallons. This may not look large, but it means 182,000,000 half pint flasks.

The tax from beer stamps for the past year has fallen off \$1,297,776.70. This shows that there were fewer barrels of beer withdrawn for consumption this year than last. Let the good work go on. This enormous decrease is startling to many, but not unexpected

when so many railroad organizations and manufacturing establishments refuse to employ other than total abstainers. The church is also becoming more thoroughly aroused than ever.

The Indiana Supreme Court has decided, in a State tax case, that life insurance policies are not taxable.

The Ohio Senatorial contest was ended last week, Senator Hanna being re-elected for both the short and long terms. He received 73 votes, a majority of 2 over all voting, there being one absentee from the joint convention.

Major Raymond, United States Engineer in charge of the improvement of the Delaware River, has notified Mayor Warwick that the improvement of the Philadelphia harbor has been completed. The total cost of the work was \$4,342,652.

In 1860 the manufactured product of St. Louis only amounted to \$27,000,000. Last year the output was about \$300,000,000.

The cultivation of the sugar beet on a large scale is about to be undertaken in the Sacramento Valley, in California, by a syndicate, for which a capital of \$15,000,000 is claimed.

A deposit of natural cement, alleged to be superior to the imported article, is said to have been discovered near St. Helena, California.

A Saginaw, Mich., despatch says that coal in five foot veins is being found in all parts of Saginaw Co. almost daily.

More than 40,000,000 humming-birds, sun-birds, orioles, gulls, seabirds, waxwings, birds of paradise and flycatchers are annually used in decorating women's hats.

A San Francisco despatch says that a cold storm has swept almost the entire State of California. Snow has fallen in many counties, the semi-tropical belt not being exempt. Rain, which was badly needed, has come in sufficient quantities to gratify all growers of cereals.

A tornado struck Fort Smith, Arkansas, early on the morning of the 12th inst., killing thirty-five persons and injuring many more. A large amount of property was destroyed.

A reduction in the wages of about 125,000 operatives, employed in nearly 150 cotton mills in New England, which the manufacturers decided upon as a temporary remedy for depression in the cotton goods industry of the North, went into effect in a majority of the mills on the 17th inst. In several mill centres, namely, New Bedford and Biddleford, Saco and Lewiston, Maine, dissatisfaction among the mill hands is intense, and strikes are on. The eighteen mills of the former city, which give employment to about 9,000 hands, have been shut down because the operatives have refused to accept the reduction, and the contest thus inaugurated promises to be one of the most stubborn in the history of the textile industry.

Deaths in this city last week numbered 489, which is 45 more than the previous week, and 21 less than the corresponding week of 1897. Of the whole number, 246 were males and 243 females: 64 died of pneumonia; 50 of consumption; 46 of heart disease; 24 of diphtheria; 20 of apoplexy; 17 of bronchitis; 17 of typhoid fever; 16 of inanition; 16 of cancer; 16 of inflammation of the brain; 14 of uræmia; 12 of paralysis; 12 of nephritis; and 11 of inflammation of the stomach and bowels.

Markets, &c.—U. S. 2's, 100 a 102; 4's, reg., 112½ a 113; coupon, 114½ a 114½; new 4's, 129½ a 130; 5's, 114½ a 115½; currency 6's, 100 a 103.

COTTON.—Middling uplands, 6½c. per pound.

FEED.—Spot bran, \$14.00 a \$15.00 per ton for winter in bulk and \$13.50 a \$14.00 per ton for spring in sacks.

FLOUR.—Winter super, \$2.90 a \$3.10; do extras, \$3.15 a \$3.60; Pennsylvania roller, clear, \$4.00 a \$4.20; do., do., straight, \$4.20 a \$4.40; Western winter, clear, \$4.10 a \$4.25; do., do., straight, \$4.40 a \$4.60; do., do., patent, \$4.65 a \$4.80; spring, clear, \$4.20 a \$4.35; do., straight, \$4.60 a \$4.90; do., patent, \$4.90 a \$5.10; do., favorite brands, \$5.15 a \$5.25. City mills, extra, \$3.20 a \$3.40; do., clear, \$4.10 a \$4.30; do., straight, \$4.35 a \$4.55; do., patent, \$5.25 a \$5.40. **RYE FLOUR.**—Choice Penna., \$2.60 a \$2.80 per bbl. **BUCKWHEAT FLOUR.**—\$1.30 a \$1.50 per 100 pounds, as to quality, for new.

GRAIN.—No. 2 red wheat, 96 a 96½c.

No. 2 mixed corn, 33 a 33½c.

No. 2 white oats, clipped, 30½c.

BEEF CATTLE.—Extra, 5 a 5½c; good, 4½ a 4¾c; medium, 4¼ a 4½c; corn, 4 a 4½c.

SHEEP AND LAMBS.—Extra, 5 a 5½c; good, 4½ a 4¾c; medium, 4 a 4½c; common, 3 a 3½c; lambs, 5 a 6½c.

HOGS.—5½ a 5½c. for best; others, 5 a 5½c.

FOREIGN.—The Queen of England has consented to speak a certain message into a phonograph, so that the tones of her voice may be permanently preserved.

Great Britain has informed China that she is willing to find the money required for the loan, and the details are now being discussed. The amount probably be £20,000,000. Great Britain will ask the restoration of Li Hung Chang to power.

The export of sugar to the United States has suffered enormously through the Dingley tariff. In fact it is almost stopped. During the last quarter of 1897 only \$27,000 worth of sugar was shipped from Hamburg, the principal sugar port of Germany.

It is said the Carlist movement in Spain is growing so rapidly that a rising is possible sooner than has been expected.

According to a dispatch from Havana, the Spanish soldiers are incensed at the action of the United States in sending supplies to the indigent population of Cuba.

On the 12th inst., a mob of about a hundred army officers in Havana attacked the offices of two of the daily journals, *La Discusion* and *El Reconcentrador*. They were incensed by recent violent attacks on Spanish officers in Cuba. Advices from Havana indicate that these disturbances were not directed against the Government or citizens of the United States, and similar advices from Madrid indicate the same thing.

The capital of Amboyna, one of the Molucca Islands, has been destroyed by an earthquake. Fifty persons were killed and 200 injured.

Kerosene from Sumatra is entering the markets of the Far East in competition with the Russian oil.

A great sensation has been caused in Rio Janeiro by the publication of the police report on the conspiracy to assassinate President Morales in Eleven Month last. The report concludes with an indictment of twenty persons, including Vice President Perier.

During last year 53½ per cent. of all the commodities Mexico bought abroad were taken from the United States.

Instructions have been given by the Dominion Government to the Law Department for the preparation of a bill for the taking of a vote throughout Canada on the question of the total national prohibition of liquor traffic, including the manufacture, sale and importation. The draft bill will suggest to Parliament the Tenth Month for the elections to be held. Prohibitionists of the Dominion are thoroughly alive to their opportunity.

A dispatch from Copenhagen, received on the 11th instant, says, “An agent of the Canadian Government, named Lewis, is organizing an expedition for the relief of the miners in the Yukon Valley, similar to one undertaken by Dr. Sheldon Jackson, in behalf of the United States Government. Six Laplanders and 114 reindeer are already on the way.”

The whole national debt of the world is about \$6,000,000,000. The debt of the principal nations is as follows: France, \$6,000,000,000; Great Britain, \$3,000,000,000; Austria-Hungary, \$3,030,000,000; Russia, \$2,875,000,000; Italy, \$2,530,000,000; Spain, \$395,000,000; United States, \$996,141,952; Germany, \$420,000,000. The annual interest on the national debt paid by each inhabitant of the various countries is as follows, France, \$4.75; Great Britain, \$3.87; Austria, \$7.50; Russia, \$1.20; Italy, \$3.80; Spain, \$3.25; United States, 42 cents; Germany, 33 cents.

NOTICES.

FRIENDS' INSTITUTE LYCEUM.—The next meeting will be held at 140 N. Sixteenth St., Sixth-day, 1st Month 21st, 1898, at 8 p. m.

WESTTOWN BOARDING SCHOOL.—For convenience of persons coming to Westtown School, the stage will meet trains leaving Philadelphia 7.17 and 8.46 A. M., and 2.53 and 4.32 P. M. Other trains are met when requested. Stage fare on regular trips, fifteen cents, on special trips, twenty-five cents each way. To reach the school by telegraph, wire West Chester Phone 5.

EDWARD G. SMEDLEY, Sup.

WESTTOWN BOARDING SCHOOL.—Applications for the admission of pupils to the school, and letters in regard to instruction and discipline should be addressed to WILLIAM F. WICKERSHAM, Principal. Payments on account of board and tuition, and communications in regard to business should be forwarded to EDWARD G. SMEDLEY, Superintendent. Address, Westtown P. O., Chester Co., Pa.

WILLIAM H. PILE'S SONS, PRINTERS,
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THE FRIEND.

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Articles designed for insertion to be addressed to

JOSEPH WALTON,

MOORESTOWN, BURLINGTON Co., N. J.

Entered as second-class matter at Philadelphia P. O.

Extracts from Minutes of Third Haven Monthly Meeting, Maryland.

(Continued from page 214.)

Second Month 24th.—At a Monthly Meeting for Business at Third Haven, the meeting received the following Minute from our last Yearly Meeting, "The Committee appointed to consider the proposal of Cecil Quarterly Meeting, make the following report to this meeting:

"We, the Committee appointed to consider the proposal from Cecil Quarterly Meeting, of disowning such Friends who accomplish their marriage by a priest, have met and heard the sentiments of several worthy Friends, who are not of our number, with whom we unanimously agree, in judgment, that the increase of this disorderly practice has been, in great measure, owing to meetings' too easily accepting of papers of acknowledgment from such offenders. Therefore we give it as our solid sense and judgment, that, where any professing with us shall, contrary to former advice, join themselves in marriage by a priest or otherwise, they should be speedily testified against, as they thereby not only manifest a disregard to the unity of Friends, but likewise violate our Christian testimony against the usurpation of the priest. And we further submit to the consideration of the Yearly Meeting whether such a breach of our wholesome Discipline, doth not require a public denial." Which this meeting concurs with, and advises the same to be handed down to the several Quarterly and Monthly Meetings, to be put in practice, and that testimonies which go out against such be made public.

Fourth Month 28th.—At a Monthly Meeting for Business at Third Haven, Powell Cox, who was requested by a former Monthly Meeting to exchange £5 currency for dollars, reports that he has got in exchange for it £5 15s. 4d., which sum is continued in his hands for the use before mentioned.

This meeting, taking into consideration the efficiency of several weekly meetings accountable thereto, in not holding regular Preparative Meetings, thinks proper to appoint James Kemp, Isaac Dixon, Francis Neale and James Berry as a Committee to visit the said meetings, in order to inspect into their states and conditions,

who are to report their proceedings to the next Monthly Meeting, and when they have complied therewith.

Seventh Month 26th, 1764.—At a Monthly Meeting at Third Haven, a copy of a Minute of last Quarterly Meeting was produced to this meeting, and is as followeth: "This meeting, being under a religious concern for the growth and prosperity of Truth, and being informed that some persons heretofore appointed as overseers in some of our meetings are in the practice of paying the priest, think proper to revive our former advice on that account, that Friends be careful, for the future, to avoid appointing any such as overseers whose hands are not clean in that respect; and it is the advice of this meeting that the several Monthly Meetings do inspect carefully into the state of the overseers in the respective meetings on that account, and report their proceedings therein to our next Quarterly Meeting."

This meeting, taking the above advice under solid consideration, appoints Joseph Bartlett, Isaac Nixon, Joseph Berry, James Kemp and Benjamin Berry as a Committee to inspect into the state of the overseers, who are directed to hold a conference with them, and advise and admonish them as they, in the wisdom of Truth, may see occasion, and report their proceedings to our next meeting.

Eighth Month 30th.—At a Monthly Meeting for Business at Third Haven, the Committee appointed to inspect into the states of the overseers of the respective meetings, on account of paying the hireling priests, report that they had a conference with most of the overseers, and were enabled, in some good degree, in love, to treat with those of them who have been deficient in that respect; but as there were several of the overseers who did not attend, the said Friends are continued for the said service, and to report thereof to our next meeting.

Ninth Month 27th.—At Third Haven Monthly Meeting, the Friends appointed as a Committee to inspect into the states of the overseers of the respective meetings report that they have held a conference with the said overseers, and have made inquiry according to appointment, and find that they are generally convinced that the contributing to the support of a hireling ministry is inconsistent with our principles, and that some do bear their testimony against it, but others are deficient therein, and that they, according to ability, advised those to more circumspection for the future.

Tenth Month 25th.—At Third Haven Monthly Meeting, observing the want of seats in the time of public meetings has been a great inconvenience thereto, it is therefore directed that the collectors of the several weekly meetings do proceed to a collection for that purpose, and report their proceedings to our next meeting.

Fifth Month 30th, 1765.—At a Monthly Meeting at Third Haven, Powell Cox made application to the meeting for leave to sell some negroes who have fallen into his hands by means of an attachment; therefore Joseph Bartlett,

Henry Troth, James Kemp, Jonathan Neal, John Dixon and Isaac Dixon are appointed to examine into the circumstances of the case, and to give their leave, if they think proper, and report thereof to our next meeting.

Sixth Month 27th.—At a Monthly Meeting at Third Haven, some of the Friends appointed to examine into the circumstances of Powell Cox's disposing of some negroes he has lately got by an attachment, report that they have met thereon, and have thought best to give him leave to sell them at private sale, provided he can get good places for them.

Tenth Month 31st.—At a Monthly Meeting at Third Haven, our last Quarterly Meeting having observed a deficiency in some of the particular meetings, on account of not having proper members appointed therein as elders, advised the several Monthly Meetings to inspect into the state of the meetings belonging thereto, on that account, that when any deficiency appears, care might be taken to have Friends appointed for that service. This meeting therefore advises the several Preparative Meetings to take the same under their consideration, and report to our next meeting how they are circumstanced in respect to elders, and whether they have any members whom they think proper to recommend for that service. The following Friends are nominated to the assistance of the Preparative Meetings, who are requested to report to our next meeting how they comply with said appointment.

Fifth Month 29th, 1766.—At a Monthly Meeting for Business held at Third Haven, our friends, James Daniel and William Broadway, of Salem, in West New Jersey, having been on a religious visit to our several weekly meetings, a copy of whose certificate was produced to this meeting, signifying Friends' unity and concurrence in their concern to visit these parts, Daniel Dickinson and James Berry are appointed to prepare a certificate for our said friends, and produce it to our next meeting.

Our friends, John Woolman and John Sleeper, of West New Jersey, having been on a religious visit to most of the Particular Meetings within the verge of this meeting, and having shown to some Friends certificates from the Monthly Meeting of Burlington, this meeting therefore appoints William Edmondson to prepare a certificate for our aforesaid friends, and produce the same to our next meeting.

Sixth Month 26th.—At a Monthly Meeting held at Third Haven, the Friends appointed to prepare a certificate for our friends James Daniel and William Broadway, also for John Woolman and John Sleeper produced them to this meeting, which were read and approved thereby, and signed on behalf thereof by the clerk, who is requested to get them conveyed to our said friends by the first safe opportunity.

Tenth Month 30th.—At a Monthly Meeting held at Third Haven, our esteemed friend, Robert Willis, being present at this meeting, produced thereto a certificate from Plainfield Monthly Meeting in East New Jersey, dated in the Sixth

Month past, signifying Friends' unity and concurrence with him in his intention of paying a religious visit to these parts. Joseph Berry and Benjamin Berry are appointed to prepare a few lines by way of certificate for our said friend, directed to the Monthly Meeting aforesaid, and produce the same to our next meeting, for approbation and signing.

Eleventh Month 27th.—At a Monthly Meeting at Third Haven, the Friends appointed to treat with D. H., Sen, on account of selling a negro slave, report, they have visited him, and that he could not be induced to acknowledge that he had done amiss in that respect, and expressed that he was unacquainted with its being contrary to the mind of the Yearly Meeting.

The Friends appointed to treat with D. B. on account of his buying a negro slave, report they have complied therewith, and that he would not acknowledge that he had done amiss in that respect, and mentioned that he was not acquainted with its being contrary to the mind of the Yearly Meeting. Their cases were continued under the notice of the Friends heretofore appointed, who are desired to inform them of the necessity this meeting will be under of representing the same to the Quarterly Meeting, except they come to a sight of their error and acknowledge the same to the satisfaction of the meeting, and report thereof to our next meeting.

(To be continued.)

FOR "THE FRIEND."

"In Order for their Help."

In the disciplinary proceedings of our Society, cases often arise where committees appointed to visit offenders have great need to consider the warning, "Brethren, if a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness, considering thyself, lest thou also be tempted." The object of our Discipline is to act upon the recommendation contained within this text.

Thus it would seem important and the part of wisdom to only appoint on these committees, such as are spiritual; such as who in a reasonable degree are animated and endowed by the saving spirit of their Master. The members of such committees have need to humbly and prayerfully commence their work. They are to approach the offender, not simply to investigate and reprove, and then to report to the Monthly Meeting, so it shall pass correct judgment. Their ulterior motive must be higher—it should above all things be to restore. They can only do this in a real spirit of meekness, constantly recollecting how easily all of us are tempted; and how dependent all of us are on the condescension and forgiveness of our God.

There is danger that members of such committees may in their honest zeal, surpass the originally intended limitations of the Discipline. Let such Friends endeavor to put themselves in the place of the offender, considering his or her spiritual opportunities and environment, and thus tenderly regard the offender's point of view. Possibly under such circumstances a new spirit of love for the one in error may be awakened, and under such emotions labor be bestowed, which shall yield sweet fruit to the individual and to the church.

It occasionally requires a discriminating understanding to rightly separate some transgressors of our excellent Discipline from those who have also violated the moral law. Let the brethren and sisters who are regretfully obliged to sit in judgment, only disown such as refuse to condemn

that which has dishonored the Truth. Let them not demand too stringent promises regarding the future, from those who are willing to fully acknowledge past infringements of the Discipline, and who honestly desire to be retained in membership. Let us remember that one great object of church union is to build up the weak and erring in the holy faith. The church but imitates its Master, when armed with the spirit of forgiveness towards the repentant ones, it goes forth to seek and to save those that are lost, or likely to be so.

It is well for all committees and Monthly Meetings, when engaged in the above department of religious labor, to seek to quietly lay aside their own personal prejudices and judgment. May they primarily seek to *restore*. When, after approaching such work in the above spirit, they are happily successful, they will find great joy in the apostolic language, "He which converteth the sinner from the error of his ways, shall save a soul from death and hide a multitude of sins."

WM. C. ALLEN.

Twelfth Mo. 27th, 1897.

FOR "THE FRIEND."

Confessing Christ.

If we wish to make a good confession of our Lord, there are some things absolutely necessary before we are able rightly to do this. Paul's charge to Timothy was to flee (or shun) all worldly desires and all hurtful things; so that he might truly be a man of God, and follow after righteousness, godliness, faith, love, patience, meekness, lay hold on eternal life, and thus be able to make a good confession in the sight of many witnesses.

In true confession of Christ, there must be profession, possession, confession. An absolute change of heart is the one thing needful; that is, to be in possession of Him whom we confess, else all our words will be as "sounding brass or a tinkling cymbal." We are to confess because we possess what we profess. "Repent ye" first, then acknowledge God's mercy and loving kindness, because He hath forgiven thy sin, for He says, "Him that cometh unto me, I will in no wise cast out; but 'Verily, verily, except a man be born again,' that is, 'from above,' he cannot even 'see the kingdom of God.'" "That which is born of the Spirit is spirit," and this same Spirit which leadeth thee to repentance, my dear brother or sister, will empower thee to proclaim, with humble gratitude, his mercy to thee in Christ Jesus.

The need of salvation, and the sight of our own utter nothingness in his sight, that we are lost and undone, must be recognized, so that we may seek a Saviour's pardoning and forgiving love. They that think themselves whole do not see their need of a physician, but they that are sick and know it and are willing to acknowledge it and say, "God be merciful to me a sinner." Confession of sin to the Lord Jesus Christ must precede confession of freedom from sin or of sin forgiven through the healing touch of his Divine power. "Blessed are the poor in spirit, for theirs is the kingdom of heaven." "Except your righteousness exceed the righteousness of the scribes and pharisees, ye shall in no wise enter into the kingdom of heaven." "We have all sinned and come short of the glory of God," and we must confess this to Him who is faithful and ready to forgive our sins and more—to cleanse us from all unrighteousness. Oh, what a wonderful Saviour is ours! "The humble and contrite heart He will not despise," but "he that

exalteth himself shall be abased, and he that humbleth himself shall be exalted."

Jesus pronounced the sweetest word of forgiveness to the woman who poured out her precious ointment at his feet, and who shed bitter tears of repentance and love from a heart yearning to know Him, but He had the bitterest weal hurled, no less than seven times in the twentieth chapter of Matthew, at the scribes and pharisees, for their hypocrisy and baseness of heart, and they thought they were the embodiment of what was good and holy. They would not come unto Him, that they might have life. Oh, how needful it is that we get right in our sight, let Him do the work He is longing to do in our hearts, then, from a full, sanctified heart, we can render unto Him the thanksgiving and praise which is his due. Then the mouth will testify and the lips will show forth the praise of Him who hath called us out of darkness into light, to walk by his side and in his marvellous light. This kind of confession strengthens and confirms (the one who confesses) more perfectly in the way and enlarges the soul of the believer. To refuse to own our Lord is to dwarf our souls, and, in time, to get farther and farther away from Him. Not taking "earnest heed to the things, we let them slip," "drift away from them," or let what we have "leak out as from a leaking vessel," and come to that place where it can be said of us, because thou hast not improved thy opportunities—God-given—and has laid away thy talent in a napkin, even that which thou hast will be taken from thee. He that hath not listened, he that hath not sought to know his Lord's will, he that hath not been faithful, from him will be taken even that which he hath, and, like the barren fig-tree, the command will go forth, "Cut it down, why cumbereth it the ground?" How shall we make a good confession? There must be an inward longing, a soul prostration, a heart given over to the Holy Spirit, a surrender of the will to Him. We must be willing to let our will be swallowed up in his most blessed will, and if God takes possession of us he can use us, and the peaceful fruits of righteousness shall be manifest in our lives, our conversation and our work for Him, and our soul will rejoice in God our Saviour. Many times we can say, from a full heart, "My soul doth magnify the Lord." Being born from above is not a making over of the old man, but a new creation, and if this be our case, we shall love to serve Him who hath thus called us into newness of life, and the desire of our hearts shall be to obey Him. We will not be ashamed of the Master, but, like Daniel among those who knew not the God of his fathers, we shall be glad to be loyal. He confessed in his life and in prayer three times daily, and with his windows open toward Jerusalem, not with closed doors or curtains drawn, but openly and freely, and God was with him. Are we ready to brave the world's laugh and the scorn of those who do not believe in Jesus? May He enable us to stand for Him everywhere and fearlessly. "He that is ashamed of me, of him will I be ashamed." "If ye are reproached for the name of Christ, happy (blessed) are ye, because the Spirit of glory and the Spirit of God resteth upon you." How shall we confess Him? In word, in life. "The word is nigh thee, in thy mouth and in thy heart; that is the word of faith which we preach, because, if thou shalt confess with thy mouth, the Lord Jesus, and shalt believe in thy heart that God raised Him from the dead, thou shalt thou be saved; for with the heart an

believeth unto righteousness, and with the mouth confession is made unto salvation." "The Lord hath need of thee," is the message to all. Dost thou know Him as thy personal Saviour, my reader? Dost thou enjoy his dear presence and companionship? If not, it is thy privilege so to do. Blessed Lord, do we know thee? Do we love thee as we ought? Are we loyal to thee? Are we ready to follow thee whithersoever thou leadest? Are we willing to give up all to thee so that thou mayst order our lives? Are we willing to follow thee in perfect faith, knowing that in thee is life, and that what "we know not now, we shall know hereafter?"

"Whosoever shall confess that Jesus is the Son of God, God abideth in him, and he in God." Is not true, on the other hand, that if He is abiding in us, we must confess Him. We cannot help it—from the fulness of the heart the mouth will and must testify, for He that came to be, and is, the "Light of the world," must now shine through his professing children, for He has said to us, "Ye are the light of the world." Let not, therefore, dear friends, your light shine dimly, nor put it under a cover, but let it where its effulgence shall shine forth to his glory. May He see in us "the travail of his soul, and be satisfied." "He that doeth the will of God abideth forever." In patient continuance, we have Him with us all the way, and the end everlasting life. "He that overcometh shall be arrayed in white garments, and he will in no wise blot his name out of the book of life, and I will confess his name before my Father, and before his angels." "Be thou faithful unto death, and I will give thee the crown of life."

"Him that overcometh I will make him a pillar in the temple of my God, and he shall go out thence no more; and I will write upon him the Name of my God, and the name of the city of my God, the New Jerusalem which cometh down out of heaven from my God," and mine ever new Name. Blessed Lord, thou Shepherd of thy sheep, how rich is thy love, and how manifold thy mercies and blessings, both now and hereafter! Help us so to live that we may not frustrate thy will concerning us, but may enjoy thee in all thy fulness and may evidence to the world that service for thee and with thee is sweet.

"Oh! taste and see that the Lord is good." Magnify the Lord with me, and let us exalt his Name together. J. H. Y.

John Yeardley and his Travels.

(Continued from page 215.)

In the Eleventh Month of 1811, Henry Hull, from the United States, accompanied by John Hull, of Uxbridge, visited Burton. They lodged at John Yeardley's; and after describing their valuable labors and the pleasure he derived from their society, he records his thankfulness at being placed in a situation in life which afforded him an opportunity of entertaining the Lord's servants.

His disposition was lively and strongly inclined to humor, and he early felt the necessity of having this natural trait of character subjected to the rules of Divine wisdom. Under date of Eleventh Month, he says:

"I feel a little compunction for having these few days past given way too much to the lightness of my disposition, and not being sufficiently concerned to seek after that stability and serious reflection which never fails to improve my mind."

This young man was no stranger to spiritual poverty, and though often yearning for the

heavenly waters, he was not always permitted to drink thereof. Once, after some months of such spiritual famishing, he exclaims:

"How pleasant it is to once more be favored with a few drops of living water from that well which my soul has had for many weeks past to languish after, and which I trust has been wisely withheld in order to show me that, although it is our indispensable duty to persevere in digging for it, yet it is only in his own time that we are permitted to drink thereof."

His mind was early imbued with the love of Scriptural inquiry and illustration. Two or three good books well read and digested in younger life often form the thinking habits of a man, and supply no small part of the substance or nucleus of his knowledge. This shows the vast importance of a wise choice of authors at a time of life when the mind is most susceptible to impressions, and most capable of appropriating the food which is presented to it. With John Yeardley there proved to be an intimate connection between these early studies, and the character of his future life and ministry.

"I trust," he writes about this time, "a few of my leisure hours for two or three weeks past have been spent profitably, in perusing some of A. Clark's Notes on the Book of Genesis; and although I am fully aware that the greatest caution is necessary, when these learned men undertake to exercise their skill on the sacred text, yet I am of opinion, if used with prudence and a right spirit attended to, it may tend to illustrate considerably particular passages. I think this pious man has not only shown his profound knowledge of the learned languages, but some of his observations are so pertinent and so judiciously made, as may have a tendency to produce spiritual reflections in the mind of the reader."

"Fifth Month 24th.—Having read with some attention Fleury's 'Manners of the Israelites,' by A. Clarke, I am convinced that even a slight knowledge of those ancient customs tends to facilitate a proper study of the sacred writings; for many of the metaphors so beautifully made use of by the prophets and apostles, and even our dear Redeemer himself, to convey a spiritual meaning, seem to have had an evident allusion to the antique manners and customs which I find explained in this little volume."

The commotion which he refers to in the reflections that follow were no doubt the great European war which was then raging. Bonaparte was then making preparations for his Russian campaign, and a universal alarm prevailed as to the result of his insatiable ambition.

Fifth Month 7th.—"In viewing the commotion of the times, it has induced me seriously to consider the great importance of procuring as far as ability may be afforded a free access to the never-failing source of help; and in a little contemplating this subject I have been comforted in a hope that if we only abide steadfast and immovable, He whom the waves of the sea obeyed will in his own time speak peace to the minds of his tossed ones, and a calm will ensue."

In the following entry is shown a just insight into the nature of man, and a discernment of the uses and limits of human knowledge. Although John Yeardley was not a brilliant man, and his opportunities were not large, he possessed that thirst which cannot be slaked but at the Fountain of knowledge. At the same time he was sensitively alive to the necessity of having all his pursuits kept within the limits he believed prescribed by his heavenly Father.

"Eleventh Month 11th.—In taking a view

of some of the temporal objects to which my attention has of late been turned, with a desire to enlarge my ideas and improve my understanding in some measure of the more useful and extended branches of literature, it has excited in me a considerable degree of caution, lest thereby I should in this my infant state of mind, too much exclude the operation of that pure, inspeaking word, which has undoubtedly a prior right to govern all my actions. But I have long been convinced that the active mind of man must have some object in pursuit to engage its attention when employed in the lawful concerns of life; otherwise it is apt to range at will over the boundless field of unprofitable thoughts and imaginations. I am aware that we may be seasonably employed in suitable conversation to advantage, and I trust I am not altogether a stranger to the value of *sweet retirement*; but there is a certain something in every mind which renders a change in the exercise of our natural faculties indispensable, in order to make us happy in ourselves and useful members of Society. It is under these considerations that I am induced to apply a few of my leisure hours towards some degree of intellectual attainment, in the hope that I may be preserved in that path which will procure at the hands of a wise Director that approbation which I greatly desire should mark all my steps."

John Yeardley, while able during his business career to meet all his obligations, was not successful as a business man. Probably the disappointments he experienced in this direction were in some sort an answer to his ardent prayers to be kept from the spirit of the world.

"I trust the temporal disappointments I have met with of late have been conducive to my best interest, having had a tendency to turn my views from a too anxious pursuit of the things of time to a serious consideration of the very great importance of a more strict reliance on the never-failing arm of Divine support, for the want of which I believe I have suffered unspeakable loss."

He was very fond of the occupations of the garden. Once in connection with this fact, he writes in his diary: "A very sublime idea came over my mind when in the garden this evening. It was introduced as I picked a strawberry from the border on which I had bestowed much cultivation before it would produce anything; but now, thought I, this is a little like reaping the fruit of my labor. As I thus ruminated on the fruit of my labor, the produce of the strawberry bank, I was struck with the thought of endless felicity, and the sweet reward it would produce for all our toils here below. My mind was instantly opened to such a glorious scene of Divine good that I felt a resignation of heart to give up all for the enjoyment of such a foretaste of endless felicity."

John Yeardley first opened his mouth as a minister in the early part of the year 1815, but not without struggles against the heavenly impression that this was required of him. But as he was made willing occasionally to express what rested on his mind, he experienced great satisfaction and joy, instead of the previous distress which had attended his tardy obedience in fulfilling the Divine commission. He was recorded a minister about two years later.

(To be continued.)

A LETTER from Utah gives the number of the Latter-day Saints, as the Mormons call themselves, as 259,000, and says they have about 1,500 missionaries laboring in various parts of the world.

SELECTED.

Twenty-five years ago friends of the Sunday-school were rejoicing in the new activities and interests that were springing up in its field, and hoped for great results. Since that time some of them have ceased to rejoice and have grown thoughtful. The larger number continue to make use of the methods, while some eagerly add each new idea to an already overloaded schedule, until the Sunday-school experimented with ceases to serve the purposes of its existence and surrenders to the machine. Sunday-school workers of an active and enthusiastic temperament are in some measure responsible for this state of things, but the source of the trouble may be found in Sunday-school literature. Through a desire to be useful, let us hope, the authors of new contrivances for the use of teachers have added to the burden already borne by the children, have filled all available time with machinery for conveying Scriptural truth, until there remains little room for the Word of the Lord itself, scant storage of bread for days of famine in later life. How shall our children be able to say "Thy Word have I hid in my heart"—for memory holds the key of the storehouse, if we have given them plenty of chaff *about* the word, but too little of the Word itself.

A novelty in sports is an obstacle race, in which every device is used to hinder those who are on the way to the goal. Shall we have an obstacle race, or shall we see to it that our young athletes so run that they may obtain on a fair Olympian field?

Instead of A-Thousand-Ways-and-Means Society, let us have the One-Purpose-Society, of Neesima, and of that other Apostle who said "this one thing I do." Let us hush our clamor for the eyes and ears of the children long enough for the Lord himself to be seen and heard.

Only in "returning and rest" shall we be saved; only in becoming "as little children" shall we be delivered from the latter day flood of "things" that pours in on every plane of life and threatens to destroy us from off the face of the earth. If we really wish to leave pettiness, haste, and overdoing, and to become simple, sincere, leisurely, large in our living and our teaching, there must be a way. It was the flood itself that carried the ark to its place of rest on the top of the mountains. God's way is in the sea as well as in the sanctuary; and we all know how stumbling-blocks become stepping-stones when the heart wishes to find the right way.

Evil threatens us in a thousand new forms, and we need a thousand heroes. If as some of us believe, the century is to bring in the heroic age again on the higher plane of morals, the children of to-day must furnish the Hercules the Perseus, the St. George of to-morrow, and we have them in training. But they must be taken directly to the great Teacher, and receive their inspiration from Him. "Bring him unto me" "Suffer little children to come unto me" are the Lord's words to us concerning the children. We must take away the merchandise in human words and devices that we have brought into the temple, and when we have brought the children to Him, let us give them time, space, and quiet in which they may listen to Him. Who are we that we should place ourselves between the Divine Teacher and the soul of a child when He stretches forth his hand to plant within it the seeds of eternal life?—*Mary A. Lathbury in The Outlook.*

Selected for "THE FRIEND."
THE HEALER.

To a young physician, with a picture of Christ healing the sick.

So stood of old the holy Christ,
Amidst the suffering throng;
With whom his lightest touch sufficed
To make the weakest strong.

That healing gift He lends to them,
Who use it in his name;
The power that filled his garment's hem
Is ever more the same.

For lo! in human hearts unseen,
The Healer dwelleth still,
And they who make his temples clean,
The best subserve his will.

The holiest task by Heaven decreed,
An errand all divine;
The burden of our common need,
To render less is thine.

The paths of pain are thine. Go forth
With patience, trust and hope;
The sufferings of a sin-sick earth
Shall give thee ample scope.

Beside the unveiled mysteries
Of life and death—go stand
With guarded lips and reverent eyes
And pure of heart and hand.

So shalt thou be with power endued
From Him who went about
The Syrian hill-sides, doing good
And casting demons out.

That Good Physician liveth yet
Thy Friend and Guide to be;
The Healer by Gennesaret,
Shall walk the rounds with thee.

FOR "THE FRIEND."

Irish Rambles.

Sixth Month 25th, 1897.—We have now been six days at sea. This is the first clear day we have had since leaving the capes. I sit on the upper deck, gazing on the lovely blue sky and heaving, restless waters, and listening to the monotonous thump of the engine and the gentle swash of the waves against the steamer's side. Most of the passengers are well by to-day, and are outside, enjoying the dry air and warm sunshine.

The first two days were, as is often the case on ocean trips with me, days of sorrow. Would that I might banish the remembrance of them even from my thoughts! There is a beautiful theory that sea-sickness is worth a great deal of medicine; yet I object to any remedy which seems worse than the disease. This particular remedy I partook of more largely than sometimes has been the case. It is one of abject human suffering. I never feel like making fun of those in the relentless clutches of sea-sickness. There is some compensation in the thought that all trans-atlantic steamers have their full complement of these afflicted pleasure or health seekers. It is quite interesting to observe after the first two days are over, how the victims commence to crawl around the decks. They are pale, wan, giddy, weak-kneed; but are so thankful to find their livers beginning to work in normal fashion once more.

I like the steamship *Rhynland* quite well. She is neither large nor modern. The passengers are packed away somewhat like salted herring. She is slow, but safe—two attributes that suit me very well. Considering the low rate for passage (seventy-seven dollars the round trip), the table is good and the service efficient. I have paid as much for only one way on other vessels, where the table was about the same.

There are about one hundred and thirty-five

passengers on board. They are not rich, fast or fussy. The big express-ships carry that class of people. But of course the company is somewhat mixed. There are, for instance, two young men dressed in the garb of the Roman Catholic clergy, who guzzle beer and play cards a great deal of the time. There are few persons of displeasing manners or slouchy look; but we have a large proportion of educated and professional people of moderate means. There is one bishop several ministers, a few young lawyers and school-teachers galore. The latter are quite humiliating to the uneducated writer: they talk French, read German, and discuss the classics.

Eleven of our prominent universities and colleges in the United States are represented. We have on board a goodly number of librarians who are *en route* to London to attend some world conference of their craft. Altogether it is a unique company, interesting and intelligent. Now that the fogs are dissipated, the seagone down, and their appetites returned, all the passengers are happy and having a good time. Among my fellow travellers are not a few Christians. How delightful it always is to meet with such! Wherever it is my lot to go, by sea or land, these are to be found. One never knows how many good people there are in the world until one gets out of the trend of daily life. These real Christians are soon rubbed against and are soon recognized. They are the salt of the earth, the sinew of their respective denominations, the conservers of the cause of Jesus in every clime and in varied environments. The world calls them by different names, yet all speak the same language. Their exterior professions are different, yet these the real humble Christians reach out beyond all formalisms and grasp the hand of Jesus and the rich promises of God. The hidden life with Christ is theirs; they always have the universal testimony that God is good. They confirm and cheer each other when they meet on life's highway, and converse regarding spiritual experiences; and then they part, probably never here to meet again.

The crew have interested me. They work hard, receive small wages, and eat not over good fare. The character of their occupation is somewhat different from that on sailing vessels. Of course they have watches to keep, and have to stand on the look-out during all sorts of weather; but are always kept busy washing down decks, or continually painting, or may be looking after steamer chairs. They are a rough and hardy lot, yet often good natured and with warm hearts under a rude exterior.

30th.—We shall soon be at Queenstown. I am glad the voyage is almost completed. We have had a reasonably smooth sea, but almost every day has been wet and rainy. On a crowded ship this is exceedingly uncomfortable. Even the lee side of the promenade deck is often been running with water. The smoking-room is unpleasant, and the saloon crowded and close. The stairs on the companion-way have that dreadful rubber smell. The state-rooms are close and stuffy, and so crowded with baggage, that to sit there is impracticable. On the other day, I actually did not know where to put myself, so in sheer despair I took a tired, cold, limp body, and literally stuffed it into my berth, and there kept it until after awhile there seemed more room for it outside.

One evening there was a mock trial on the ship. Another afternoon there were athletic contests on the main deck, participated in by the representatives of the various institutions.

THE bitter cup is handed around to all in turn.

learning. Jumping, racing and games of skill and strength afforded several hours of enjoyment to all concerned.

On First-day, services were held in the saloon. In the evening some young Christian Endeavorers held a meeting, and feeling like attending, I did so. Way opened to address those present, consisting of most of the ship's company. Soon I found myself pleading on behalf of my Master, asking them to recollect that religion is not a superficial or formal obligation, nor is the Almighty satisfied with any outward observances which to men may sometimes seem all that is required; but religion is a heart-work. It changes the lives and aspirations of men and women. It keeps them "unspotted from the world," it leads them into simplicity and unworldliness, and deep heart happiness and enjoyment of the presence of Jesus. What I said was seriously and even tenderly received. During the subsequent days, several have at different times come to me, thanking me for my remarks, saying they had never heard a "sermon" like that before—their clergymen did not reach their spiritual needs, they longed for these holy experiences for themselves. Serious conversation has always naturally followed; and I can thank my dear Lord for using me, and evidencing that I have been in my right place.

Seventh Mo. 2nd.—After landing in Queens-town, I was soon in Cork. This is a curious old city. My kind friend, J. C. Newson, to whom I had a letter of introduction, at once set about to make my stay agreeable, even to prepare an itinerary for me during the next few days. He has invited me to lodge with him. The hospitality of Irish Friends I have often heard of, and I immediately seem to be receiving some of the benefits of it here myself.

The general aspect of Cork is that of an English town, with its massive and grimy public buildings, its fine shop windows, its narrow streets crowded with busy people, and a liberal sprinkling of red-coated soldiery. "Her Majesty's" troops are always to be seen, with their little caps, not much larger than a supper plate, and of not much more use, perched on the side of their heads, over one ear, in the most ridiculous fashion. What most interested me in Cork was that portion of the city occupied by the poor. These are everywhere for that matter; and I especially noted the women and girls wandering around in bare feet over the cold, harsh pavements, with old shawls over their heads, and literally clothed in rags. This seems quite dreadful to me, for the mean summer temperature hereabouts is not largely above fifty degrees.

Down on the Coal Quay is a typical Irish scene. There the poor congregate, and sit right out in the middle of the street, and display for sale a marvellous assortment of clothes, eatables, flowers, and other goods too numerous to mention. With much talk and "blarney" these women traders sell their wares to others as ragged as themselves.

(To be continued.)

THE *Independent*, of New York, in its annual account of the progress of the different religious denominations in the United States, credits the different bodies of Baptists with 4,157,300 communicants, an increase during 1897 of 40,071. The Catholics, according to the same authority, have 8,347,218 members; the different branches of the Society of Friends, 117,474; the Methodists, 5,735,898; the Lutherans, 1,507,466; the Presbyterians, 1,498,112; the Protestant Episcopal, 667,503; the Unitarians, 70,000; and the total of all, including the Jews, 25,919,027.

Mary Kite.

(Continued from page 210.)

BIRMINGHAM, Twelfth Month 18th, 1859.

My Dear Nephew :—In dating this letter I am reminded how near the close of the year it is. An eventful year in our family circle. Was it about a year ago that dear Lydia and thyself were married? I think so. The remembrance of that day is pleasant, as I believe the Master was present, as at the marriage in Cana of Galilee, and gave us a little of the new wine to partake of. I remember, thy dear sister presided, and filled her place, I thought, with propriety. My next remembrance of her was at thy uncle Nathan's, when she was much diseased, and exclaimed, "I am in pain from the crown of my head to the sole of my foot." Dear sufferer, she passed through much bodily and mental anguish, which, no doubt, was blest to herself, in weaning her from the world and the things thereof, and in giving also a lesson of instruction to her relations and friends, of the importance of a thorough change of heart and entire dependence on the dear Master for daily strength and support to endure faithfully unto the end. All this thy dear sister was permitted to experience, and is now a witness (as I believe) of the glorious realities of the blessed inheritance.

Our next close trial was the overturning of worldly matters in Cherry Street. This I felt keenly, as fearing it might bring a reproach on the Truth, and also that thy dear mother, in the decline of life, should be thrown out of a home. And dear Jane was my companion in feeling and sympathy. But it is well to remember the Scripture declaration, "All things shall work together for good to them that love God." And I hope it may prove a blessing to my dear suffering relations, who have had in the last half year such an accumulation of trial and deep suffering and humiliation and close conflicts to struggle with. May it be blessed to each of us.

I received thy letter of the Fourth, and was obliged for it, as I am always so for these marks of thy remembrance. The extracts from P. Rickman's letter, respecting his sister's last sickness, I received as a kindness, but had the opportunity, at Alfred Cope's, of hearing the whole letter read—very interesting and instructive. The loss of such a Friend, at such a time as this, is no common loss. Judging from her letters and the account our friends gave of their personal acquaintance with her, she was truly a clear-sighted, highly gifted mother in Israel. But the great Head of the Church is able to raise up many such, and, I am persuaded, would if more faithfulness and honest-heartedness were found amongst us.

Dear Joseph, I was comforted, at times in my late journey, in meeting with goodly young Friends, who seemed bowing under the yoke of Christ, so that a hope revived that, in some places where few Friends remain, yet that a remnant would be preserved to stand for the law and the testimony, though I must acknowledge things look gloomy.

Through Anna Hazzard (John Wilbur's granddaughter), who is at Westtown, we understand there has been great confusion at Poplar Ridge, the two parties contending for pre-eminence, and endeavoring to get the elbow-scat. A dear old Friend was so distressed, she left the meeting and went into her carriage to weep. Oh, my dear, where will this end? An afflicting scene truly! Oh, that my people were wise! I was interested in reading lately a piece from New York signed M. A., and suppose it came from the pen of Mead Atwater, as I remembered

hearing him relate his early experience and joining the Society of Friends, which accorded with the language used in the piece. Though thirty years have probably passed since this dear Friend was with us, yet his appearance and conduct vividly remain, with pleasant impressions, not, I trust, to be effaced.

Did travelling Friends, or Friends of some note in the Society, but remember the keen eyes of our young Friends and others that are older, that are watching their movements, and looking up to them for example, would they not feel the vast importance of having every word and action weighed in the unerring balance of Truth? Oh, for that wisdom that can alone enable any of us to steer along safely, without bringing a blemish or reproach on the blessed cause. "The spirit, indeed, is willing, but the flesh is weak," is sometimes brought into remembrance when I feel faint and weary and almost ready to give up the contest with my soul's potent enemy. New temptations seem to present as age advances, lukewarmness, apathy and a desire of ease.

I think it was David who said, "Cast me not off in the time of old age; forsake me not when my strength faileth." He no doubt felt infirmities press upon him, and knew where to look for help. This is, as then, the only place of safety. The Rock of Ages, the safe hiding-place from storms and tempests. If ye abide in Him, "no weapon that is formed against thee shall prosper." Again, "Lo, I am with you always, even unto the end of the world."

I much want to hear of thy sister Abby's state. We have felt very uneasy with the last information, but hope there is an improvement by this time. Some of us look towards paying them a visit when she is better.

Dear Joseph and Lydia, farewell. My heart salutes you with near affection, desiring you may press through all the trials of time, as good soldiers in the Lamb's army, faithfully following the directions of your holy Head.

Your aunt,

MARY KITE.

Cousin William and Mary F. send their love to you.

MARY KITE TO JANE W. LIGHTFOOT.

BIRMINGHAM, Fifth Month 20th, 1860.

My Dear Jane :—Thy letter of the thirteenth was quite acceptable, feeling, as I do, so anxious about thy dear sister Abby. Absence increases this concern, as I do not see her from day to day, sometimes hearing she is more oppressed, or seems to have taken cold. If you were near, how I should love to step in and sit awhile with you. But as that is not the case, I must be satisfied to hear often from you. Then, how pleasant that thy dear mother is better, and able to get into meeting, and thy sister Anna evidently looks better and seems stronger. We know not but she may yet move about in her family circle, and visit about as in days long past. This is amongst the secret things of Inscrutable Wisdom not yet open to our view.

But I do believe, dear Jane, that thy going to housekeeping, and having thy mother and sisters with thee, was a right step. Oh, how nice that the three remaining sisters should be together. Ah, I know what a comfort it is, to be and to dwell with those we love, a family band, loving and beloved from youth up to mature age.

And then that nice room, overlooking so many pleasant scenes, much more suitable than any room in their own house. I can look at dear Abby, in Rodman's chair, overlooking the beau-

tiful view of the Schuylkill, and Anua reclining on the bed. This clear, bright morning, though these precious ones cannot mingle with their friends in Arch Street, yet, as meeting is everywhere to the rightly concerned and living members of the Church, they can enjoy his presence in their chamber, as they bow low in spirit, waiting upon Him for the renewal of their strength.

What was the language of the dear Master to the Samaritan woman, "God is a Spirit, and they that worship Him must worship Him in spirit and in Truth." It remains the same.

During my stay at the meeting-house last Yearly Meeting week, I frequently met with interesting Friends, and the time passed pleasantly away, and with none, perhaps, was I more pleased than Ruth Anna Jones. She spoke of your family with affection, and I only heard yesterday that her purified spirit was relieved from the sufferings of time. Jane Lippincott yesterday gave me an interesting account of her last sickness. She had been (that is Ruth Anna) in the habit of keeping an account of the Yearly Meeting. Towards the close of the week her memory failed, and inflammation of the brain set in and rendered her unconscious. Jane remarked she was much missed in her family, which I doubt not is the case, as such a purified spirit would truly be a blessing to those she mingled with. Her very countenance betrayed her that she had been with Jesus. She, being dead, yet speaketh, "Follow me, as I followed Christ." Happy all such who are thus found.

On Sixth-day, William, Mary and I spent the afternoon at John Forsythe's. We did not see uncle James. He had gone to Caln Quarterly Meeting, but we had a pleasant visit with aunt Elizabeth, John, Mary and the children. They have made an addition to the house, and have things quite comfortable. John and Mary are valuable members of our meeting, and have three nice children, well regulated. Little Anna, five years old, can read quite clearly, her mother being teacher. Dear Jane, this is a beautiful morning, and looks like drying up the ground, so that the farmers can work in the fields.

My love affectionately to all the family, all branches.

Thy aunt,

MARY KITE.

BIRMINGHAM, Seventh Month 14th, 1860.

My Dear Joseph :—Thy interesting letter, and one that came at the same time from thy uncle Nathan, each giving an account of your various trips, with other information, was truly acceptable. I felt almost as if I could travel along with you in your different excursions.

And thou, dear Joseph, with thy Lydia, met with some precious Friends that I have loved for many years and have cause to remember with deep gratitude. Joseph Edgerton was for many years as a tender, nursing father or brother to me, many times dipping into sympathy with me, not only verbally but by letter, apparently getting down to the very depth I was in, but raising me up from thence, pouring in the oil and the wine of consolation. At one time in particular he related his own tried state. After having appeared in the ministry, he was brought so low that he did not speak for several years. In that time he was brought forward to fill the station of elder, not designed by the Head of the Church. That clear-sighted father in the Truth, William Flanner, was instrumental in lifting him up out of the pit. Thus, as face answereth face in a glass, our trials were somewhat similar. And dear Benjamin Hoyle was

also made a comfort to me at different times. Whilst I was in Ohio attending the Yearly Meeting, H. Warner also there, I remember querying to myself, "Why such a poor thing as I should be sent there at such a time, B. S., R. L. and many others being in attendance." B. Hoyle sent for Hannah and me one day, and after a season of stillness, he said, "Dear Friends, your mouths have been sealed amongst us, but keep near the Master, and when He speaks, up and be doing, and He will help you." This language was comforting and animating, as coming from the Master, through one of his servants.

And thou, dear Joseph, was partaker with several of us, of the lively communication from our father, William Kennard, in your parlor in Crown Street. Did not the Good Spirit descend upon us at that season? I think so. Well, can we doubt for a moment that these dear brethren were then favored. And though they may not see eye to eye with us at the present time, yet it becomes our duty to judge favorably, committing their case and our own into the hands of an all-seeing, all-penetrating, impartial Judge.

My feelings have been much interested in one of our boarders, the wife of Richard Griffith. She is a grand-daughter of that worthy elder, William Newbold, of Jersey, and that dear Friend, of Burlington, Elizabeth Coleman, was her grandmother. She has related several anecdotes as coming, I think, from William Newbold, and I was willing to rehearse two about that excellent man, Richard Jordan, to thee. At one time, whilst at his work, he felt the impression of duty strong to go to Philadelphia. He reluctantly went, not seeing the reason. He traced his steps up the street, and saw Friends going towards Pine Street. He then remembered it was their meeting-day, and found it was his business to go in there. Being early in the meeting, he was going to the stove to warm himself, but Nicholas Waln called out, "Richard Jordan, come up here. I prayed for thee last night." (I think that thou might be sent.) A wedding was to be accomplished that day, and Richard had much service.

Richard was once in company with a female minister. He asked her if she was a gunner, and said when he was a boy he had a great desire to learn to shoot, so took with him an experienced marksman, who said to him, "Never shoot when the bird is on the wing or fluttering about, but as soon as he alights fire off thy gun." They are neither of them here to give the explanation, both having long since gone home, but I doubt not each understood the meaning. She, dear woman, might have been too anxious to get rid of her burden, and fired before the right time, or put it by till the bird had flown.

Oh, the mystery and weight of true Gospel ministry. Who is sufficient for these things? I have often thought of the remark said to have been made by that eminent minister, Rachel Wilson, from England, in one of the Select Meetings, in addressing the ministers, "Friends, strike while the iron is hot." And the remarks of Richard Claridge to Friends in that station are brought at times into remembrance, "Keep low; wait in stillness and simplicity, and never presume to open thy mouth in public until He opens whose prerogative it is in the Gospel dispensation.

Well, Joseph, thou mayest be my elder now and watch over me. I feel greatly the need of helpers. The harvest truly is plenteous and the

laborers few, and I am getting old, and though willing, I trust to serve my Master so long as He may be pleased to qualify for service, yet I am often cast down with an humbling sense of my own helplessness and manifold infirmity, so at times as to unfit for any use. In such seasons it is good to remember the Lord knoweth the hearts of his children, and remembereth that we are but dust, frail humanity.

After attending the funerals of our cousins, Thomas and Elizabeth Savery, I felt a desire to peruse again the Journal of their uncle William, and was much interested in its contents, a devoted, faithful servant of his Master, willing to go at his bidding. Jonathan Evans prepared this account.

I next perused the closing testimonies in "No Cross No Crown," of the dying expressions of many to the excellency of the Truth, not only those who knew of the outward blessing of the Saviour and came to Him to be washed and cleansed of their sins, but also many who knew not of his offering, yet felt a principle within, which preserved them from evil. How confirming.

I then entered upon that old veteran in his Master's cause, William Dewsbury. How faithful was he. And his excellent biographer, John Barclay, has so many most instructive remarks to make as to render it doubly interesting. I commenced last First-day the Journal of Joseph Pike, also prepared by that excellent John Barclay. Would, dear Joseph, there were more such characters left in England as he was, and oh also raised up amongst us in this country. What is to become of Quakerism in England? Is it to become extinct? Oh, we cannot believe it will be so permitted. If the descendants of Friends are setting at naught their testimonies despising the simplicity of the cross and ashamed of our profession, will not others be brought in as from the highways and hedges, to raise the banner of Truth and to declare on whose side they are? Yes, I believe it will be so, though we may now be hanging our harps upon the willows, as by the muddy waters of Babylon. Yet, by and by, I trust, a faithful band will be revived amongst us. Let us pray for this blessed day. Let us search and see that we are doing nothing to retard its coming. How important is individual faithfulness.

Our hay and grain are mostly gathered, as also our neighbors'. For a few days it has been very favorable weather for drying and bringing it in. Good crops of hay and wheat, but very little fruit, this season.

Thou said nothing about mother or sisters in thy letter, so I inferred they were pretty comfortable. I love often to hear from them all.

We have a dear, innocent young woman, an invalid, who has been three summers with us unable to walk, almost as helpless as an infant. As I sat alone in her chamber last evening, she spoke, in her feeble tone, of a Superintendent of Providence that watched over us and ordered the events of our lives, which some called chance but she believed otherwise. I think or hope the time for taking boarders has nearly expired, as that something more profitable and less perplexing may present for supporting the family.

Dear Joseph, do write often. Thou hardly knows what a comfort it is to me to receive letters from my own family circle, as also from others.

With much love to dear Lydia, mother and the rest of over-Schuylkill Friends, I am, most affectionately, in true love,

AUNT MARY KITE.

(To be continued.)

The Life-boat.

SELECTED.

The waves were tearing over the fatal Goodwin Sands, but the life-boats of the coast opposite are ready for their work. At Ramsgate, in particular, the life-boat is waiting at her moorings in the harbor, while a powerful steam-tug, the history of which would form a book of itself, lying, with steam up, prepared to tow out the boat as near the sands as may be done with safety. The men are on the watch, hour after hour through the stormy night, walking the pier, and glancing keenly to where the Goodwin Sands are white with the churning, seething waves that leap high and plunge and foam amid the treacherous shoals and banks. Look! there is a flash; in a few seconds the boom of a gun; a rocket cleaves the darkness. There is a ship on the Sands! "Man the life-boat! Man the life-boat!" Well it is that cry never goes unheeded, and in a few minutes the boat has started on her errand of mercy.

One Sunday night in February, a few years ago, in "dirty" weather, a Spanish brig, the *Amaratano*, having a crew of eleven hands, under the command of her captain, Modesto Arispe, went ashore on the Margate Sands. The weather was not so desperate but that a Margate tugger, the *Eclipse*, started to the scene, in the hopes of getting the brig off at the next high tide. On her way out, the master of the lugger spoke to a Whitstable smack, and borrowed two of her men and her boat. They boarded the brig successfully, and six Margate boatmen and the Whitstable men were left on board. But, with the rising tide, the gale came on with renewed fury, and the sea lifted the brig and tossed her again and again with terrific violence on the Sands. Her timbers quivered and groaned; a hole was speedily knocked in her side, and she filled with water. The lugger's boat was knocked to pieces, the hatches were reared up, and some of the cargo washed to the surface and swept away by the seas which broke over the brig. She began to roll and labor fearfully, and the weather-rigging of the mainmast had to be cut away, and the mast allowed to go by the side. All hands now took to the fore-gunning—all these men, with nothing between them and death but the shrouds of a shaking mast! The waves threw up columns of foam, and the spray froze on them as it fell. Neither tugger nor smack could have lived five minutes in the furious sea that surrounded the vessel. Would the life-boat come?

They were already alive to the situation at Margate, and the smaller of the two life-boats had been dispatched. Unfortunately, in the hurry of starting, the valves of the air-tight boxes had been left open, and she commenced to fill rapidly. Although she managed to get within a quarter of a mile of the brig, she was obliged to turn for the shore, and, after much difficulty, reached Westgate four hours later. Meantime, when this disaster was understood at Margate, the larger life-boat was launched, but the gale was too much for it. Their tiller gave away, and they were driven ashore some distance from the town. Next, two luggers attempted to reach the wreck. The first was dismayed before she got a few hundred yards from the pier, the second succeeded in reaching the Sands, but the surf was too heavy for it. The crew reluctantly gave up the attempt. Gilmore tells us that "the Margate people became full of despair, and many a bitter tear was shed for sympathy and for personal loss, as they watched the wreck, and thought of the poor fellows perishing slowly

before their eyes, apparently without any possibility of being saved."

Think of the shipwrecked men, themselves witnessing all these futile attempts to save them. They could but regard themselves as irretrievably lost.

And now let us change the scene to Ramsgate, where it was known that there was a brig ashore on the Woolpack Sands, near Margate, and where, of course, it was understood that one or both of the Margate life-boats could go off to the rescue. "Shortly after twelve (noon), a coast-guard man, from Margate hastened breathlessly to the pier and to the harbor-master's office, saying, in answer to eager inquiries, as he hurried on, that the two Margate life-boats had been wrecked. The order was, of course, at once given, "Man the life-boat!" and the boatmen rushed for it. First come, first in. Not a moment's hesitation, not a thought of further clothing. They will go in as they are, rather than not go at all. The news rapidly spreads. Each boatman, as he heard it, hastily snatched up his bag of water-proof overalls and sou'-wester cap, and rushed down to the boat, and for some time boatman after boatman was to be seen racing down the pier, hoping to find a place still vacant. If the race had been to save their lives, rather than to risk them, it would hardly have been more hotly contested." Men who had arrived at the boat ill-prepared with clothing were, in many cases, supplied by their disappointed comrades, who had arrived better provided, but too late for a place in the boat.

The powerful steam-tug, well named the *Aid*, took the boat in tow and prepared to leave the harbor. The wind, snow, spray and clouds of foam blown ashore, made it hard work for even the excited and sympathetic crowd which watched the departure from the pier's head. As the steamer and boat cleared the protection of the pier, and encountered the first rush of the wind and sea outside, they seemed to go out under water. The water flowed into and over the boat, and still she floated, rising in her buoyancy, and almost defying the great waves, while her crew were knee-deep in water. Some distance out, they encountered a fearful sea. The life-boat rose to it, and, for a moment, lunged with her bows high in air, then plunged bodily almost under water. The men were nearly washed out of her, for at that moment the tow-ropes, a five-inch hawser, broke, and the boat fell across the sea, which swept over her. "Oars out! Oars out!" was the cry—but nothing could be done with them. The steamer was, however, cleverly brought within a few yards to windward of the boat, and a hauling line, to which was attached a new hawser, was successfully passed to the boat, and they again proceeded in the teeth of the blinding snow and sleet and spray. The men in the boat often could not see the form of the tug, much less those on the steamer see the boat.

It was long before they could find the position of the wreck. When it was sighted for a moment, it was immediately afterwards lost in the whirl of the snow-squalls. Again the cable parted, this time there was no thought of picking it up again. The order was to make sail on the life-boat.

Straight for the breakers they made in the increasing gloom, no faltering or hesitation, brows knit, teeth clenched, hands ready and hearts firm. The boat plunged through the outer range of the sands into the battling, seething, boiling sea that marked the treacherous shallows.

"When they saw some huge breaker heading towards them like an advancing wall then the men threw themselves, breast down, on the thwart, curled their legs under it, clasped it with all their force with both arms, held their breath hard, and clung on for very life against the tear and wrestle of the waves, while the rush of the water poured over their backs and heads and buried them in its flood. Down, down, beneath the weight of the water, the men and boat sank, but only for a moment. The splendid boat rose in her buoyancy, and freed herself of the seas, which for a moment had overcome and buried her, and her crew breathed again, and a struggling cry of triumph rose from them, "Well done, old boat! Well done!"

To be concluded.

Natural History, Science, etc.

Game on the River Chobe.—Further up we found the river broaden out into vast swamps many miles wide, while the true river current winds its deep course through the palm-dotted islands, rising oasis-like out of the endless plain of reeds.

This is the home of the buffalo, puku, letzwee, and many other kinds of buck, including the mysterious "situtunga" who whiles away his life wallowing in the water like a seal, only visiting the river banks late in the evening and at night to cull the succulent choice grass growing in great abundance on this favored spot. Of the situtunga, serpa Pinto, the fantastic Portuguese explorer, writes that it is an aquatic animal specially gifted by nature with blow-holes and breathing apparatus through the horns, the final orifice being at the tip. A charming idea, but, alas for the accuracy of Pinto's observation! not borne out by fact, since the heads we obtained only showed a stronger development of the nasal wings, enabling the beast to open and close the orifice at will like a seal, while the horns, a beautiful spiral, are effectively formed for defensive purposes like those of any other antelope, and are not weakened by any of nature's freaks, of which this surely would be the most inexplicable and the oddest. A conspicuous anatomical anomaly, however, is found in the formation of the feet of this buck, which are abnormally long and slightly webbed at the base of the toes. This configuration of their extremities, while excellently adapted for swimming purposes, deprives them of the prerogative of speed on land enjoyed by other antelopes. In fact their gait on land is a clumsy waddle, whereas amongst the floating tangled reeds they manage to find a support by pointing the toes downwards, and getting a footing by resting on the reeds that slip into the fork of the toes as they go along, an advantage that enables them to traverse the dense masses of tangled reeds that lie floating over the deep water beneath.

To me the mystery of this buck's existence lies in the possibility of its living in water teeming with crocodiles. The amicable relations between these must be of a lasting and binding nature, for any rupture would inevitably result in the extermination of this the most interesting representative of the antelope group. Shy and alert, this curious buck is difficult of approach. Lolling and ruminating in deep water only in the most secluded reed-bound pools, occasionally showing its beautiful white-tipped horns as it elevates its nostrils from below to breathe, it dives away, on the faintest suspicious sound, to hide under or in the masses of floating reeds, where it is impossible to detach or follow it, thus truly supporting the doubt whether one is really

dealing with an antelope. Even when the river rises very high, and other game is driven forth from the seclusion of the reeds to seek firm footing on higher ground, the situtunga experiences no alteration in its necessities, for the masses of floating reeds only rise and fall with the water-mark. It is only by great perseverance and unusual luck that the hunter can gratify his wish to number the graceful situtunga amongst his other trophies. The skin is somewhat thinly covered with long, coarse, greyish-brown hair.

—A. Schulz.

Wild Horses in Arizona.—"There must be 20,000 head of wild horses in Northern Arizona," said Will. S. Barnes, one of the largest cattle owners in Navajo county, recently. "They are the worst nuisance that can be imagined. It has reached the point where we cannot safely turn out a riding horse to graze. We have to keep our saddle animals and round-up horses stabled all winter or bring them down to Phoenix for pasturage. The wild stock not only eat the food that ought to go to the cattle, but they run cattle off the range. They have chased off all the cattle from the west end of the Hash Knife range, one of the best grass districts in northern Arizona. It is useless to put out salt for the stock, for the wild horses chase away the cattle that come near it. At this season of the year they are fat and have shining hides. They sweep over the country in great bands, gathering up any stray animals they may come across. A horse is as good as lost that joins them."

A MINUTE ON SMOKING.—The London Times, in its account of Cumberland Quarterly Meeting, says that body issued the following minute, "At a Meeting on Ministry and Oversight, held on the fifteenth of Twelfth Month, the subject of the very general use of tobacco, claimed its attention, when a full expression against its use was given, and we would encourage all Friends to use their influence to discourage the practice, which is generally admitted to be a pernicious and hurtful one. We, as a Christian Society, ought to be an example to others in this respect, as, by abstaining ourselves, we may be a help to some who have become addicted to this habit. We would affectionately entreat the hearty co-operation of our young Friends, in promoting the object which we have in view."

SUMMARY OF EVENTS.

UNITED STATES.—The battle-ship Maine has been ordered to Havana. It is said at the Navy Department that no disturbing news has been received from there, but that the movement is rather in the line of a resumption of free intercourse of our naval vessels in Cuban waters, such as prevailed prior to their withdrawal on account of the outbreak of hostilities. Admiral Sicard's fleet sailed from Key West on the 24th instant for Tortugas.

A large mass meeting was held in New York City, on the 24th instant, to protest against the proposed reduction of the mail delivery service in that city. If carried into effect the reduction will affect the other large cities.

The nomination of Attorney General McKenna to be Associate Justice of the United States Supreme Court, has been confirmed by the Senate in executive session. Judge McKenna will retire immediately from the Cabinet, and the nomination of Governor Griggs, of New Jersey, will be sent to the Senate for the vacancy in the Cabinet the present week.

The War Department has decided that it will require twenty-five stock cars, six box cars for forage, two baggage, cooking and dining cars, two tourists' sleepers, etc., for the transportation of the reindeer now on their way to this country from Norway.

A Victoria, British Columbia, dispatch says the regulations of the United States Government allowing

Canadian outfits to cross the narrow strip of American territory in the Yukon without escort will go into effect at once.

Persons arriving from Dawson City report an attack by a mob of 150 men upon the warehouse of the Alaska Commercial Company and the North American Trading Company at Fort Yukon. Captain Ray, in charge of the warehouse, called upon Lieutenant Richardson for protection. Martial law was proclaimed and the property protected.

Ex-Senator Tabor, who has been appointed Postmaster of Denver, sold to the Government, in his prosperous days the land on which the post office stands for one dollar.

The Iowa Supreme Court has upheld the Anti-Cigarette law. In the case in question the sales were not of "original packages."

Judge Hemphill has signed the decree annexing South Chester to Chester City, and it was filed in the Clerk of Court's office at Media on the 21st instant.

A ticket was taken up recently on the Boston and Maine Railroad, good from West Lebanon to Lebanon, in New Hampshire, that the purchaser had had for more than thirty years. It was bought during the war, but never used until this time. It was issued before the birth of the conductor who took it up.

The enormous number of 72,000,000 two-pound cans of corn were packed in the United States in 1895.

About 1,200 coal miners in Northern Colorado are on strike for higher wages. The operators say they will not grant the advance.

The weavers of the Hockage Cotton Mill, at Fitchburg, Massachusetts, who struck on the 17th instant, against a reduction in wages, thereby compelling the factory to close, returned to work on the 18th. The weavers decided to accept a reduction, which the managers state will not exceed six per cent.

Deaths in this city last week numbered 461, which is 28 less than the previous week, and 13 more than the corresponding week of 1897. Of the whole number, 245 were males and 216 females: 71 died of pneumonia; 58 of consumption; 40 of heart disease; 25 of old age; 23 of typhoid fever; 20 of diphtheria; 17 of apoplexy; 16 of bronchitis; 14 of convulsions; 14 of disease of kidneys; 11 of inflammation of the brain, and 10 of marasmus.

Markets, &c.—U. S. 2's, 100 a 102; 4's, reg., 112½ a 113½; coupon, 114½ a 115; new 4's, reg., 128 a 128½; coupon, 129 a 129½; 5's, reg., 113½ a 114; coupon, 114½ a 115; currency 6's, 100 a 103.

COTTON.—Middling uplands, 6½c. per pound.

FEED.—Spot bran, \$15.00 a \$15.75 per ton for winter in bulk and \$14.50 a \$15.00 per ton for spring in sacks.

FLOUR.—Winter super, \$2.90 a \$3.10; do extras, \$3.15 a \$3.60; Pennsylvania roller, clear, \$4.00 a \$4.20; do., do., straight, \$4.25 a \$4.45; Western winter, clear, \$4.10 a \$4.25; do., do., straight, \$4.40 a \$4.70; do., do., patent, \$4.70 a \$4.90; spring, clear, \$4.20 a \$4.35; do., straight, \$4.60 a \$4.90; do., patent, \$4.90 a \$5.10; do., favorite brands, \$5.15 a \$5.25. City mills, extra, \$3.20 a \$3.40; do., clear, \$4.10 a \$4.30; do., straight, \$4.35 a \$4.55; do., patent, \$5.25 a \$5.40. **RYE FLOUR.**—Choice Penna., \$2.60 a \$2.80 per bbl. **BUCKWHEAT FLOUR.**—\$1.30 a \$1.50 per 100 pounds, as to quality, for new.

GRAIN.—No. 2 red wheat, 98 a 98½c.

No. 2 mixed corn, 32½ a 33c.

No. 2 white oats, clipped, 30c.

BEEF CATTLE.—Extra, 5 a 5½c; good, 4½ a 4¾c; medium, 4½ a 4¾c; com., 4 a 4½c.

SHEEP AND LAMBS.—Extra, 5 a 5½c; good, 4½ a 4¾c; medium, 4 a 4½c; common, 3 a 3½c; lambs, 5 a 6½c.

HOGS.—5½ a 5¾c. for best Western; others, 5 a 5½c.

FOREIGN.—Joseph Chamberlain, Secretary of State for the Colonies, was the guest of honor at the banquet of the Liverpool Chamber of Commerce recently, and made an important speech. He gave an outline of a scheme to aid the West Indian sugar interests. Referring to the great changes in commerce during recent years, he said: Looking to the certainty that we are likely to be excluded by hostile tariffs from any country where the British flag does not float, our present policy is to take a very firm attitude and to maintain free markets.

A dispatch from London says the country generally is pleased at the announcement made by Sir Michael Hicks-Beach that the Government was determined, even at the cost of war, that the door of Chinese commerce should not be shut to Great Britain.

German emigration in 1897 was the lowest since 1874. It aggregated only 23,220 persons, against 32,114 in 1896, and has declined steadily since 1893, when 87,577 persons emigrated.

The German authorities have decided to allow women to attend university lectures as guests. Prin Hohenlohe is arranging for the granting of diploma by the Government.

Italy produces annually 70,000,000 gallons of oil, the market value of which is \$120,000,000. California editors assert that in twenty years their State should be made to yield the same amount of oil.

The Manchester Guardian says that private letter from St. Petersburg, received by a high official in London, say the Russian Government is much concerned at the number of Chinese flocking into Siberia from the Northwest of China, and that the Ministry have decided to take measures to check this influx "as it is commercially and politically embarrassing."

The Mark Lane Express says the total cereal area of Russia is 200,000,000 acres, an increase of 400,000 acres over 1896.

The introduction of a State monopoly in Russia in the sale of spirituous liquors, which is shortly to take place, will entail the closing of 353 restaurants and several hundred wine shops in St. Petersburg. It is computed that it will have the result of throwing about 12,000 persons out of employment, and of ruining many licensed victuallers by compelling them to give up their businesses and sell their stock at a loss. The owners of licensed houses and spirit merchants will also suffer severely.

During last week there were 851 deaths from the bubonic plague in Bombay.

China, by the offer of a high interest, is trying to obtain a loan without assistance, and without the guarantees demanded by Russia and England.

Japan, it is said, will avoid alliances, but she is prepared to act vigorously, if necessary, for the maintenance of peace.

The Spanish troops are alleged to have taken the village of Esperanza, in the Sierra de Cubitas, where the insurgent Government had its headquarters. During the fight the Government officials made their escape. Advices from insurgent sources deny the above, and state that the Spaniards were defeated at Esperanza.

NOTICES.

FRIENDS' SELECT SCHOOL.—The second term will begin on Second day, First Month 31st, 1898.

J. HENRY BARTLETT, Sup't.

WESTTOWN BOARDING SCHOOL.—For convenience of persons coming to Westtown School, the stage will meet trains leaving Philadelphia 7.17 and 8.46 A. M., and 2.53 and 4.32 P. M. Other trains are met when requested. Stage fare on regular trips, fifteen cents; on special trips, twenty-five cents each way. To reach the school by telegraph, wire West Chester Phone No. 1.

EDWARD G. SMEDLEY, Sup't.

WESTTOWN BOARDING SCHOOL.—Applications for the admission of pupils to the school, and letters in regard to instruction and discipline should be addressed to WILLIAM F. WICKERSHAM, Principal. Payments on account of board and tuition, and communications in regard to business should be forwarded to EDWARD G. SMEDLEY, Superintendent. Address, Westtown P. O., Chester Co., Pa.

FRIENDS' TEACHERS ASSOCIATION.—A meeting will be held at Friends' Select School, 140 N. 16th St., Phila., Second Month 6th, 1898, at 2.30 P. M. The meeting will be addressed by Dr. Samuel Thurber, Master in Girls' High School, Boston, Mass.

Subject: "English in Secondary Schools; can it be made both an Interesting and a Fruitful Study?"

The Association is fortunate in securing the services of Dr. Thurber. It is hoped that all who can avail themselves of the opportunity to be present.

EDITH SMEDLEY, Sec'y.

DIED, in Media, on the morning of the tenth of Twelfth Month, 1897, WILLIAM J. SMEDLEY, in the sixty-ninth year of his age. He was a life-long member of the Society of Friends, and faithfully attended his meeting when in health. He had been in poor health for nineteen months, which he bore with patience, and passed away peacefully at the d. "Blessed are the pure in heart, for they shall see God."

—, at her residence in West Chester, Pa., on the sixth of First Month, 1898, RUTH P. JOHNSON, a member of Birmingham Monthly Meeting of Friends.

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Extracts from Minutes of Third Haven Monthly Meeting, Maryland.

(Continued from page 218).

Third Month 26th, 1767.—At a Monthly Meeting held at Third Haven, D. H. Sr., being present, acknowledged the truth of his having sold a negro, but informed the meeting that he was ignorant of the direction of the Yearly Meeting against that practice, and expressed his sorrow for having acted contrary to the mind of Friends—which is received as satisfaction.

Fifth Month 28th.—At a Monthly Meeting held at Third Haven, Third Haven Preparative Meeting requests to know the mind of this meeting, whether Friends who put their children apprentices to those who are not of our Society ought to be dealt with for the same. They likewise have to offer that some Friends of that meeting are dissatisfied with the present practice of taking subscriptions in meetings for worship on First-days.

The request of Third Haven Preparative Meeting in regard to placing children as apprentices to those who are not of our Society, being before this meeting, it is the mind thereof that, for the future, those who apprehend a necessity for so doing do first lay their case before the respective Preparative Meetings to which they belong.

The dissatisfaction of some Friends of Third Haven Preparative Meeting, in regard to taking subscriptions in meetings for worship on First-days being before this meeting, it is the mind thereof that the collectors of the several weekly meetings do proceed, as soon as convenient, to take a list of such Friends as are free to subscribe the same, with the sum he is willing to pay yearly for the use of the meeting, and that, at the Monthly Meeting in the Fifth Month, annually, the said collector do produce to the meeting what money is thereby collected, in order to be applied according to the direction of said Monthly Meeting, for the use of Friends, or to be placed in the hands of the Treasurer, as the meeting shall see fit. And if the above-mentioned method should not be found sufficient to answer the desired end, that when the said collectors, on any emergent necessity, being directed by the Monthly Meeting, do

offer the subscription in the usual manner; only that it is done out of meeting.

Sixth Month 25th.—At a Monthly Meeting held at Third Haven, the case of D. B. in regard to buying a negro slave, being before this meeting, and a solid conference being had thereon, and Friends being satisfied with the account received of the tender dealing of the Monthly Meeting with him, refers his case back thereto, in order to be further treated with, and such judgment given as they, in Truth's wisdom, may see most expedient, and report thereof to be made to our next Yearly Meeting.

(The above is a true copy from the Yearly Meeting minutes.)

This meeting, taking the above under consideration, appoints Daniel Dickinson and James Berry to inform him of the proceedings of the meeting in respect to his case, and report thereof to our next meeting.

Seventh Month 30th.—The Friends appointed to inform D. B. of the proceedings of the meeting in regard to his buying a negro slave, report they complied therewith, and Friends, now apprehending themselves clear of him, and being desirous, as far as in us lies, to clear the Truth from all such disorderly persons, do disown him, the said D. B., from being in membership with our religious Society until he come to a sight and sense of his said disorder, so as to condemn the same to the satisfaction of the meeting. Joseph Bartlett is appointed to inform him of the meeting's proceedings against him, and of his right to appeal if he thinks proper.

An epistle of tender advice and caution from our last Yearly Meeting respecting buying and keeping of slaves, was read in this meeting, and is directed to be handed down to the several Particular Meetings, and the Friends appointed to read the Epistles from London in the several meetings are directed to have copies of this likewise read, which copies the Clerk is directed to furnish them with, and they to report thereof to our next meeting.

Joseph Berry produced to this meeting certificates of manumission for negroes, Abraham and Hannah, whom he has set free and discharged from his service; also a bond, obligatory on himself and his heirs, to set negro Philip, at present a minor, at liberty when he arrives at the age of twenty-one years; and this meeting, apprehending it may be serviceable to have them entered at large on record, appoints Daniel Smith to procure a proper book for that purpose, and to record these and any other of the kind, that the meeting may hereafter think proper to direct.

Eighth Month 22nd.—At a Monthly Meeting at Third Haven, the meeting received ten queries, which were directed by our last Yearly Meeting to be handed down to the several Preparative Meetings, in order to put into practice; which is directed to be done accordingly.

First Month 26th, 1769.—At a Monthly Meeting at Tread Haven, Benjamin Berry produced to this meeting manumission and certificates for nine negroes he has granted freedom

to which are delivered to William Edmondson to be recorded in the book kept for that purpose.

This meeting being solidly concerned to discourage the iniquitous practice of dealing in slaves amongst us, it is the unanimous mind thereof that such as buy or sell them for term of life, or otherwise contrary to the former direction of this meeting, and being dealt with in love by the Monthly Meeting where they reside, if no prospect appears of their making satisfaction for the same by granting them their liberty, or at least proceeding therein according to the direction of their respective Monthly Meetings, that in such cases the said meetings are hereby directed to proceed to disown such persons as disorderly walkers, until they so far come to a sight and sense of their misconduct as to condemn the same to the satisfaction of the said meeting.

Fifth Month 25th.—At a Monthly Meeting held at Third Haven, the meeting, apprehending it necessary to inspect into the state of the overseers in each particular meeting belonging thereto, and having had the same under our solid consideration at this time, it is the unanimous mind thereof that a Committee be nominated for that purpose. The following Friends are therefore appointed who are directed to visit our several Particular Meetings and diligently inquire into the number and conduct of the overseers already appointed, and to assist said meetings where they appear to stand in need, and report their proceedings therein to our next meeting.

Sixth Month 29th.—At a Monthly Meeting held at Third Haven, the Committee appointed to inspect into the state of the overseers in the several Particular Meetings report that they have visited the several Particular Meetings, according to appointment, and find four meetings that have but one Friend appointed in each of them, and that they endeavored to assist them in nominating others, where wanting, and that these already appointed, though some weakness attend, yet appear to be the most suitable that can be had.

Seventh Month 27th.—At a Monthly Meeting held at Third Haven, it being observed at this time there is a deficiency in the number of benches in the time of the Yearly Meeting at Third Haven Meeting-house, therefore Isaac Dixon and James Berry are appointed to agree with a workmen to have some more made, and report thereof to our next meeting.

Eighth Month 31st.—At a Monthly Meeting held at Third Haven, Sarah Berry, wife of Benjamin Berry, having lately removed into these parts, a certificate for her was received at this time from Philadelphia Monthly Meeting, recommending her as a person of sober life and conversation and a diligent frequenter of their religious meetings.

Third Month 29th, 1770.—At a Monthly Meeting held at Third Haven, Edward Clark, having purchased a negro slave, contrary to the advice of the Yearly Meeting, this meeting ap-

points William Edmondson and Joseph Berry to treat with him, in love, for said disorder, and make report to our next meeting.

Seventh Month 26th.—At a Monthly Meeting held at Third Haven, the meeting, observing that our Book of Discipline has not been read so frequently as Friends think would be advantageous, direct the overseers of our Particular Meetings to take copies thereof, and have them read at their respective meetings on a First-day, at least twice in the year.

Katharine Lightfoot, who formerly resided at Philadelphia, having removed within the verge of this meeting, a certificate was produced from the Monthly Meeting at Philadelphia aforesaid, dated Second Month 23rd, 1770, recommending her as a member in good esteem among them, and clear of marriage engagements.

Eighth Month 30th.—At a Monthly Meeting held at Third Haven, Edward Clark appeared and produced an acknowledgment in writing, expressing his sorrow for acting contrary to the advice of Friends in purchasing a negro child, and signified that he would not have done it, had it not been to keep it from being separated from its mother, and that he did not know it to be contrary to the advice of Friends when he made the purchase; which this meeting receives.

Eleventh Month 29th.—At a Monthly Meeting held at Third Haven, Aaron Atkinson, being about to embark for New England, on account of trade, and having, by a Friend, requested a certificate, a few lines were prepared, recommending him as a person whose life and conversation are in a good degree orderly; which was signed by the Clerk.

First Month 31st.—At a Monthly Meeting held at Third Haven, the London printed Epistles, handed down from the Quarterly Meeting were received; one of which was read in this meeting to good satisfaction. Written Epistles from the Yearly Meeting of Friends in London, Philadelphia and Virginia were likewise received and read, and the representatives from the several Preparative Meetings are directed to have them read in the Particular Meetings, and report thereof to this meeting.

Extracts from the minutes of our last Yearly Meeting were received and read in this meeting.

Our friends Isaac Williams and William Webster, being present on a religious visit, produced certificates from East Nottingham Monthly Meeting, signifying Friends' concurrence with them in their intention to visit these parts. They received a few lines, by way of indorsement on the same, which was signed, by order of the meeting, by James Berry.

Fourth Month 25th.—At a Monthly Meeting at Third Haven, Aaron Atkinson produced a certificate from the Monthly Meeting of Salem, in New England, dated First Month 10th last, signifying that he frequented meetings, conducted agreeable to his profession, and kept clear of marriage engagements while among them.

Manumissions from several persons for the freedom of negroes were received by this meeting, viz., From Sarah Regester, for Jacob and Jane; from James Berry, for Harry, Irwin, George, Peter, David, Lucy, Memory and Rhoda; from Sarah Powell, for Jude, Jenny, Minta and Rose; from Benjamin Parvin, for Adam, Eve, Isaac, Phil and Peggy; which are delivered to William Edmondson, to be recorded.

(To be continued.)

HAPPY is he who makes the greatest progress in a life of union and communion with Him so inculcated and enjoined as an essential requisite.

FOR "THE FRIEND."

The Smoking Habit in the Schools.

The Superintendent of the Public Schools of Philadelphia lately received a report from one of the sectional committees concerning the evidences of extreme depravity on the part of quite a number of the pupils, three of whom he recommended should be expelled. Disorderly conduct, defiance of authority and general incorrigibility were the charges against the lads, of whom it was said that "in each case the fact was developed that the boys were addicted to cigarette smoking." There appeared to be some mystery as to how the boys obtained the cigarettes, but it was believed they purchased them in the neighborhood. The evidences of such facilities being afforded in pretty close association with a majority of the school-houses of the city, is not difficult to discover.

Printed inquiries, for reply, have recently been received by parents having children at Westtown Boarding School, as to what reason chiefly influenced them in the choice of that institution. Doubtless, included in the knowledge of the feeling of responsibility for general good order manifested by the caretakers and committee, was the persuasion that none of the teachers was known to "indulge in a smoke," and that no boy would be able to cite such an example as excuse for his own indulgence, open or clandestine, in the harmful practice.

About two years ago, the dean of the Boston University law school posted the following notice in the vestibule of the law school buildings: "Students who are unwilling to give up the use of tobacco while in this building may withdraw, and the proper proportion of their tuition fee will be returned upon demand. Further discussion in addition to what has been held, seems unnecessary."

The president and faculty of the Ohio Wesleyan University, it appears, have announced that the use of tobacco by the students of the institution shall be rigidly and strictly prohibited. A paper remarking upon this commendable stand, says, that "good people everywhere will rejoice that one great American university has the courage to raise the standard of absolute cleanliness, and to break away from the traditional heresy that tobacco-using among students in our home and foreign universities is conducive to mental development. On the contrary, the facts are that the use of this narcotic not only reduces the standard of scholarship, but retards the moral and physical growth of the student." The experiments of Professor Bumpus, at Brown University, touching the effects of cigarette smoking upon the heart's action have been pretty widely reported. Sixty-seven beats being the normal pulse, it was found that during the smoking of a third cigarette, the total of pulsations for five minutes was four hundred and twenty, an average of exactly eighty-four beats, or seventeen above the normal.

The foregoing several appeals to abstinence appear to have been addressed to the students only. It is my belief that were the faculty and the body of corporators generally, in control of any educational institution, to be themselves "good examples in these respects," the tobacco demoralization would be far less widespread than is so lamentably the case.

J. W. L.

[Since the above was written, some disorder at the University of Pennsylvania has been reported in the public prints growing out of the fact that the class of freshmen had undertaken to

provide for their indulgence in the use of tobacco pipe, contrary to the local usage, which decrees that none below the grade of sophomore should essay that practice. The incident is said to have created "much amusement among the upper classmen, professors and others connected with the university." But it may truly be said to possess a much more serious than a merry aspect. The example of too many of those older in years students and instructors at the institution, if it to be feared, is not strengthening in this regard.]

FOR "THE FRIEND."

Christian Communism.

The soul which has come under the regenerating power of the Gospel of Christ, and patiently abides his fiery baptism, knows in measure the heavenly experience which the apostle describes as passing from death unto life and thenceforward as obedience is yielded, walks in newness of life. "Old things are passed away; behold all things are become new," and all of God. The old life of the first nature, which had its springs in self-interest, whose activities ministered first of all to self, whose essential law was preservation of self, has given place to the life which is hid with Christ in God, whose law is summed up in the two great commandments, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind," and "Thou shalt love thy neighbor as thyself." Whatever they do who live by this law, they do heartily as unto the Lord. Constantly to Him as Prince of life, they, walking with Him, receive the business of each day, and according as evidence of the Divine approval or disapproval is received, action is taken. The daily acts of these redeemed souls are the outcome of heavenly love abiding in their hearts and bearing visible fruit in good deeds to their brethren. "Being born again, not of corruptible seed but incorruptible, by the word of God which liveth and abideth forever," they are citizens of the heavenly kingdom, owning Christ as King. To his keeping all that they have is given—their wills, their very lives, their abilities, the ordering of their daily pathway; if they have goods of this world, these too are not deemed their own, but the Lord's. Whatever they have, they hold in subjection to the Divine will, each feeling himself a steward of God's bounties. Whatever of these they enjoy for themselves, they accept in humility, as children at the Father's table; the surplus is at his disposal when he shall say: "Feed my lambs."

Thus in a Christian Society—so far as it is composed of true disciples and followers of Christ, living members of his body, fruitful branches of the Vine—are not the goods of all held common quite as truly to-day as in apostolic days? Of those days it is recorded that "all that believed were together and had all things common; and sold their possessions and goods, and parted them to all men as every man had need;" and "the multitude of them that believed were of one heart and of one soul: neither said any of them that ought of the things which he possessed was his own; but they had all things common" (Acts ii: 44, 45; iv: 32). So to-day, though each child of the kingdom stands steward over his own store held separate from every other, yet he holds it not for himself alone nor as his own, but to be used as God may direct. He is the acknowledged Lord of all, and into his hands is the disposal of all committed for the common good. Into his hands: for it is not at the call of man that the faithful steward dispenses God's trust.

that would indeed speedily strip the wealth of his holdings and but little benefit the tenants—but at the revealed word of the Lord alone knows the real need that is in the world. His supremacy over that which He enlists to his servants is by them freely owned; they wait for the manifestation of his will; and obeying, obey. That this is their privilege and delight, the great Shepherd of the sheep hath himself declared: “My sheep hear my voice, and I know them, and they follow me.”

C. F. S.

John Yeardley and his Travels.

(Continued from page 223.)

The life of the Christian is very much the story of outward and inward trials. How happy is it when these only seem to deepen his experience and fasten him to his God. Some of John Yeardley's spiritual trials have been referred to; let us further glance at his temporal crosses, which mainly consisted of want of success in business, for which indeed he was well calculated to excel under the keen competition of the times. Commercial failure began to stare him in the face. The fear of such a result sank him exceedingly low. Yet through this he was permitted to keep his footing upon the Rock, and to behold spiritual blessings amid temporal adversities. He says:

“First Month 7th, 1816.—Surely it is a mark of Divine favor to feel the supporting hand of my Heavenly Father underneath, to bear up my drooping spirits in this time of adversity. I think I was never more sensible of the power of the Arms being made bare for my deliverance; and yet, unaccountable to tell, I am almost afraid to trust in Him! Oh, my soul, wherefore dost thou doubt, when thou feelest the precious presence of thy Redeemer's countenance to shine upon thee?”

The following extract treats of the calling to, and exercise of, the ministry. It is instructive to any who may be disposed to reduce this heavenly gift to a mere effort of Christian good will, whether in regard to the time or place of exercising it. John Yeardley, who in later life was so abundant in word and doctrine, received his vocation as a Divine gift, and served an apprenticeship in it altogether spiritual and apart from human learning or instruction:

“Tenth Month 26th, 1817.—I have been very much instructed to-day in reading and reflecting on the thirty-seventh chapter of Ezekiel. When the prophet was asked if the dry bones could live, he was wise enough cautiously to answer, ‘O, Lord God, thou knowest;’ but when he was commanded to prophesy unto them, and say, ‘O, ye dry bones, hear the word of the Lord,’ this was hard work, yet there was no conferring with flesh and blood. No reasoning from probabilities, nothing but an implicit faith and dependence on the Divine power which was then upon him, could have enabled him to do it. O, what an instructive lesson! When the poor instruments may feel so weak and the state of things so low, that there may not be the least possibility of good arising, it is enough that they can only do the will of their great Master, and be enabled to say with the holy prophet, ‘prophesied as the Lord commanded.’”

“1818.—In the Third Month of this year the Monthly Meeting from which he had recently moved, that of Pontefract, recorded its approval of his ministry. It is not usual for meetings to do this in the case of one who has gone to reside elsewhere. The practice at that time

was, in Yorkshire at least, in issuing a certificate of removal for a Friend who had begun to exercise the ministry and was still unrecorded, to notice the fact of his preaching, without pronouncing judgment upon it. But when the usual document of removal was asked for at the Monthly Meeting, on behalf of John Yeardley, the meeting paused upon the words which noticed his offerings in the ministry, and solemnly resolved then and there to give him a full certificate as a minister in unity, and to ‘recommend him as such to the Quarterly Meeting.’ It happened that men and women Friends were together, the latter remaining whilst Joseph Wood laid a concern for some religious service before the joint meeting.”

“In the Sixth Month he joined Joseph Wood and William Midgley of Rochdale, in visiting some neighboring meetings. Of Kendal, which was one, he says it appeared to him ‘as if a remarkable revival was taking place in those parts;’ and he concludes this short account of the journey with an acknowledgment of the satisfaction he felt in having given up to this little service.”

“On the 13th John Yeardley accompanied Joseph Wood to Kendal.

“‘It was with difficulty,’ says J. W., ‘we got into the town for the crowd of people; the Parliament being dissolved, and a new election of members about to take place; and there being an opposition in this county; Henry Brougham, the favorite candidate of the people, against the Lonsdales. They were waiting his arrival in the town to canvass for votes. After tea I went to Thomas Wilson's; his house was nearly opposite the inn where Henry Brougham put up. When he arrived the populace took his horses from the carriage, and hurried him into the town, and to the inn, four flags flying and a band of music went before him. After he alighted he went into an upper room and addressed the largest multitude of people that I ever saw collected, from the window, for about an hour, in a very impressive manner; and so great was the crowd in the street that many fainted. All was quiet, and, after he had done, they separated in a becoming manner.’”

“At the commencement of the year 1819, apprehending himself required to pay a religious visit to the families of Friends in Barnsley, he consulted Joseph Wood on the subject, who encouraged him ‘not to be afraid to pursue the path which had been opened before him. In relation to this prospect of service, J. Y. has the following pertinent remarks on the ministry:

“‘Second Month 19th.—If I am suffered to go, may the humble spirit of Jesus go with me, and put a word in my heart that may prove as a sword in my hand, with which I may fight his battles! This is the only way in which his servants can minister so as to reach the witness in the hearts of his children. We might speak on subjects which might seem right and fit in themselves, but it is as our hearts come to be acted upon immediately by the Spirit of truth, the same principle which prepares us to utter sound words, prepares also a counterpart in the minds of others to receive them. Thus it may be said we become *one* in spirit and truly edified together in the love of the Gospel.’”

“‘Third Month 13th.—The evening before I set off, I was earnestly engaged in supplicating for Divine protection, both inward and outward; and an assurance was given me that it should be granted, and in a manner so clear as I had no right to expect. These words were as if spoken distinctly in my outward ear: “A hair

of thy head shall not be hurt.” In the confidence of this promise I went forth, and found it mercifully made good; for though I was overturned in the mail on the road, a hair of my head was not hurt, and not so much as a fear was suffered to come near.’”

“Twelfth Month 12th.—When I consider the many years which have elapsed since I first enlisted under the Lord's banner, I find cause deeply to reproach myself for want of a more early and implicit obedience to the Divine will; the want of which, I fully believe, has been the means of plunging me into seas of trouble and years of perplexity. I fear the time lost will never be redeemed. O, should I ever have to warn others to beware of the rock on which I have split, surely it may be done through heartfelt experience indeed! And as the glorious light of the sun begins mercifully to verge from under the cloud, O, may I never, never forget the sacred covenant made in the days of my deep distress, that if the Lord would loosen my bonds, then I would serve Him freely.”

(To be continued.)

The Life-boat.

Concluded from page 223.

At last the wreck was well in sight, and her appearance made even these hardy men shudder. She had settled by the stern, her uplifted bows being the only part of the hull visible. “Approaching the wreck, it was with terrible anxiety they strained their sight, trying to discover if there were still any men left in the tangled mass of rigging over which the sea was breaking so furiously. By degrees they made them out. ‘I see a man's head. Look! he is waving his arm!’ ‘I make out two! three! Why, the rigging is full of the poor fellows!’ And, with a cheer of triumph, as being yet in time, the life-boat crew settled to their work.”

Four hours they had been battling with the elements, while the shipwrecked crew had waited eight hours, shivering in the rigging. The sails were lowered, and anchor cast overboard. “No cheering, no shouting in the boat now, no whisper beyond the necessary orders—the risk and suspense are too terrible. Yard by yard the cable is cautiously paid out, and the great rolling seas are allowed to carry the boat, little by little, nearer to the vessel. The waves break over the boat, for the moment bury it, and then, as the sea rushes on and breaks upon the wreck, the spray flying up, hides the men lashed to the rigging from the boatmen's sight. They hoist up a corner of the sail to let the boat steer in. All are ready. A huge wave lifts them. ‘Pay out the cable! Sharp, men! Sharp!’ the coxswain shouts. ‘Belay all!’ The cable was let go a few fathoms by the run, and the boat is alongside the wreck. With a cry, three men jump into the boat, and are saved. ‘All hands to the cable! Haul in hand-over-hand for your lives, men—quick!’ the coxswain cries, for he sees a tremendous wave rushing in swiftly upon them. They haul in the cable, draw the boat a little from the wreck, the wave passes and breaks over the vessel. If the life-boat had been alongside she would have been dashed against the wreck, and, perhaps, capsized or washed over, and utterly destroyed. Again the men watch the waves, and, as they see a few smaller ones approaching, let the cable run again, and get alongside.

This time they are able to remain a little longer by the vessel, and, one after another, thirteen of the shipwrecked men unlash themselves, and crawl down the shrouds. The boat

must be placed dangerously near the vessel, and two of the life-boat men must get on to the wreck and lift the men on board. They do it quickly, coolly, determinedly. The last one left is a poor little cabin-boy. He seems entangled in the rigging, and yet he holds fast to a canvas-bag of trinkets and things he was taking to the loved ones at home.

"God only knows," says Gilmore, "whether it was in answer to their prayers and those of many others that the life-boat then rode alongside that wreck, an ark of safety amid the raging sea."

"They shout—the boy lingers still. His half-dead hands cannot free the bag from the entangled rigging. A moment, and all are lost! A boatman makes a spring, seizes the lad with a strong grasp, and tears him down the rigging into the boat. Too late! Too late! They cannot get away from the vessel. A tremendous wave rushes on. 'Hold hard, all! Hold anchor! Hold cable!' Give but a yard, and all are lost! The boat lifts, is washed into the fore-rigging, the sea passes, and she settles down again upon an even keel. Thank God! If one stray rope of all the torn and tangled rigging of the vessel had caught the boat's rigging or one of her spars; if boat's keel or cork fenders had caught in the shattered gunwale, she would have turned over, and every man in her been shaken into the sea to speedy and certain death. Thank God, it is not so, and once more they are safe." Look at the boat now! Thirteen of its own crew, eight of the Margate and Whitstable men, the captain, mate, eight seamen and boy, of the *Samaritina*, thirty-two souls in all. Their dangers are by no means over. Will the life-boat be able to carry all of them safely to the steamer?

The difficulties of clearing the wreck in such a sea as still rages were enormous, but at length they were able to sail from the Sands and the breakers, and make for the steamer outside. On the way they passed the lugger *Eclipse* and the Whitstable smack, to the crews of which they were able to impart the good tidings. It was also a difficult enough feat to get the poor, exhausted, shipwrecked men on board the *Aid*, as they were too weak to spring up her sides as the opportunity occurred. But willing hands were there to help, and at last all were transferred safely. The return voyage was little less dangerous than that to the wreck, but at last the Ramsgate pier-head light shone out with its warm welcome, and cheers broke out from the crowd when it was known that all of the nineteen men had been saved from what had seemed a certain death. The Spanish captain was overcome by his feelings of gratitude and wonder, for he had made up his mind that all was lost. He had a picture made of the rescue, to take home with him, to show the Spanish authorities the dangers and difficulties of the rescue, and, in the sequel, the Spanish Government gratefully acknowledged the boatmen's bravery by presenting each with a medal and £3. Our Board of Control awarded them a medal and £2 each. The reader will not think these rewards excessive, for each man had voluntarily risked his life, as much as had the shipwrecked men, who had no choice in the matter. — *Romance of the Sea*.

THOSE who claim to be lawful successors of the original "Latter-day Saints" and reject the doctrines of polygamy and kindred evils as no part of the original principles, number about 40,000. Their principal power appears to be in Decatur County, Iowa.

Mary Kite.

(Continued from page 222.)

[The following letter was addressed to her niece Rebecca Walton:]

EAST BRADFORD, Sixth Month 8th, 1845.

I do not forget thy kindness, my dear niece, neither that of thy dear mother and sister Mary, in writing to me. You are often brought to remembrance, with feelings of great affection, as well as the other members of the family. Well, Rebecca, I do think thou would enjoy thyself amongst us, notwithstanding the blank thou would feel in Susanna's absence.

William has many pleasant rambles in the woods and meadows, and comes home sometimes with pretty flowers stuck in his buttonholes and his hands holding others, and has many interesting things to tell of the birds he has seen and the doves in their nests. Thou knows he loves the works of nature, and has many interesting observations to make of surrounding objects. He is also a great egg-hunter, and often comes home with his pockets lined.

We had the privilege of hearing some letters read. I was glad to hear some account of New York Yearly Meeting. New England comes next, and is near at hand. Ah, many foreboding thoughts arise. I desire to leave that and all other matters in the hand of unerring Wisdom, "Who can stay the wrath of men."

William, Mary, little Susie and I went down to Concord last Fourth-day afternoon. Aunt Phebe had a very handsome quilt in the frames, and a clever set of young women, members of that meeting, working for her. It seemed animating to meet with such a plain-looking company. After tea, William, Mary, Aunt Phebe and I walked to uncle Nathan Sharpless'. They have everything very comfortable about them, but poor aunt Lydia is a great sufferer from her face. What will be the issue we cannot see. She can, and does recount her blessings.

Rebecca, thou would like to have been with us. We spent the most of the time in dear old Hannah Forsythe's rooms. She is in her ninety-second year, mind clear and her memory good. Looked very sweet and quiet; had on a linen cap, dark linen handkerchief, an apron over 70 years old, which was spun by herself. She sat in a high-backed chair that belonged to her mother before her marriage, and was more than a hundred years old. Her cushion was worked in brul-stick by her husband when a young man, and was more than seventy years old. She also produced her wedding-dress, which is now made into a short gown, and was spun by her in her sixteenth year. Some of the knowing ones can tell how long ago that is. Her certificate was produced, and three of the signers, beside herself, are yet living.

I enjoyed her conversation much. It seemed like talking to one of olden times. She has seen six generations. She sits, in a quiet, resigned frame, waiting for her dismissal. When I meet with such it has a cheering influence on my spirits. If such have been preserved through a long life faithful to their Lord and Master, why may not I also? There are thirteen Friends belonging to this Monthly Meeting whose united ages average eighty years. I don't know such a case in any other meeting.

[To her nephew, Joseph Walton, she writes:]

EAST BRADFORD, First Month 8th, 1848.

I do not forget thy letter, dear Joseph, which was acceptable, nor yet that a long, long time

has elapsed since I have written to thee. W if I make the attempt, what shall I tell th That I am hobbling along much as I have d for the last year or two, no improvement in lameness, nor any worse that I know of. A am sitting quietly at my work in the corner forget that I am not as nimble as in former days' unless a sudden twitch of pain comes I attempt to walk. Then I feel my infirmities, and look about for my staff. This staff is a great comfort to me to lean upon in my weakness. It brings to my remembrance the account we have of the aged patriarch, who worshipped leaning upon the top of his staff. He had many close, proving scenes through his long life: rebellious children, a covetous father-in-law, yet, through all, he could say, "With my staff I have passed over Jordan, and now I have become two bands," yea, and for his faithful wrestling his name was changed to Israel, which signified Prince, for he prevailed and obtained the blessing. May this beautiful account stimulate my poor aunt, under every trial and conflict, to lean on the staff of faith, even on the God of Jacob, and though, at times she may be ready to exclaim, "All these things are against me;" yet as faith and patience are abode under, the issue may come when she can exclaim, "It is enough (spiritually), Joseph is still alive." I have very close buffeting and proving season, so that all pleasant prospect is closed, and, with one of old, I can exclaim, "Dark waters and thick clouds surround me," yet again a change is witnessed, and I lift up my head in hope. Yes, and a little bread is handed in secret, which sustains the poor soul.

Dear Joseph, this is the poor pilgrim's lot, and inheritance, many deep proving seasons, much exercise and conflict, all needful to keep us in our proper places, anchored on the rock, Christ Jesus, where nothing can draw us; and if we are steadfastly endeavoring to abide with the Saviour. What a favor and blessing it is to be thus cared for and supported in every hour of temptation. If we abide with the Master, He will take care of us, nor suffer us to depart widely astray. It is said of the good king, Ezekiah, that God left him, to try him, and to prove that he might know what was in his heart. Thus the children of the true fold are at times led, as it were, to themselves, to try their faith and their allegiance, to see whether their love and integrity is true to their Lord and Master, or whether they love anything more than He.

I believe, dear Joseph, it is thy desire to be found faithfully following in the footsteps of the flock, but though thou may find at times to thy own humiliation, that the flesh is indeed weak, and that there is still much left contrary to the dress, the tin and reprobate silver, yet we are graciously cared for by Him who took our infirmities upon Him, and bore our sins, and is waiting to be gracious to all who call upon Him in sincerity and truth. Ah, it is strength in our weakness, riches in our poverty, a present Helper in the needful time. He will condescend, my dear child, to thy feeble entreaties, and as thou cleaves to Him, will establish thy goings, nor suffer thy foot to slip.

I often look around among my near and kindred, with earnest desires that we may become a family unitedly banded together with heart and soul, pursuing the one great object, the salvation of the immortal part in ourselves, and endeavoring to animate others to the like pursuit. Yes, that we may also put shoulders in endeavoring to bring about a reformation in our poor Society. I often mourn

count of our present mournful state, and ready to query "By whom shall Jacob arise, for he is small." There is, indeed, a small company, apparently, who are cleaving to the ancient testimonies and doctrines of our once highly favored Society. Yet I remember the declaration of the Most High to the discouraged prophet, "I have reserved me seven thousand in Israel who have not bowed the knee to Baal nor kissed his image." And it may be that many that we know not of may be preparing to show themselves strong on the Lord's side. May we be animated, may we be strengthened to press through all, says thy affectionate aunt,

MARY KITE.

Much love to all the family.

TO THE SAME.

EAST BRADFORD, Ninth Month 8th, 1850.

I remember, dear Joseph, that I have never told thee how much obliged I was for thy interesting account of thy New England visit. Well, I feel disposed to do so now.

It is quite matter for thankfulness that I have kind friends in Philadelphia who are willing to take the time to transmit anything relating to Society concerns. Ah, it is a subject very near my heart, and causes many deep and painful feelings. Yet I desire, at times, to cast all my burdens on the great Head of the Church, nor encourage a desponding disposition nor too anxious inquiry how our poor Society is ever to be extricated from the thralldom that now encompasseth it. No, I believe the Power is the same that raised us up at the first to be a people bringing forth fruit to the honor of the great Name, and has continued from age to age to raise up, qualify and prepare servants for his work and service, and even in this degenerate day has preserved many living witnesses who count not their lives dear unto themselves, or any earthly thing too dear to part with, for his sake and the spreading of the Gospel. It is said the prayer of the righteous availeth much. When Abraham was pleading with the Almighty to spare Sodom he queried, "Wilt thou also destroy the righteous with the wicked? That," said he, "be far from thee. Shall not the Judge of all the earth do right?" What was the language of the Most High? "If I find in Sodom fifty righteous within the city, then I will spare the place for their sake."

There are yet preserved many righteous within our borders who, like faithful Abraham, are pleading for the preservation of the body, and often adopting the language of the psalmist, "Spare thy people, oh, Lord, and give not thy heritage to reproach."

We can acknowledge that there has of later times many things sprung up amongst us which, if suffered to grow and spread, will destroy the very life of Quakerism, as is so fearfully the case in many places, the name only remaining, the power having, we fear, been withdrawn.

Well, what now remains for those who are groaning in spirit and traveling for deliverance, but to abide faithfully at their posts, not shrinking in the hour of conflict, but willing to go down into the deeps, and there abide the set time, till the word of command is given to come up from thence, bringing their banners with them, showing on whose side they are. Our holy Head will, at times, make it evident from whence these are strengthened, "Being mouth and wisdom, tongue and utterance" to those servants whose lot it is to speak of this Name in the congregation of the people, and to the silent

wrestling burden-bearers an anointing oil will be given, which will descend to others as a sweet perfume, so that their very countenances will betray them, "That they are, and have been, with Jesus."

I have thought much of our Friends in Ohio, fearing lest they should be too much cast down at the steps our late Yearly Meeting took, and not press onward, doing their own work faithfully. The time has come when each one must endeavor to dwell near the Master, and eye the pointings of his finger, not to look one upon another and depend upon man, poor, fallible man, whose breath is in his nostrils. There are many worthy Friends in the compass of that Yearly Meeting who are, I believe, endeavoring to do their part.

I dined, after our last Monthly Meeting, with dear Hannah Gibbons, who gave an interesting account of her late visit in Ohio. She related that, as she was journeying on in the neighborhood of Chambersburg, she saw a man standing at a tavern-door, or rather house for the sale of liquor. She felt her mind drawn towards him in exercise, but went on for some time, till at last she told James Emlen she must go back. The man was invited out to the carriage, and Hannah opened to him the impropriety of selling spirituous liquors, to the injury of the neighborhood. He acknowledged to her his uneasiness with the practice, and said he was descended from a Friend's family.

The dedication of this aged disciple has often been a strength to me. Mayest thou, dear Joseph, with thy precious brothers and sisters, press forward in thy heavenly journey, leaving all the hindering things of time, remembering the reward is sure at the end of the race.

With much affection and love to thee, thy parents, brothers and sisters, I remain

Thy attached Aunt,

MARY KITE.

Tell my brother J—— I hope to make some return for his kindness in conveying so much information to me.

(To be continued.)

It is proposed to publish in THE FRIEND some letters and memorandums of John Barclay, who was born at Clapham, England, in the year 1797 and deceased in 1838.

He was the son of Robert and Ann Barclay, who were members of the Society of Friends. His mother died whilst he was very young.

From these memorandums we find that he was early visited with the convictions of Divine grace, but becoming exposed to the influence of bad example at a public school, the sinful propensities of the natural mind were strengthened. Yet the strivings of the Holy Spirit were graciously continued, and he was often brought into deep humiliation and sorrow on account of his transgressions, and his tears of repentance and his prayers for preservation were poured forth in secret places.

In reference to his state of mind at this time, he says, "Oh, that all I have injured by my evil example could be shown the fiftieth part of the remorse and repentance, sorrow and trouble, that has been, through unutterable mercy, experienced by me."

In a letter, written in his twentieth year, to Thomas Shillitoe, he says, "I faintly recollect, when but very young and at school, hearing thee, at a meeting for worship, largely and powerfully engaged in testimony. I also remember my own feelings at that season; how ready I was to laugh thee to scorn and to despise thee.

But I have been met with, like poor Saul, and am now brought to such a pass that I cannot find satisfaction, or even safety, in anything short of a warm and unreserved espousal of that cause which I but lately made light of."

Although he had a birthright in the Society of Friends, yet he was not educated in the observance of those Christian testimonies to simplicity in dress, address and deportment into which the spirit of Truth leads. This will account for the exercises he underwent in relation to a change in his dress, being deeply solicitous to make that change from conscientious motives and in obedience to Divine requiring.

FOR "THE FRIEND."

Irish Rambles.

(Continued from page 221.)

The river Lee flows through the city, and is spanned by several bridges. High up on a hill, surrounded by tenements and shops, towers the spire of the old building which contains the chime of bells made famous by Tom Moore when he sang of

The bells of Shandon, that sound so grand on
The pleasant waters of the River Lee.

The river itself has considerable shipping on it. But the people I converse with complain that Cork has no manufacturing worth speaking of, and is poor. They claim that the English Government has for years legislated adversely to Irish interests, so as to force Ireland's industries to move over to England, and to compel Ireland to buy goods only in England. Doubtless this policy has sadly drained the Emerald Isle, and the numberless spirit-shops one everywhere sees also have, I apprehend, further tended to impoverish the unfortunate people.

When wandering around town, I drifted into the butter market. In order to facilitate business and guarantee fair dealing, everything here is reduced to a fine system. Every morning, immediately after arriving, the firkins of butter are sampled by government officials, who establish and record the standard of quality of every package. Then other officials weigh and certify to the weight of each firkin of butter. They then are delivered to the various commission men, to whom the farmers have consigned their products. The best grade of Irish butter now wholesales for about nineteen cents of our money. They make splendid butter, and this dairy product has for years been a great industry of Ireland, but the English market has lowered recently, owing to competition from Holland and Denmark.

On Seventh Month 1st, I started for Glengarriff. You take the train for Bantry, where, after a hasty lunch in a quaint old inn, you take the open coach across the south of Ireland. It is a charming drive amid the richest green, backed by misty views of distant mountains. For miles the road winds around the edge of the beautiful bay, which is studded with islands in delightful profusion. Here and there some eminences are crowned with ruined fortifications or massive old castles. As for Glengarriff, it is a lovely spot, and strongly reminded me of the Bermuda Islands. How delightful if I could have stayed there a week, and fished and dreamed away the restful days. But this was not my main intent in visiting Ireland, so, soon, I was on the big coach, bound for Killarney.

This vehicle offered outside accommodation for twenty people. Four fine horses did the work. The highway was smooth and good, such as would bring joy to the heart of any mountain bicyclist. We gaily trotted out of Glengarriff,

past ancient stone walls and high pretty hedges. A lovely mountain stream, for miles, danced and played music at our feet. The foliage in some places was almost semi-tropical in its character, for in this northern latitude the Gulf Stream so tempers the climate that frost seldom comes. Far up, on both sides of the road, towered great grey rocks, alternated by long slopes of woodland, carpeted to the very tree-trunks with sward of vivid green. The luxuriance of nature is wonderful. Ferns of infinite variety and forms everywhere abound. Here they shoot out of wall-cracks in tiny leaves; there they grow several feet high in royal beauty. The ivy wanders over long-neglected hedges, or climbs up tall, old trees for many feet. Where nothing else appears, can be seen all kinds of soft and lovely mosses, which in many places clothe the tree-trunks and branches with tints of richest yellows and greens. For miles, splendid bunches of purple-flowered heather gladden the eye. But can I describe the wild flowers? Of all colors, and of forms and perfumes new to me, they speckle the more quiet hues of nature, as they nod and dance in the early summer breeze. I never knew before that the south of Ireland was so picturesque and beautiful.

We partook of lunch at Kenmare, and then proceeded to Killarney. The remainder of the drive was over the mountains, which, while very interesting, was not unlike that sort of scenery elsewhere. To an American there was a novelty in driving through some tunnels that pierce the hillsides. This seemed much better than to climb over the hill-tops. Towards evening the scene changed, and after passing through a gap the famous lakes burst upon our view. Under the half-cloudy sky, surrounded by green mountains and verdant meadows, they lie soft and blue and beautiful, a sight well worth travelling many miles to see.

The day's drive had other interesting features. A loquacious Irishman proved a valuable companion, as he pointed out various attractive objects along the route. After lunch he earnestly endeavored to get the other gentlemen on the coach to try his unparalleled and perfect old Irish whisky, but to his great astonishment, they all declined, and he had to take his little "nip" all alone. The tumble-down farm-houses were, in many places, a sad marring of the landscape. Here amidst nature's prodigalities and bounties, exists the direst poverty. Little boys and girls, clad in the raggedest rags, would follow us for miles, begging for pennies and offering wild flowers for sale. These children were red-cheeked and brown-eyed, hatless, hardly half-covered with rags, tough as whale-bone and chuck-full of dirt.

The morning of Seventh Month 3rd, I started for a trip around some of the lakes, having as guide a fine specimen of the Celtic race. Guides, as a fraternity, I do not admire generally, but Patrick M. C. quite won my heart. First we went out to Innisfallen Island, where are the ruins of an old monastery, founded in the fifth century. Here, for subsequent generations was the principal seat of learning in the country. Then a row of several miles took us across to Dinnis Island, which is a most beautiful spot, in the midst of a lovely sheet of water, guarded on both sides by sturdy mountains. Near by is an interesting place, bearing the suggestive name of "Meeting of the Waters;" for here, surrounded by the intensely green verdure of gently sloping shores, the waters of the three lakes join. Not far off is the "Queen's Cottage," a pretty house erected over thirty years ago by

the Earl of Kenmare, in which to give a supper to Queen Victoria.

First-day, Seventh Month 4th, found me again at Cork. The meeting was not large, but I thought a good one. The congregation, as regards its appearance of simplicity or fashion, was not unlike some near home, quite mixed.

On this day I took dinner at Susan Baker's. Her pleasant home is on a hillside, and commands a broad view of the city and harbor. Then a cup of tea later. Afterwards had regular tea at George Grubb's. Then proceeded to seven-o'clock meeting, which was very small, then to Newsum's to supper. This was a sort of First-day I have frequently seen in England, interesting, busy and wearisome.

Second-day morning I went out to Blarney Castle. You take a steam-tram, which winds up and around the banks of a pretty bit of a river, until you reach Blarney. The castle is picturesquely situated on a high rock. The old walls are fourteen feet thick, and strong and solid. The highest battlements stand over one hundred feet above the foundations. Beneath these great masses of masonry are horrible little dungeons and cells, which are hardly lighted by the scantiest rays of light. They have dirt floors, and water ever trickles from the wet ceilings overhead. In these wretched holes the ancient kings of Munster used to confine their enemies. It is not difficult to kiss the celebrated "Blarney Stone," but I did not do so, not caring to put my lips where a miscellaneous assortment of people had smeared theirs. About six years ago a man, while kissing the stone, fell, dropping over seventy feet, but only broke his ankle—he was drunk.

The other day, on the train, I asked a native if the peat of Ireland made as hot a fire as wood or coal. His quick and earnest reply was, "No, not so warm—not so nasty." That was typical. An Englishman or Irishman is afraid of being too warm, just as an American is afraid of being too cold. The former regards that degree of temperature as "nasty" which the latter rejoices in. The past week I have felt almost frozen in this humid climate, with the thermometer about 50° in-doors. This, I understand, is rather cold for the time of year, but considered quite delightful.

Speaking of peat—in many places you see it being dug out of the ground by the acre. It is taken from the bogs, cut about the size of large bricks, and, being often very wet, is piled up in great heaps, so as to dry well preparatory to being hauled away for use.

(To be continued.)

Some Account of the Last Illness of Thomas C. Battey.

In the Second Mo. 1896, Thomas C. Battey contracted a severe cold, of the nature of "Grippe," after which, he never entirely regained his former strength and vitality.

All through the following summer his health was so variable, that he became fully satisfied, in his own mind, that there was a cancer somewhere making its inroads upon his system.

Towards fall, he so far recruited as to be able to attend Yearly Meeting, and to make some visits afterwards, very pleasantly, returning home, after an absence of three weeks, apparently improved. He was soon attacked by a severe pain in his side, which settled into a soreness, causing much pain and discomfort, which never left him. He attended Quarterly Meeting at Salem, in the Eleventh Month, and the meeting on First-day

following, wherein he was strongly impressed that he would never be at that meeting again. Through the winter, he would be pretty comfortable for a few days: then suffer much from coughing, pain and weakness.

When informed of the doctor's judgment in regard to his disease, (which was in Second Mo. 1897,) he received the intelligence with entire composure, it being only a confirmation of what he had long believed. He expressed his resignation to the Divine Will, and his trust in the blessed Redeemer.

He was not one to say much of his inner life but he felt much. He passed through many deep baptisms, and seasons of poverty, as well as many times of special favor, when, through the contriving influence of heavenly love, he would become bathed in tears.

He spoke of having had many opportunities of doing good, but that he had not always been as faithful as he should to employ them to the Master's praise, which was a source of regret to him.

He could never dare to think, that the language of, "Well done, good and faithful servant" could ever apply to him, and yet, at times, he had a comfortable hope of acceptance.

On being reminded, by one of his daughters, that the language of "Well done," in the parable, was applied to one who had been faithful over a few things: perhaps he might feel that he had been faithful over some things, and take courage: he assented by a nod of the head and an earnest look, and a sweetly calm expression settled over the thin, pale features.

On one occasion he remarked, that some persons seemed to think the main object in this life was to prepare for the life to come, but he thought the great aim should be, to glorify our Creator, that being the great object in the creation of man. In speaking of *anxiety* in regard to the life to come, he said, he had found it best for him to endeavor to live as best he could now, leaving the hereafter in the hands of his Heavenly Father, in whose goodness and mercy he trusted, and, who would do all things well.

He frequently expressed a wish to labor for the Master: only desiring to live to honor Him, on being reminded that "They also serve, who only stand and wait," and that, "They too could serve who patiently suffered the Master's Will" and that, "He could be honored in this way also;" he seemed deeply impressed, saying, "That has been a precious opportunity."

A friend, calling to see him, remarked, that in thinking of him, the passage seemed applicable, "I will make all thy bed in sickness;" he made little reply at the time, but afterwards alluding to it said, "He can make it a bed of ease, or of pain, and it is for me to seek for a signification to lie on it as he makes it for me. He has indeed been a bright example of patience, through all his afflictions, no murmuring passing his lips; trusting so lovingly his Heavenly Father, saying, "He will not permit one pain that is not for my good, or for the good of others."

On one of his daughters expressing a wish to ease his pain, he replied: "But thee can't, I believe it is our duty to be resigned that nothing can be done."

One day, he remarked to his wife, that a precious opportunity had been granted him. "Awakening in the morning, the passage, "Blessed are the Peacemakers, for they shall be called the children of God," very sweetly presented before him, with the comforting assurance that he had often all through his life, labored as a peacemaker among men, endeavoring to reconcile

differences whenever they came under his notice, if in his power to do so.

When he felt it to be his duty to leave his home to go to Indian Territory, his great aim was throughout his intercourse with those savage tribes to persuade them to abandon the war path and to live in peace with all around them.

It was a source of heartfelt satisfaction to him during the last few months of his life, that a person who had been much among those tribes in later years, wrote to him saying: "*You did your work well*" also informing him that several of the most warlike of the chiefs had become christianized and labored as missionaries among their people; holding him and his work among them in affectionate remembrance.

In the fore part of the Eighth month a change for the worse was apparent; more suffering and greater weakness, but the same calmness and resignation.

At one time during a season of great weakness and suffering he exclaimed: "Oh, the decay of the poor body! It is hard work."

On Fourth day, Eighth Month 25th, he first lost consciousness towards evening, realizing but little through the night, but Fifth day morning he was bright and sensible that he had been very ill in the night. He expressed himself as feeling calm and peaceful, sometimes favored with the Master's presence and sometimes it seemed to be withdrawn; realized that he was nearing the shore.

Fifth day night knew but little.

Sixth day morning on arousing, said, "I can't talk," on being asked if he would like to talk, he answered, "Yes."

About nine o'clock on Seventh day morning, on his wife's enquiring if he knew her, he faintly though earnestly replied, "of course I do." After that we could not tell that he knew any of us, or any thing passing around him, and at half past nine in the evening we noted the last breath that signalled the departure of the sweet spirit from its prison house of pain."

A peaceful smile rested on the calm features, beautiful in their last sleep, a fitting close to the life of a Christian.

The funeral occurred on the thirty-first of Eighth Month. It was a sweetly solemn occasion, in which all were exhorted to endeavor to follow him, as he had endeavored to follow Christ. Applicable also was the language. "Let me die the death of the righteous, and let my last end be like his."

MEMORIAL OF NANCY SMITH, WIFE OF THOMAS SMITH, WHOSE DEATH WAS NOTICED IN A RECENT NUMBER OF "THE FRIEND."

I feel now, in the seventy-sixth year of my age, like leaving a few lines for the perusal of my children, grandchildren, etc., to the memory of my dear mother, Nancy Smith. She died, making a peaceful close, at her son, Samuel Smith's, at Southland, Washington Co., Ohio, on the seventeenth of Third Month, 1860, in the sixty-ninth year of her age; a member of Southland Particular and Plymouth Monthly Meeting of Friends. She was a woman of heart-felt religious experience, and of great firmness of mind, which had been many times brought closely to the test, as I can very well remember. The very trying ordeal our Society passed through at the time of the separation of 1827 and 1828, was one of these when our own Particular Meeting, that of Somerset, in Belmont County, Ohio, largely went with the separatists. I think she was at that time or soon after, an

overseer in the meeting, which brought many times close and trying things on her, as well as many other Friends, as some of her former sympathizing Friends were led off into this dangerous doctrine, known as Hicksism.

And again, in the separation from Ohio Yearly Meeting, in 1854, she maintained a firm stand against the innovations of Gurneyism, and for the ancient doctrines and testimonies of Friends. Yet she was a humble minded and a sympathizing friend to the tried and afflicted, and above all, she was the most deeply concerned for the everlasting welfare of her own family; which concern lasted to the end of her days. I think I can say in truth she was loved and respected by all that knew her—an exception in this respect.

She never sought for fame, or great things, but a humble and contrite spirit was her clothing until the last. She was a regular attender of all our religious meetings, when health and strength did permit, and a good example therein. Her dress and attire was that of a consistent Friend, and the language seems to be applicable, "Follow me, as I have endeavored to follow Christ."

Penned this twenty-ninth day of Ninth Mo., 1894.

DEVONSHIRE HOUSE LIBRARY.—The *British Friend* says, "It is probable that no library in the world contains so much matter, whether manuscript or printed, of interest to the student of Quaker history. Not only is it rich in what has been handed down from early times, but it is constantly receiving additions by gift or purchase. Among the recent additions are Penn Manuscripts, a collection of documents, deeds and letters, treaties with Indians, conveyances of land, curious Indian pictorial signatures, letters from William Penn to Charles II., the Duke of York, Lord Sutherland and others; four manuscripts wholly or partly in the handwriting of George Fox; two large volumes of letters of early Friends; three volumes of contemporary copies of letters of early Friends, 1654-1671.

IN reviewing the proceedings of the year 1897, the *London Times* says, "London Yearly Meeting was of historic interest as the first occasion on which English men and women have met as co-equals in their annual legislative assembly."

Upwards of £7,000 has been forwarded to the missionaries in India to assist them in their relief work.

THE FRIEND.

SECOND MONTH 5, 1898.

SINGING AMONG EARLY FRIENDS.

John Burnyeat says of their meetings: "Oh, the joy, the pleasure, and the great delight that our hearts were overcome with many times in our reverent and holy assemblies!" These unusual blessings were a compensation for the persecution and outward sufferings they endured, and show how it was that our early Friends were so faithful in keeping up their religious meetings. They who were servants of God, would not willingly miss partaking in the favors divinely extended, and would be strengthened to endure hardship and suffering.

George Whitehead, speaking of being put

into a dungeon, said, they were detained there four hours, "Singing praises unto the Lord our God, in the sweet enjoyment and living sense of his glorious presence." Reverting to those times of trial, many years after, he says: "I am still truly humbled and thankful to the Lord our God, in remembrance of his great kindness to us, how wonderfully He supported and comforted us through and over all these our tribulations," and he adds, "In the comfortable enjoyment of his glorious Divine power and presence, several of us have often been made to sing aloud in praise of his glorious name; yea, his high praises have been in our mouths, oftentimes to the great amazement and astonishment of the malefactors shut up in the same ward with us. When walking therein, our hearts have been lifted up in praises to the Lord, often for several hours together, with voices of melody." This experience of George Whitehead was that of other Friends.

It is related of Barbara Blangdon, of Bristol, that being committed to prison, she was whipped till the blood ran down her back. She never startled at a blow, but sang aloud and was made to rejoice that she was counted worthy to suffer for the name of the Lord. George Fox mentions that when in Scotland, near Sterling, the officers banished him and his companions from the town. "As they guarded us through the town, James Lancaster was moved to sing with a melodious sound in the power of God, and I was moved to proclaim the day of the Lord, and preach the everlasting gospel to the people."

When he was imprisoned at Carlisle, the gaoler beat him with a cudgel, G. Fox says: "While he struck me, I was moved to sing in the Lord's power, which made him rage the more. Then he fetched a fiddler, and set him to play, thinking to vex me; but while he played I was moved in the everlasting power of the Lord God to sing; and my voice drowned the noise of the fiddle, struck and confounded them."

It appears only to have been under peculiar circumstances, such as are detailed in the preceding cases that singing was practised by our early members. For, although the writer of this has long and extensively read the writings of Friends, he remembers no mention of the practice among Friends except in such cases. If singing among our members were confined to those in prison for Truth's sake, and beaten for their testimony to it, there would not be the same reason to fear as now exists that the spread of it was connected with a failure to understand or appreciate the real nature of spiritual worship. Robert Barclay, in speaking on this subject, says: "It is very sweet and refreshing, when it proceeds from a true sense of God's love in the heart, and arises from the Divine influence of the Spirit, which leads souls to breathe forth either a sweet harmony, or words suitable to the present occasion." He adds, "As for the formal, customary way of singing, it has no foundation in Scripture, nor any ground in true Christianity."

It is a well known and commonly received fact that the tones of the voice are governed by the emotions of the mind, and indicate anger, fear, and other passions, as the case may be; so that we can readily believe, that when our early Friends were made to rejoice in the sensible experience of the outpouring of the Divine blessing upon them, their voice indicated the fact—and their singing was the natural expression of their feeling, and was not the repetition of tunes artificially prepared in advance.

SUMMARY OF EVENTS.

UNITED STATES.—By a vote of 47 to 32, the United States Senate, on the 28th ult., passed the Teller concurrent resolution. It provides for the payment of bonds of the United States in silver at the option of the Government. All efforts to amend the resolution were voted down by majorities ranging from 5 to 29. Senator Lodge's gold standard substitute being defeated by the latter majority. The vote on the Lodge amendment was: Yeas, 24; nays, 53. The same resolution was voted on in the House of Representatives on the 31st ult.: Yeas, 134; nays, 182.

The House Committee on Territories has rejected the Arizona, New Mexico and Oklahoma Statehood bills by a vote of 8 to 3.

Judge Louis Emory McComas, Republican, was on the 25th ult. elected to the United States Senate by the Maryland Legislature. He succeeds Arthur P. Gorman, Democrat.

The Ohio law which says the sum of \$5,000 may be collected from a county by friends of a person lynched therein has been declared unconstitutional by the Common Pleas Court at Urbana.

Attorneys representing twenty-five of "the strongest banking institutions in Georgia" have filed suits attacking the constitutionality of the act which requires the State Treasurer to examine private banks. The act was passed during the closing hours of the Legislative session, and the day was prolonged by turning the hands of the clock back.

A special Indian inspector has been sent from Washington to make an investigation into the alleged misappropriation of funds from leases for dwelling purposes of lands belonging to the Seneca Indians of Northern New York.

An Arizona paper asserts that the most savage of Indians, the Apache, is conquered by civilization. The main tribe of Apaches, about 5,000 individuals, is clustered about San Carlos. In the last five years this tribe has furnished only one serious criminal, a murderer.

A San Francisco estimate of precious metals produced in the States and Territories west of the Missouri River during 1897 shows in the aggregates: Gold, \$69,830,597; silver, \$37,184,034; copper, \$36,645,694; lead, \$9,775,144; total gross results, \$153,435,469.

It is reported from Birmingham, Alabama, that an English syndicate has arranged to erect a million dollar steel plant there.

On good authority the peanut crop of the United States is said to be diminishing. This should not be allowed to happen. The normal crop is 4,000,000 bushels, and Americans are so fond of the nut that they spend upon it \$10,000,000 a year. Chemists say the peanut contains 50 per cent. of fat and over 30 per cent. of nourishing compounds, and it is commended by physicians as an article of food. No doubt it can be improved by judicious culture. In any case it cannot be spared, for it finds a place of its own.

The weavers at the Centreville, Rhode Island, mills have struck against a reduction, which, they claim, amounts to from 14 to 20 per cent.

The Willimantic Cotton Mills Corporation, of Willimantic, Connecticut, posted notices that on First Month 31st the wages of the employes would be reduced 10 per cent. The company employs about 200 hands.

Notices announcing a 9-per-cent. reduction in wages have been posted in the Forestdale Mills, at Woonsocket, Rhode Island, to take effect First Month 31st.

The Fall River Weavers' Union has declined to authorize a strike of the weavers in the King Philip Mills on the ground that all the other operatives have accepted the same cut and such a strike would weaken the union.

Some of the New Bedford mills have decided to buy yarn in England, so as to be able to make cloth without the aid of spinners.

The final estimates of the tobacco production in the United States in the year 1896, made by the Agricultural Department, place the total yield at 403,004,320 pounds, valued at \$24,258,070. The area cultivated amounted to 594,749 acres. Seven States produced a crop valued at more than a million dollars, viz: Kentucky, \$6,032,202; North Carolina, \$5,490,334; Virginia, \$3,013,986; Tennessee, \$2,464,816; Ohio, \$1,066,000; Pennsylvania, \$1,299,542; Connecticut, \$1,325,668.

Deaths in this city last week numbered 458, which is 3 less than the previous week, and 98 less than the corresponding week of 1897. Of the whole number, 237 were males and 221 females: 58 died of pneumonia; 56 of consumption; 50 of heart disease; 28 of diph-

theria; 17 of old age; 16 of apoplexy; 12 of inflammation of the brain; 12 of cancer; 10 of measles; 10 of typhoid fever; 9 of inanition; 9 of nephritis, and 9 of convulsions.

Markets, &c.—U. S. 2's, 100 a 102; 4's, reg., 112½ a 113½; coupon, 114½ a 114½; new 4's, reg., 127½ a 128½; coupon, 128½ a 129½; 5's, reg., 113½ a 114; coupon, 114½ a 115; currency 6's, 103 a 105.

COTTON.—Middling uplands, 6½c. per pound.

FEED.—Spot bran, \$15.00 a \$15.75 per ton for winter in bulk and \$14.50 a \$15.00 per ton for spring in sacks.

FLOUR.—Winter super, \$2.90 a \$3.10; do extras, \$3.25 a \$3.50; Pennsylvania roller, clear, \$4.00 a \$4.25; do, do., straight, \$4.30 a \$4.50; Western winter, clear, \$4.20 a \$4.40; do., do., straight, \$4.50 a \$4.75; do., do., patent, \$4.75 a \$5.00; spring, clear, \$4.20 a \$4.35; do., straight, \$4.60 a \$4.90; do., patent, \$5.00 a \$5.20; do., favorite brands, \$5.25 a \$5.40. City mills, extra, \$3.25 a \$3.50; do., clear, \$4.20 a \$4.40; do., straight, \$4.40 a \$4.60; do., patent, \$5.25 a \$5.40. **RYE FLOUR.**—Choice Penna., \$2.60 a \$2.80 per bbl. **BUCKWHEAT FLOUR.**—\$1.30 a \$1.50 per 100 pounds, as to quality, for new.

GRAIN.—No. 2 red wheat, \$1.00 a \$1.00½.

No. 2 mixed corn, 34½ a 34½c.

No. 2 white oats, clipped, 30 a 30½c.

BEEF CATTLE.—Extra, 5 a 5½c; good, 4½ a 4¾c; medium, 4½ a 4¾c; com., 4 a 4¾c.

SHEEP AND LAMBS.—Extra, 5 a 5½c; good, 4½ a 4¾c; medium, 4 a 4¾c; common, 3 a 3¾c; lambs, 5 a 6½c.

HOGS.—5½ a 5¾c. for best Western; others, 5½ a 5¾c.

FOREIGN.—Lord George Hamilton, Secretary of State for India, says the Government may take steps to establish a gold standard for India within the next twelve months.

A volunteer fleet will convey in the quickest time practicable over 10,000 Russians to the far East. It is said that Russia warned China that if Kiao-Chou was granted to Germany, Russia would demand either Ta-Lien-Wan or Port Arthur.

It is stated that Port Arthur has been opened to trade on the same terms as Kiao-Chou, Great Britain withdrawing her demand for the opening of Ta-Lien-Wan. It is supposed that Great Britain's withdrawal from Port Arthur is owing to her disbelief in the existence of a secret treaty between Russia and China. The Chinese Government, however, quotes this treaty as the reason for Russia's presence at Port Arthur. The talk of an Anglo-Japanese plan of campaign in certain eventualities is said to be unfounded. No agreement exists between England and Japan except the common desire to secure the free development of trade in China.

During last week there were 854 deaths from the plague in Bombay.

Okute, in Africa, has been occupied by British troops. The possession of Borgu territory is disputed by England and France.

It is estimated that 1,200 tons of ostrich feathers have been exported from Cape Colony during the past thirty years, valued at \$12,000,000.

Ex-Minister Canalejas has arrived at Cadiz from Havana. He declares the insurgents have the means to greatly prolong their resistance in the mountains.

On the 27th ultimo, the insurgent Brigadier Nestor Aranguron, while visiting a young woman, was surprised by the Spaniards. Aranguron and four others, including the woman and her sister, were killed. Lieutenant Colonel Joaquin Ruiz, the aide-de-camp of General Blanco, went to Aranguron's camp in Twelfth Month last with terms of surrender.

Among Brigadier General Aranguron's papers which fell into the hands of the Spanish troops was his diary, showing, it is said, that he ordered the execution of Lieutenant Colonel Ruiz.

On the night of the 26th and morning of the 27th ult., a dozen shocks of earthquake occurred at Tehuantepec, Mexico.

The steamer *Warrimoo* arrived at Vancouver, B. C., from Australia on the 31st ult., bringing news of appalling climatic conditions which have been prevailing in many sections of Australia. The prostrations from heat are so numerous that the condition of affairs in large cities is alarming. In a great many instances work is out of the question and sleep impossible. Telegrams show that the same conditions prevail all over the colonies. The thermometer during the heat of the day averages about 152 in the shade, and in a long list of towns the lowest figure found is 110. In the sun it is 160, so it is impossible to work at mid-day. The heat has caused numerous fires from spontaneous combustion, and the houses are so baked during the day that in the worst section the residents

sleep in gardens and on roofs. The damage from fire is very great. It would appear from the press report that the total damage will amount to millions of pounds. In Victoria Colony 100,000 acres have been swept clear and an enormous acreage of crops destroyed. In other colonies houses and barns have been burned.

NOTICES.

A PUBLIC MEETING for Divine worship has been appointed, by authority of Chester Monthly Meeting, to be held in Friends' Meeting-house at Lansdowne Pa., on Fifth-day evening, the 10th inst., at 8 o'clock.

WESTTOWN BOARDING SCHOOL.—For convenience of persons coming to Westtown School, the stage will meet trains leaving Philadelphia 7.17 and 8.46 A. M. and 2.53 and 4.32 P. M. Other trains are met when requested. Stage fare on regular trips, fifteen cents, on special trips, twenty-five cents each way. To reach the school by telegraph, wire West Chester Phone.

EDWARD G. SMEDLEY, *Sup't.*

WESTTOWN BOARDING SCHOOL.—Applications for the admission of pupils to the school, and letters in regard to instruction and discipline should be addressed to WILLIAM F. WICKERSHAM, *Principal*. Payments on account of board and tuition, and communications in regard to business should be forwarded to EDWARD G. SMEDLEY, *Superintendent*. Address, Westtown P. O., Chester Co., Pa.

FRIENDS' TEACHERS ASSOCIATION.—A meeting will be held at Friends' Select School, 140 N. 16th St., Phila., Second Month 5th, 1898, at 2.30 P. M. The meeting will be addressed by Dr. Samuel Thurbur, Master in Girls' High School, Boston, Mass.

Subject: "English in Secondary Schools; can it be made both an interesting and a fruitful study?"

The Association is fortunate in securing the services of Dr. Thurbur. It is hoped that all who can avail themselves of the opportunity to be present.

EDITH SMEDLEY, *Sec'y.*

MARRIED, at Friends' Meeting-house, West Branch, Iowa, on the twelfth of First Month, 1898, ARCHIBALD CROSBIE, of Paullina, to ELIZABETH THOMPSON (nee FEE, of West Branch).

DIED, at the residence of her son, Isaac Hiatt, near Mitchellville, Ia., Eleventh Mo. 10th, 1897, HANNAH HIATT, widow of Elijah Hiatt, and daughter of Jacob and Lydia Haines, in the eighty-seventh year of her age; a member of Chesterfield Monthly Meeting of Friends, Ohio.

—, near Earlham, Ia., Twelfth Month 20th, 1897, CALVIN M. RAMSEY, son of W. L. and S. E. Ramsey, aged seventeen years and nearly three months. Stricken down by a painful disease in the bloom of youth, he had found hopes of recovery, but as the disease advanced he became more thoughtful and experienced sorrow for his sins, and much anguish and distress of spirit for a time. One morning, after a season of devotion, he said he saw a ray of brightness; then speaking to his brothers and sisters, he gave to each suitable advice, or supplicated his Heavenly Father in their behalf, exhorting them and a cousin who was present to lead better lives. He lived near one week after that, but in speaking of future prospects he would say, "If I get well." His sufferings were intense and his mind, affected somewhat with the treatment, was not quite clear at all times. A few minutes before he passed away, he was told we thought he could not stay with us much longer. One present, began to read the text, "Though I pass through the dark valley and shadow of death," he commenced with a clear voice with emphasis, saying, "I will fear no evil, for thou art with me, thy rod and thy staff they comfort me." He was asked if he had any word to send to his good mother, said, "Tell her my way is bright." All that was made to his little brother and sister already in heaven. He looking up with a smile, said, "Oh, isn't it nice there." He then spoke of a few of his friends and how he wished them disposed of, and where he would want to be buried. Soon after this he quietly passed away, as if falling asleep. His family and friends have the consoling evidence that he was a great mercy admitted through the pearl gate into the Celestial City, which hath no need of the sun or the moon to shine in it; for the glory of God doth lighten it, and the Lamb is the light thereof.

—, at her residence, Pine Iron Works, Pa., in the sixty-seventh year of her age, a member of Exeter Monthly Meeting.

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JOSEPH WALTON,

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Entered as second-class matter at Philadelphia P. O.

John Yeardley and his Travels.

(Continued from page 227.)

"1820.—Our first extract from this year's diary contains a short but beautiful reflection: "Second Month 18th.—I am convinced it would be better for us to live more in the inward spirit of prayer; we should live in nearer union with the Father of love; receive more of his heavenly embraces; the heart would be prepared to know more of his holy will, and receive power to perform it."

"A few months afterwards he was again called upon deeply to sympathize with his brother. The occasion this time was the perplexity in matters of business in which Thomas Yeardley was involved. He expressed his feelings in a letter in which he not only gives the soundest Christian counsel, but also shows how he himself was indebted to the same maxims for the preservation of his honor and of his spiritual life and usefulness. The firm and practical manner in which the subject is treated renders his remarks of permanent value:

"BENTHAM, Eighth Month 7th, 1820.

"My Dear Brother:—Thy affectionate letter of the 24th I have received, and need not tell thee how sensibly I am concerned for thy present situation.

"I do hope thou wilt not lose sight of the object thou hast now in view, to get relieved in some way from the excessive load of business which presses upon thee, for we can none of us hurry fire in our bosoms too long without being burnt. We shall not be justified in the sight of Him with whom we have to do, if we do not endeavor to place ourselves in such a situation as will best answer the end for which He has designed us. It would convict us of a very weak and erroneous idea of a Supreme Being, to suppose that He could not or would not prosper our endeavors with equal success in a more restricted way of trade, when our motives are purely to serve Him faithfully. Surely, He who cares for the sparrows will not suffer us to fall from the ground without his notice.

"Thou wilt be ready to say it is an easy matter to speak of these things on paper; but believe me, my dear brother, I know a little of what I say. There was a time when I was as

extensively engaged in business, according to my means, as you are now. I have had large sums of acceptances to provide for, with nothing towards them but what was in the uncertainty of the drapers' hands. When I have set out on a journey I have had to take the distressing fear along with me, that if I failed of getting in almost every shilling that was due to me, I failed in paying my acceptances. Add to this, the painful prospect of losing my property until I could not pay my just debts, and then mention a situation which would place an honest mind in a greater degree of perplexity. O! had it not been for the preserving hand of my gracious Redeemer, I had never lifted up my head above the waters which were ready to overwhelm me. In the midst of all this I received a firm conviction, that if I wound up as speedily as circumstances would permit, I should measurably be safe; but if I suffered the impressions to pass away disregarded, I might be hurled along with the stream and never more be able to recover myself. It seemed as if my eye was fixed on a star which shone quite on the other side of the [waters]; and I was thus enabled to wade through without knowing what course to take when I got to the other side. I do not mention this as being in the whole applicable to thy case; but as a fellow Christian traveller towards the celestial city, I earnestly entreat thee, in the love of the Gospel, never to consider thyself on a level, or at liberty to act in full scope, with the man of business, who thinks himself created to pursue the things of time without being responsible to his Creator for endeavoring to reach a situation in life which would enable him to prepare for eternity. Thou wilt not be long at a loss to know what to do if thou dost not overlook the secret motive in thy own breast. Do not grieve at losing a little of what thou hast; it will come again, if for the best, and may bring the double reward of peace. If thou attendest to that directing Hand which has hitherto preserved thee as a monument of thy heavenly Father's mercy, thy victory is already sure, though thou mayst not know it. It is not for the best, consequently not permitted, that we should always see our way. Were this the case there would be no exercise of faith. The servant of the prophet was blind as to the power which preserved them, when he saw a host of the enemy encamped against them: he cried out, "Alas, my master, how shall we do!" But his master answered, "Fear not; for they that be with us are more than they that be with them;" and the prophet prayed that the young man might be made to see. And when his eyes were opened, what did he see? Why, he saw the mountain full of horses and chariots of fire round about them. The Lord's chosen people are continually encircled with these chariots of fire, otherwise it would not be possible to be so mercifully preserved from harm. Should it be insinuated to thee that thou art not of this chosen race, let me tell thee, we become children of the Most High as soon as He has raised in us a desire to

serve Him, and we become willing to abide under his protecting wing whatever changes may take place in our own feelings during the operation of his holy hand upon us."

"Nothing is more important in the life of a Christian than the manner in which he turns to account the opportunities for serving his Lord which continually spring up before him.

"Sixth Month 23rd.—Going last evening to Wenington, to repeat my French lesson, my friends there asked me to call with them on a sick person; feeling quite free to do so, I went with them. On sitting quietly by the bedside, a little matter came before me, which was communicated from these words, "Affliction cometh not forth of the dust."

"On my return home, I could not but reflect on the necessity of having our bow strung, and being always alive to the interest of souls, and endeavoring to imitate the example of our great Master, whose whole life was employed in continually going up and down doing good."

"In 1822 John Yeardley went to reside in Germany. As his residence abroad constituted one of the most remarkable turns in his life, and exercised a powerful influence on the rest of his career, we shall develop as fully as we are able the motives by which he was induced to leave his native country. By means of his diary we can trace the early appearance and growth, if not the origin, of the strong Christian sympathy he ever afterwards manifested with seeking souls in the nations on the continent of Europe, and especially amongst the German people.

"The first hint concerning his desire to go abroad is contained in the account of a dream, under date of the second of Ninth Month, 1818, regarding which he felt much disappointed, because he could not recollect the names of the places in Germany about which he had in his dream been interested. The next year (the nineteenth of the Fifth Month, he had a second dream on the same subject, in which he supposed his friend Joseph Wood was about to go on a religious mission to the continent, and he brought out his atlas to find the places for him. On being asked if he meant to accompany him, he said he "was not prepared to answer at present." In the relation of a third dream, which he had the next year (the twenty-fifth of the Eighth Month, 1820), the locality to which his mind was attracted is first indicated. 'Pyrmont and Minden,' he says, 'rested very closely with me, and to them I felt bound.'

"It might not have been worth while to have made allusion to these dreams, which ought perhaps to be regarded rather as the continuation or echo of his waking thoughts than as their original source, but for the deep importance which John Yeardley himself attached to them. He considered that by them was first made known to him the Divine will respecting his future course; and that his longing desire to recover the name of the forgotten locality of the first dream was answered in the last. It can admit of little doubt that the same conviction of their more than common significance, which

led him to cherish as sacred the remembrance of these night visions, helped to form and sustain his resolution in carrying out the project with which he connected them.

(To be continued.)

Romain Bisson's Escape.

There was a fisherman named Romain Bisson at Etréât, on the coast of Normandy, who from childhood had frequented the shores of that beautiful place, seeking shell fish, as is the custom of fisherman's children, or gathering *vraik*, or wrack, a sea-weed from which soda is sometimes made a profitable industry. Through his solitary life and unceasing toil, with no companions but the sea and the objects of the shore, he became a silent, self-contained man, while yet a young one. He knew no people except his own family, and he even held aloof from his brothers and sisters. Of the great world beyond his immediate surroundings he knew nothing, and was content with his ignorance.

At the conscription at the commencement of the present century he drew an unlucky number, and became destined for military service. The military prestige of France was then at its height, and the young fellows of the neighborhood were only too delighted to take part in the stirring scenes then being acted in different countries of Europe. Romain, however, revolted at the thought of being a soldier; not from fear or cowardice, far many times his deeds of daring had provoked wonder as well as admiration among his neighbors and acquaintances. The only beings he tolerated were his parents, and these he worshipped with all the adoration in his nature, denying any portion of it to all others. The only places he loved were the wild shores and seas where he had grown to manhood and the dangers and beauties of which he knew so well. No! he could not leave Etréât for a strange and unsympathetic world. He would rather die by throwing himself from the cliffs. With the aid and by the advice of his parents, he concealed himself in a hollow cave in the side of one of the grand cliffs of that coast, inaccessible to all but himself, while the authorities were hunting for him in all directions to enforce the service so hateful to him. His parents at night would lower a basket containing provisions as well as fuel for firing.

One night some fishermen in a boat, returning home, were startled and astonished to see a light, apparently in the middle of the cliff. Fearing something evil, they crossed themselves and said a prayer. When they arrived home they mentioned what they had seen, and several others confirmed their assertion by acknowledging that they also had seen a similar light. The coast guardsmen suspected that some smugglers were in concealment, and kept a sharp look out. After a time it was discovered by whom the fires were kindled, and that it was really Romain who was living in the cave.

The representatives of authority were soon informed of the deserter's hiding place. They immediately assembled at the foot of the cliff, and by means of a speaking trumpet summoned Romain to surrender. He shouted back, "I will never be a soldier." They threatened to take him prisoner and have him shot as a deserter. "I would rather die than be a soldier," he replied. They tried scaling-ladders in a vain attempt to reach the fugitive. Some soldiers volunteered to be let down by ropes from the summit of the cliff, but as soon as they came within reach, Romain would seize the cords and shake them so violently that the invaders were fain to desist,

in order to save themselves, from being dashed to pieces. They tried cutting a flight of steps from below, but a volley of stones soon put them to flight. They consulted the authorities, who decided, that so dangerous an example would, if not suppressed, injure the prestige of the conscription. After again summoning Romain to surrender, but in vain, orders were given to fire upon him, until he was hit or killed. He easily avoided the bullets by retreating within his cave, sometimes returning the compliment with showers of stones and rock. The siege lasted four days. At the end of that time Bisson found himself without food, and suffering greatly from thirst. He determined to escape or perish. The cliff in the middle of which he had taken refuge was over three hundred feet high, and almost perpendicular. Beneath the cave, and not far from its mouth, was a huge rock nearly a hundred feet in height, projecting seawards about fifteen feet. At high tide the rock was battered by the waves which broke over it, rendering it impossible for any one to go round it from side to side, just leaving a narrow space of dry shingle to right and left. The moon was full. He determined to make the attempt that same night at high tide, about ten o'clock. He passed the whole day collecting stones, which he piled up near the mouth of the cavern. With these he dislodged any soldiers who attempted to occupy a position beneath his cave and compelled them to seek the other side of the rock facing the sea. He kept up an unceasing volley of stones until high tide, when the sea rendered the passage of the rock impossible to all. At the full moon, in sight of his enemies, he commenced descending the precipitous sides of the cliff by means only of his hands and feet, braving the fire of the soldiers, who kept up an incessant volley, but failed to hit their prey. He was successful in being able, uninjured, to pass behind the rock, leaving them all astounded at his boldness and good fortune in escaping death or capture before their eyes. Next day his blouse and sabots were found on the shore, but all traces of the man had disappeared, and it was concluded he had perished in the sea.

About a year afterwards, an amnesty was granted to deserters, when one day Romain Bisson appeared once more in his native village. He was, however, fearfully changed. His sufferings during those long days and nights when he had been besieged, and had been continually on the defensive; the feeling that he had been hunted like a noxious beast, and in addition to this his physical sufferings from want of food and water, had acted on his brain with disastrous effect. He had lost his reason, but was neither violent nor dangerous. For ten years or more he haunted the cliff, the scene of his sufferings, a broken man in mind and body, supported by public charity, until one day in a fit of frenzy he threw himself from the top of the cliff and was dashed to pieces.—*Romance of the Sea.*

FOR "THE FRIEND."

My mind is brought very near to all the sons and daughters of Israel, wherever scattered. I would like to visit them and extend the right hand of fellowship, and bid them good cheer, that the love of God may arise and flow from vessel to vessel, thus renewing that love and fellowship that the Lord God has placed within all of his faithful servants—and not only to those, but my spirit reaches forth to all the weary travellers and those that are hesitating or stopping by the wayside, or halting between two opinions. Oh, that such as these may arise and

flee quickly, to the holy city of our God, to receive the outpourings of the spirit of God upon his faithful servants. What can be comparable thereto; how it soothes the humble, waiting soul. Oh, thou God of all love, grant, if consistent in thy sight, a truly thankful and prayerful heart, that thy blessing may rest upon our feeble efforts to obey thy every command, that thy heavenly peace may abide with us as we journey along through time here, that we may at last join the heavenly host, in song everlastingly praises to the great King of glory. Oh, this is the earnest desire of my soul for thee, and in a special manner for all my dear Friends wherever scattered—yea, my soul yearns for those that are bowed down, under the weight of their known duty, that we all owe to our Heavenly Father, even those that He has called, and that they arise and go forth, and gather the tender lambs into the true fold of the Son of God, who taught his disciples when here on earth—yea, this is the same to-day as formerly. His word is never-failing, and as my poor soul can testify, as poor and unworthy as I am, I feel to state to my friends in this silent way, in that fulness of the Father's love that no words can describe, for who is able in their own strength and ability to fulfil our heavenly Father's every command in the way of his holy requirements, may there be no lack of standard-bearers in our midst. I am a member of the Society, that the Son of Righteousness may shine upon our labors of love. To know that this is a continual feast, that will rest on all those who will give heed to the word of God as revealed within the heart. For what are our trials but what our Saviour passed through, that He might redeem us as a chosen people and nation.

Let us be willing to be tried, that we may reap the reward of eternal rest in the presence of our holy Redeemer. Shrink not from knowing duty, for obedience to the will of God will draw us daily nearer to the throne of God, in a love that words cannot describe.

H.

MANSFIELD, Ohio, First Month 25th, 1898.

From the "UNION SIGN."

Not Forgetting Simplicity of Attire.

There appeared a number of months ago in this paper an anonymous communication denouncing the wearing of out-of-style dress by women advocates of temperance, and rather intimating that it was the duty of such to keep well above the modes, not altogether for fashion's sake, but to make a bright and fair show before the world. This was briefly replied to by a subscriber, probably a month later. The subject, however, has persisted in presenting itself to my view of my mind repeatedly since then, and believing that a little more may properly be said in connection with it, I trust that my sisters will bear with me in so doing.

And why should it be thought without the province of a man in essaying thus to deal with the matter of woman's attire? There was no need, indeed, in the history of the race, or at least so much of it as is spoken of as "God's chosen people," when the topic was shown to be of great importance, even of the first importance, to its wearers. If we will turn to the latter part of the first chapter of the prophet Isaiah, we will find enumerated in long array the fashionable kinds of apparel and ornaments of the time, and because the hearts of the daughters of Zion were bound to those things, the judgment of the Lord should pass upon them and upon the land, that "thy men shall fall by the sword, and thy mighty in the war. And her gates shall lie

and mourn; and she, being desolate, shall sit upon the ground." Likewise, the Apostle Paul, in writing upon the excellency of the adornment "which becometh women professing godliness," bids his junior, Timothy, see that the women beware of those outward fashions that consist in "brodered hair, or gold, or costly array," reminding him later of "the unfeigned faith" of his grandmother Lois and his mother Eunice, the same which he is persuaded dwells in Timothy also. And we may be sure that these women who are cited as worthy exemplars in the Christian walk, were not followers of the Babylonian fashions which so caused the daughters of Zion to err in the days of Isaiah.

The problem before us lies closely related to the subject of social purity, which latter so greatly engages the efforts of those who are striving for home protection. In the introductory note to my tract upon "Simplicity of Attire, as Related to the Promotion of Social Purity," an edition of which is issued by the Woman's Temperance Publishing Association, I stated that I had had "considerable active experience in suppressing the exposure of demoralizing show bills and other prints opposed to social purity." I am, nevertheless, fully persuaded "that it is in the power of professing Christian women to accomplish far more for purity by their adherence to simplicity of attire than can be gained by all the 'heroic' measures which man can undertake to this end."

Several years after the above view was expressed—it was in 1893 I had a letter from the late James T. Kilbreth, collector of the port of New York, and formerly a court justice in that city, in which, referring to "the causes which led the majority of young girls astray," he said, "My experience on the bench was very extensive, and led to the conclusion in my mind that the principal cause to which the evil referred to may be traced is the unfortunate and pronounced desire for dress."

The *Mail and Express* of New York told several years ago how two college-bred young women, desiring to investigate the condition of the tenement population of the east side of the city, with a view of seeing what good they could do, were quite astounded to find that many of the girls possessed clothes finer than they themselves wore. "The people pay their rent—they would be hustled out on the sidewalk in short order if they didn't—they eat at least enough to keep them alive, they go to balls in the winter and to picnic and chowder parties in the summer, but the main part of their income is put upon their backs. Every member of the family who can even earn a quarter of a dollar a day is set to work. They live in wretched quarters, they occupy just as little space as possible, in order to reduce their rent; they scrimp and save in their table expenses and they economize at every opportunity, and all for the sake of making a stunning display of clothes. . . . This extravagance is increasing, too. At least, so say those who have known the East Side pretty well during the last three or four years. They say that this wish for fine clothes and the determination to have them is growing so rapidly that they can notice the increase from year to year, almost from season to season."

In a late number of *The Union Signal* there is mention made of the acceptable presence of the Tamil evangelist V. D. David, at the noon-hour religious meetings in Willard Hall. About five years ago David accompanied (from Ceylon) George C. Grubb, a minister, Edward C. Millard and wife and others, on a religious visit to Aus-

tralia and New Zealand. The printed account of this visit narrates a number of very interesting experiences having relation to the relinquishment of the liquor drinking and tobacco using habits. There are likewise given some incidents touching upon dress enslavement and its happy overcoming. A reception is mentioned of delegates of a woman's temperance association at —, to which went the wife of E. C. Millard, but not to be greatly comforted. She remarks, "Many of the leading Christians of the place were present, dressed in costumes of the latest fashion: plenty of young girls flitting about evidently quite delighted to find that one could be religious under such enjoyable circumstances."

I remember a woman telling me, that upon sending the tract on simplicity of attire herein alluded to, to the principal (a Baptist) of a largely attended normal school for both sexes, he replied that he quite approved of the sentiments it contained, and hoped they would specially claim the attention of the women workers in the temperance reform by whom, speaking from observation, he thought it had been too much overlooked. The public receptions and conventions of the white-ribboners will be likely to lose, I fear, their simple power and impressiveness in proportion as they are made occasions for dressy display. The service which engages them is most beneficent; the term "Christian" in the title is a most honorable one, should be jealously guarded, and ever kept well to the fore.

JOSIAH W. LEEDS.

FOR "THE FRIEND."

Irish Rambles.

(Continued from page 230.)

Second-day evening I took leave of the kind people of Cork, and went down to Youghall, which is a little watering-place, about twenty-five miles distant from the former city. Here the sea rolls up on a pebbly beach, at the mouth of a pretty river. After tea at Barclay Clibborne's, I went to the hotel for the night. The next morning, in company with his lively son, Herbert, who is fourteen years old, I looked at some of the objects of interest in the town.

Sir Walter Raleigh's home is well worth a visit. It is a moderate sized dwelling, with a really handsome front elevation of the style of Queen Elizabeth's days. The fine old gables and bay-windows look down upon an attractive garden which surrounds the house. The oak panelling in some of the rooms is esteemed very good, but does not begin to compare with what I have seen in other places, for instance, in George Fox's home at Swarthmore Hall. Sir Walter's cabinet and sea-chest are shown, both fair specimens of old time wood-carving. Out in a corner of the garden is shown the spot where he planted and where grew the first potato in the old world. A short distance from the house are the four yew trees under which, tradition says, he sat when he smoked his first cigar, and where his terrified servant, thinking he was on fire, dashed a bucket of water over his master.

In Youghal I was unexpectedly caught in a shower, and for once saw some of the people disconcerted thereby. As a general thing, they do not mind a little rain-storm. This is a strange country for easy raining. The clouds roll all around, but you do not feel very sure as to whether it will rain or not. Suddenly, every little while, the water just tumbles out of the heavens, or drifts sideways out of an apparently blue patch of sky, and everything is wet. The American straightway dons his mackintosh and elevates his umbrella. But an Irishman does

neither. He goes right on, and gets well soaked, and takes it all with as much serenity as he would his afternoon cup of tea. How we almost envy the hardiness of these people! Fortunately for us, we have compensation, which, I fear, they will never have.

That evening I took the little steamboat up the Blackwater River to Cappoquin. This river is called the Rhine of Ireland. Surely it is a lovely stream, lined with roughly-wooded hills and soft, green meadows, alternated with broad stretches of glimmering waters and deep shadows beneath drooping trees. Occasionally you pass the castle or home of some landed proprietor, situated high up above the river's brink, where glimpses of ivy covered walls or gardens add to the beauty of the landscape. Here and there a few old ruins decorate the scene. On the boat I met an agreeable old Englishman, with whom I formed a temporary alliance, and with whom I travelled until the ensuing afternoon. After getting off the steamer we hired a car, and were driven over to Lismore, a most pleasant experience, by winding road and fragrant rural scenes, in the cool of the summer evening.

At Lismore I was, as frequently before, reminded of what, to an American, seems the peculiarities of the hotels in the United Kingdom. There are seldom any spacious offices or halls, as in the hostleries of America. The coffee-rooms or dining-rooms are generally at one end of the building and the kitchens at the other. The waiters often carry the eatables and dishes to and fro a long distance, right via the front door and office. You seldom pay by the day, but "for what you get," as the saying is. Sometimes you get what you pay for, and sometimes you do not. Americans are quickly detected, and often overcharged. The service seems slow. At Lismore, for instance, the waiter kept us a full half-hour starting breakfast, besides the patience required during the continuance of that modest meal. He would go to some remote region and bring back about three spoons, then would disappear for five or ten minutes and return with a few forks. After a while some knives would appear. Then, after a long period, he actually seemed impressed with a belief that we did want something to eat, after all. He bethought himself of plates—and, finally, he gradually worked up to the point of bringing in the fish and bread and butter and the inevitable orange marmalade. The latter I never dislike, it is always good. Prices in these hotels are generally high, or rather, you get very little for a given cash outlay. Thus, a "plain tea" or breakfast costs 1s. 6d., or thirty-seven cents. It consists of tea, bread and butter and a little jam. Fish or eggs or cold meat cost 6d., or 1s. extra. Food doubtless costs more than it does with us, yet we miss the variety placed at command of the tourist in the United States. Still, the cooking is mostly good and the surroundings clean. The gardens around these hotels are frequently pleasant, and often are surrounded with high stone walls and embanked with masses of brightest flowers. So, whilst our countrymen miss many things, they feel that the charm of novelty largely compensates them for features which seem lacking in comfort or are very antiquated.

Seventh Month 7th.—My old English companion and myself started out early to look at Lismore Castle. It is one of the numerous homes of the Duke of Devonshire, and he flatters his Irish tenantry by condescending to reside in their midst about one month every year. His magnificent palace, "Chatsworth," over in Eng-

land, I saw years ago, and this, although very beautiful, is not nearly so grand or handsome. It stands on the edge of a cliff, where it commands lovely views up and down the pleasant pastures and winding course of the Blackwater. The scene from the windows of the drawing-room is exquisite. The vine-covered towers and massive walls are turreted and gray. The large court-yard in the middle of the castle presents delightful bits of near-by views well calculated to delight the camera amateur.

There is another side to this picture of Lismore. All around the big castle, which is hardly inhabited by one man, who owns other great mansions, are the squalid little houses of the poor. Whilst standing on the bridge, enjoying the fine proportions of that structure, I saw a poor old woman stumbling along under the wall of the great Park, loaded down with a huge bundle, larger than herself. Southern Ireland seems to be one of those places where social inequalities are more sharply seen than in others.

Seventh Month 12th.—The past few days have been passed at the hospitable home of a conservative Friend, with a large and valuable family. Real Christian home-life is ever beautiful to behold, and wherever found exerts a sweetening influence on those who are happily brought into contact with it. He lives about one mile out of town. To reach the house you ascend a gently sloping hill, over a narrow road between stone walls, with occasional gates opening into unseen, but doubtless attractive, gardens.

Waterford is quite a seaport, and is prosperous-looking. The surrounding country is more thrifty than any I have yet seen in Ireland. The little fields, separated by hedges, and now ripening with harvest, look very much like the rural districts of England. The cottages are neat, and the poor live in a more cleanly manner.

(To be continued.)

Under the heading of "Extracts from the Minutes of Third Haven Monthly Meeting," we have published a number of minutes of that body, showing their concern to uphold the principles of the Society of Friends, and incidentally throwing considerable light on the customs of the age and the local history of Friends. It is perhaps seasonable to discontinue these extracts, yet there are some memoranda connected with these minutes which may prove interesting and instructive to our readers. The first of these is a copy of a manumission deed liberating certain slaves:

MANUMISSION DEED.

Twelfth Month 18th, 1789.—I, Samuel Bowman, of Talbot County, in Maryland, do set free from Bondage, my negro woman named Sarah, also my negro woman named Patt, each of them to be free immediately from and after the Day of the date hereof, as also my Negro lad named Levin, when he arrives at the age of twenty-one years, which will be in y^e year of our Lord Eighteen hundred and two. And I do release unto them the above named Persons, and to each and every of them (from and after y^e days and times above specified, respectively) all my right Title, Interest, Property and Claim as to their Persons, their service or any Estate which they or any of them may require; Hereby Declaring them, the above-named Sarah, Patt and Levin, and each and every of them, absolutely free from and after y^e Days and Times above mentioned respectively, without any interruption from me or any of my Heirs or any claiming under me or my heirs. In Testi-

mony whereof I have hereunto set my hand and seal the Eighteenth Day of y^e Twelfth month in the year of our Lord, one thousand seven hundred and eighty-nine.

SAMUEL BOWMAN.

Sealed and delivered in y^e presence of

JAMES KEMP, JR.,
BENJAMIN PARVIN,

{ SEAL }

Talbot County, ss:

Before me, the subscriber, one of the Justices of the Peace for y^e County aforesaid, personally appeared Samuel Bowman, y^e grantor within named, and did acknowledge y^e within Manumission to be his act and Deed, and that it is his true Intent and meaning that y^e within named Negroes shall be free, according to the express Tenor of y^e sd Deed. In witness whereof I have hereunto set my hand the _____ Day of _____ in y^e year One Thousand Seven hundred and eighty-nine.

The following minutes show the concern of Friends that their children should not leave the Society in accomplishing their marriages.

Sixth Month 10th, 1688.—At our Quarterly Meeting at our meeting-house at the head of Trade Haven Creek the tenth day of the Sixth Month, 1688, this meeting having a godly concern upon their spirits for the good of their children, and seeing the enemy does prevail and has prevailed upon Friends' children to let their eyes and minds out upon people of the world, so as to join in marriage with them, contrary to Truth and their parents' and tutors' advice, to the grief of their parents and others concerned, therefore this meeting unanimously agrees and gives it as their sense, that if any child or children belonging to Friends and has Friends to their parents and their parents living, and yet shall proceed to marriage without their consent, that they disinherit them and give them no part nor parcel of their outward substance, which sense is so recommended to our next Yearly Meeting.

24th.—At our meeting at our meeting-house at the head of Trade Haven Creek, the Friends appointed to visit John Dickenson and his wife, to encourage him in his good resolution in withstanding his daughter's marrying contrary to Truth's order, and not to comply with her nor them concerned to receive her, nor let her have place with them, nor to give her that which he intended for her for a portion, which visit John Dickenson kindly accepted, and declared his oneness with Friends, and said he hoped he should never give away his authority, and further said if he wanted any help he would acquaint Friends and take their advice, but we find his wife is not one with him, which we are sorry for.

Twelfth Month 5th, 1692.—At our Monthly Meeting at our meeting-house at the head of Trade Haven Creek, William Dixon informed the meeting that his daughter-in-law is stole away and married by a priest in the night, contrary to his and his wife's minds; that he has opposed the same, and refused to pay her portion, for which he is cited to appear before the Commissary General. Now he desires to know whether the meeting would stand by him if he should sue the priest that so married her. The meeting assents to it and promises to stand by him in it, he taking the meeting's advice from time to time in his proceedings therein.

A MEMORIAL OF JOHN BARTLETT.

A Testimony from Third Haven Monthly

Meeting, held the thirtieth of Third Month, 1786, concerning our esteemed friend, John Bartlett, deceased:

Son of Joseph and Martha Bartlett, of Talbot County, Maryland, who educated him in the principles of Truth, and as he grew in years grew in religious experience, and by reason of his meek and upright conduct, was beloved by most who were acquainted with him. He was a tender, affectionate husband, exemplary in his behavior and solid sitting in meeting; a useful member of society, and approved in the station of an Elder. His last illness was tedious, and attended with sharp affliction, in all of which he was preserved in exemplary patience; being much tried, as he expressed, with poverty in the fore-part thereof, yet was at times favored with a renewal of strength and a resignation of his will; being often in a weighty frame of mind his expressions were tendering and instructive. The morning before his departure, appearing sensible his end was near, with great solemnity and composure, said, "Let all be still," and in a short time quietly departed on the twenty-sixth of Eighth Month, 1784, in the forty-third year of his age, and was buried at Friends' burying ground at Third Haven the twenty-eighth of the same.

Signed in and by direction of the meeting aforesaid by
TRISTRAM NEEDLES,
Clerk.

Among the ministering Friends of Maryland one of the most industrious seems to have been Mary Berry, originally Mary Bonsal, of Darby Pa. She was married to James Berry. She passed numerous family visits in different parts of the peninsula, visited parts of her native State, Pennsylvania, attended Baltimore and Virginia Yearly Meetings and Friends in the Southern States, including Carolina and Georgia, and near the end of life obtained a minute liberating her to go to the West India Islands, especially Babadoes—but this visit was never paid, owing to the difficulty of obtaining passage and her failing health.

A memorial of her has been preserved, and is as follows:

MEMORIAL OF MARY BERRY.

Recorded in Book of Philadelphia Memorials, Fourth and Arch Streets, Philadelphia:

Testimony of Third Haven Monthly Meeting concerning our ancient and beloved Friend, Mary Berry.

This, our dear Friend, was born at Darby in Pennsylvania, in the year 1731, and was educated in the principles of Truth as professed by us.

About the thirty-fifth year of her age, she appeared in the ministry, which, from her own account, was for some years a very proving dispensation, but He who knew best how to dispose of her, supported her in this conflict, and she was at length made willing to bear the cross and enabled to perform what she believed was required. In the year 1776 she became a member of this meeting by her marriage with James Berry, a worthy member hereof, where in she was often much exercised in her fidelity to the edification and satisfaction of the Society, her ministry being attended with the baptizing influence of the Gospel; in such a humble and reverent, appearing to have near access to the Throne of Grace, and generally attended with an increasing solemnity. She was often engaged in the weighty service of visiting families, being inward, deep and

pathizing, was enabled to lay judgment to the line and righteousness to the plummet, in such soft and gentle tones as mostly to reach the witness and gain upon the judgment of those to whom her service was directed.

In the year 1785 she met with a close trial in the loss of her beloved husband, which involved her mind for a season in a conflicting exercise after resignation, but, after a time, appeared to produce still greater dedication to her Master's service.

She travelled several times, in the service of the Gospel, through the States of Maryland and Delaware and parts of Pennsylvania and Virginia, and in the year 1793 visited the meetings of Friends southward as far as Georgia, returning home with the reward of peace. Although, from her youth, she was of a delicate and feeble habit of body, she exhibited a remarkable instance of diligence in the attendance of our religious meetings, being often enabled to attend them in such weakness of body as to excite the admiration of many; her ministry, even at these times, when scarcely able to rise on her feet, evincing her to be a chosen vessel fitted and prepared for her Master's service, her piety and dedication bespeaking it to be her meat and drink to do his will.

Although weakness and indisposition increased upon her in the decline of life, yet, being earnest in the cause of Truth, she engaged, a few months before her end, with some others in a religious visit to families of this meeting, in which service the help of her spirit was sensibly experienced, and in an opportunity with the family in which she resided (but a few days before her decease) her testimony was strengthening and encouraging.

During her last illness she frequently intimated she was ready and waiting for her dear Lord and Master, and in great composure and resignation, was, in much quiet, released from all her exercises here below on the twenty-third day of the Eighth Month, 1806, in the seventy-sixth year of her age.

Signed on behalf and by direction of the meeting, by Thomas Pearson, Clerk at this time.

LYDIA PEARSON,
Clerk.

Read and approved, in the Southern Quarterly Meeting held at Little Creek the twenty-seventh of Fifth Month, 1807, and signed by the direction and on behalf of said meeting.

THOMAS PEARSON, Clerk.
RACHEL BERRY, Clerk.

A Remarkable Trance.

An account of a remarkable trance which happened in Cork, Ireland, to a woman who was, to all appearance, dead. She had lost the use of her side with the palsy, and was bed-ridden for four or six months before this happened; was a Roman Catholic, ignorant and illiterate, very rude and obscure in her manners, took the rites of the Romish Church, and what religion she seemed to have was of that.

She lay, as was supposed, dead near forty-eight hours, and was laid under a table, according to the Irish custom, on an earthen floor. At the end of that time signs of life appeared, and means were used for her recovery. In a short time she called for Thomas Russell (who was an arch-deacon of the Church of England and a pious man, of universal charity). He not being then at home, several clergymen of that church were brought to her, but, without seeing them, she had a sense they were none of them he. In a

short time Thomas Russell came, to whom she related what had happened, viz:

That when she died her soul was borne by angels through an empty space, and set down at the gate of a fair city, which she described as if she had read John's description of the New Jerusalem. She attempted to go in, but was told no unclean thing entered there, but that she should return into the world, and if she lived a life of holiness, in God's time she would have a habitation there; and was required to publish what she had seen and should see. She answered she was an ignorant woman, and wanted instruction, and none would believe her. She was bid to go to Thomas Russell. She said he would not believe her, on which there came to her one whom she knew when alive, who was a student with Russell in the college, and bid her tell him a private transaction that no one knew but Russell, the survivor, which should be a token to him; and as a token to her, the side she lost the use of should be restored to her through faith in God and his prayer; which was, accordingly, in a few minutes, as she described, like a life blood, beginning at the crown of her head to her toe, at the dead side, which was perfectly sound from that time. She publicly declared against the mass and purgatory, said there were but two places, heaven and hell; that the priests made the people err, for all nations and people that feared God and worked righteousness were accepted of Him. She was asked if she saw God, and said, "Yes;" and when asked what likeness He had, she said it was not lawful to form any likeness of Him. When asked if she saw Christ, she said, "Yes." "And what was He doing?" She said, "Standing at the right Hand of God, interceding for the sins of the people." She said she saw several persons that she knew, and children about ten years old and under, standing by themselves in a place like a beautiful flower-garden, watered with crystal rivulets, the pebbles of which were brighter than the finest jewels—they crowning themselves with the flowers, then coming before the Throne of God, casting down their chaplets, then returning to the same employ. She was asked, as she was at the gate and did not go in, how could she see so many things—for, to be sure, heaven is very large. Her answer was that it was with the eyes of her soul, and not of her body, and they were so strong she could see many miles, or rather, without measure. Then she was borne by an angel, and shown hell, where she saw the devil tormenting souls and upbraiding them for hearkening to his temptations. She saw many there whom she knew, and her own son, who was killed by an accident at the age of seventeen. She declared against purgatory and other priest-craft so boldly that her husband and grown-up children would have killed her, but Thomas Russell had her taken out of bed and put into a sedan, took a lodging for her several weeks at his own cost, where many came to see her, she declaring from morning to evening what she had seen. Many offered her money, which she refused, saying what she had seen was without cost, and that if she lived in God's fear she would never want. When she came abroad she published what she had seen, in all the churches of Cork, Bandon, Kinsale and Youghal, and did the same elsewhere, became quite changed every way, and spoke as with a new tongue. The Roman Catholics met her and abused her, at which she did not show the least resentment, but said she looked at it in love of God; for while they were in the spirit they were they could but do those things. When asked, did it not

grieve her to meet with such treatment from her husband and children, she said she loved them in God, but was to love *nothing out of Him*. She lived several years, and no doubt made a good end.

Thomas Russell gave it under his hand that she brought a message from the dead that no one knew but himself.

The truth of the whole was known to many who knew the woman both before and after this wonderful event.

THE COAST-GUARD.

Do you wonder what I am seeing
In the heart of the fire aglow,
Like cliffs in a golden sunset,
With a summer sea below?
I see, away to the eastward,
The line of a storm-boat coast,
And I hear the tread of the hurrying waves
Like the tramp of a mailed host.

And up and down in the darkness,
And over the frozen sand,
I see the men of the coast-guard
Pacing along the strand,
Beaten by storm and tempest,
And drenched by the pelting rain,
From the shores of Carolina
To the wind swept bays of Maine.

No matter what storms are raging,
No matter how wild the night,
The gleam of their swinging lanterns
Shines out with a friendly light.
And many a shipwreck'd sailor
Thanks God, with his gasping breath,
For the sturdy arms of the coast-guard,
That drew him away from death.

And so when the wind is wailing,
And the air grows dim with sleet,
I think of the fearless watchers
Pacing along their beat
I think of a wreck, fast breaking
In the surf of a rocky shore,
And the life-boat leaping onward
To the stroke of the bending oar.

I hear the shouts of the sailors,
The boom of the frozen sail,
And the creak of the icy masts
Straining against the gale.

"Courage!" the captain trumpets,
"They are sending help from land!"
God bless the men of the coast-guard,
And ho'd their lives in his hand!

—St. Nicholas.

SHOW ME THY WAY.

LUCY LARCOM.

Dark the night, the snow is falling;
Through the storm are voices calling;
Guides mistaken and misleading,
Far from home and help receding,
Vain is all those voices say;
Show me thy way!

Blind am I as those that guide me;
Let me feel thee close beside me!
Come as light into my being!
Unto me be eyes, all-seeing!
Hear my one heart's wish, I pray:
Show me thy way!

Son of man, and Lord immortal,
Opener of the heavenly portal,
In thee all my hope is hidden;
Never yet was soul forbidden
Near Thee, always near, to stay;
Show me thy way!

Thou art truth's eternal morning;
Led by Thee, all evil scorning,
Through the paths of pure salvation
I shall find thy habitation,
Whence I never more shall stray;
Show me thy way!

Thou must lead me, and none other,
Truest Lover, Friend and Brother.
Thou art my soul's shelter, whether
Stars gleam out or tempests gather;
In thy presence night is day;
Show me thy way!

Mary Kite.

(Continued from page 229.)

[The next letter was to her niece, Rebecca Walton. It was written from Chester County, where Mary Kite was then living. William Kite, to whom it refers, was then living in the country]:

EAST BRADFORD, Sixth Month 28th, 1847.

Thy nice, long letter, dear Anna, was very pleasant to thy aunt. Thou must remember thou art young, and I getting old, so this is thy time for writing and all other good works. It is in writing, as in the improvement of our other talents, if not brought into active exercise, they become buried or rusty. I am ready to think mine, if ever possessed, seems likely to become rusty for want of use. Well, I would rather that should be the case than employ my pen and time to an improper purpose, or leave behind me any marks that would dishonor the good cause. I have often said to my friends, "Write nothing that you would be ashamed to see fifty years hence." Physician, heal thyself. Take this caution thyself, friend.

I think it allowable to write in an easy, familiar style of the occurrences of the day. They are interesting to trace in years to come. Thy dear grandmother wrote in an easy, pleasant manner, and her letters are agreeable and fraught with instruction. I often have occasion to look back at her example, and the remembrance of both my parents is pleasant and cheering, holding forth the encouraging language, "Follow us, as we endeavored to follow Christ."

This is a warm morning, and ye, in that great city, will no doubt feel the heat to be trying in meeting to-day. We have so high and airy a situation that we don't feel that oppression that many do. I have not suffered yet with the heat in meeting, and indeed not much anywhere. We have been looking with rather anxious eyes towards the cloudless sky, with a hope that ere long we might be favored with refreshing rains. The crops are rather unfavorable, wheat, potatoes, etc. But I hope we shall not murmur. The Judge of the whole earth will do right.

Our household are getting on in much the old way, the older ones moving along in their accustomed occupations, aunt Mary either sitting in the corner in the dining-room sewing, or in the school-room with the children, which is a great place of resort. I have many pleasant moments surrounded by the little ones, and though there came many very anxious thoughts, as the seed of evil develops itself in occasional disputes and cross words, yet it is also apparent that the Good Hand is near to them, pointing out the evil tendency of those things, and tendering their hearts. May we see of the travail of our soul and be satisfied.

First-day afternoon.—A warm time, though in meeting there was a pleasant air stirring. We had our friend Hannah Thomas with us, and several other strangers that we are not much accustomed to seeing at meeting. We were a larger company than common to-day.

On Fifth-day aunt P. Sydney and I went to West Chester, attended a meeting, and then sat with a young woman whose case has been before the meeting. Rather a trying one. Those who visit offenders have need of wisdom superior to their own.

I noticed what thy dear mother said about thy uncle Benjamin [Kite]. I would willingly and gladly do what I could for him, but I see nothing at present I can do. If there should be any very marked change, I should, of course,

wish to be apprised of it. Thy mother's visit was very pleasant, and I anticipate thine, my dear Anna, with satisfaction.

I suppose dear Joseph and Abby will be home ere long. With much love to the whole family circle, all thy dear uncles, as thou meets with them, and my particular friends, Susanna Lightfoot and others, farewell, dear Anna, says thy aunt,

MARY KITE.

TO HER NIECE, ANNA WALTON.

EAST BRADFORD, Eleventh Month 19th, 1847.

Well, dear Anna, though I write but seldom, I still bear thee in affectionate remembrance. Oh, couldst thou but come out here and see what a delightful fall we have, the grain fields green and the cattle out grazing, as in the summer season. Though things look beautiful, yet some blighting winds have passed over us and disappointed the expectation of many. First of all, a small crop of hay, then the peaches failed, scarcely any apples, nearly no nuts, and the potato crop, though large, is rotting very fast. We have generally excellent corn, which will, I hope, make up deficiency in other things. What poor, dependent things we are. If the Great Husbandman withholds the rain or sends too great an abundance the farmers' labor is in vain. Well, let us endeavor to be resigned, like the Lord's prophet formerly, "although the fig tree shall not blossom, neither shall fruit be in the vines, the labor of the olive shall fail, and the fields shall yield no meat, the flock shall be cut off from the fold, and there shall be no herd in the stalls." Under all these trials, he could say, "I will rejoice in the Lord; I will joy in the God of my salvation." Happy experience.

I have been visiting about among my friends; two weeks at William's, one at Concord, two days up at Caln, attending the Quarterly Meeting. Yesterday spent the morning in company with sister Lydia, at William's, and in the afternoon L. E. Clement, Mary F., Susan, Aaron, William and I took tea at James Forsythe's. Dear old grandmother was unusually pleasant and bright. Some fears she expressed lest Ann should be taken before her, who is indeed very feeble, seldom getting out to meeting.

Though, dear Anna, I love my friends, and love to be with them, yet I feel it safer when I have no commission, from what I apprehend a Higher Source, to stay much at home. I have for many years believed it right for me to try to settle down in the quiet, to keep out of unnecessary excitement, and to study to be quiet and mind my own proper business.

It was very pleasant seeing thy dear mother at Concord. I thought she looked very well. It was quite agreeable meeting with so many dear friends, as I did, at the Quarterly Meeting.

With affection, thy aunt,

MARY KITE.

MARY KITE TO ANNA WALTON.

EAST BRADFORD, Twelfth Month 4th, 1847.

This is a beautiful winter day; nay, might we not rather say, like a summer's day. I was up in my pleasant chamber a few minutes ago, and saw Thomas and his school-fellows playing ball, some without their coats. They have their pleasures, but not without alloy. So it is with us grown-up children. We have our comforts, but so mingled up with trials that we can scarcely say which predominates. Well, the best way is to take it as it comes, as patiently as we can. A checkered scene at best. One of your citizens, last summer, whilst breathing our pure atmosphere,

queried with me if I did not feel lonesome in the winter, and whether I would not prefer the city. She thought it tiresome to be in the country, even for a short time. I think I can thankfully say, the feeling of loneliness I know but little about, and, as for home, I could not desire a more congenial one. It is true, trouble will come even into this quiet valley, and the enemy rears his head sometimes to annoy the serenity of the mind. Yet the feeling of my heart at this time is thankfulness that the Good Hand has so bountifully provided for me, and that my friends can receive me, as they do, with such kindness. Much gratitude is due on my part to Him who turneth the heart of man as a man turneth his water-course in his fields. Sometimes remember a little piece I used to read at school whilst young, but have not met with it since that I know of:

Mira, while on earth we stay,
Change our residence we may,
Change it often, and yet still
May be happy, if we will.

I do believe it is more in the mind than the place that happiness is to be found. What happiness? Is it in the possession of wealth or beauty or the friendship of this world? All these are liable to be removed from us. The only thing that must be something permanent, durable, that cannot be removed, that constitutes happiness. Yes, dear Anna, I think we will both agree in this sentiment. Well, what is that? "See first the kingdom of heaven and its righteousness, and all things needful will be added. Then shall our peace (at times) flow as a river and our righteousness as the waves of the sea."

Well, then, let us go hand in hand, pressing through all difficulties, and we shall find the Pearl of great price.

Love to Charles and Debby, Susanna Lightfoot and Frank and Abby. Farewell, dear Anna.

Thy aunt, MARY KITE.
(To be continued.)

Some Expressions of Sarah Emlen in the Last Yearly Meeting Before Her Death.

Fourth Month 17th, 1849, Third-day.

In a very solemn manner she said she believed she must deliver what appeared to her a little message which she had to the prisoners of hope, some of the little and humble ones now present. It seemed to her that the doors had been opened and she had been permitted to sit with them a little in their prison houses. Have patience, only have patience my sisters, the Lord of Hosts is purifying his people.

Earnestly do I crave that I may be one with you in patiently waiting all the Lord's appointed time, that the Church may be thoroughly purified. For the King's daughter is all glorified within, her clothing is of wrought gold. And pure gold, my friends, we know, cannot sustain any loss by the fire. And some of the obscure ones, she believed as they abode in the patience would be brought to show themselves. For the people would become as the golden pipes which were to convey the golden oil in the sanctuary. That the harmony and unity of the spirit in the bond of peace would once more prevail; expressing her firm conviction that nothing would be permitted to hurt or destroy in all the Lord's holy mountain. Accept this exhortation of me from one who feels herself standing upon the very brink of an awful eternity. I leave it as a little legacy of love to you.

FOR "THE FRIEND."

Reminiscences.

I have in my possession the following remarkable letter, and although it is only signed "J. L.," yet circumstances are such that I do not hesitate to attribute it to my great uncle, John Letchworth:

"CHAMBER OF DEATH."

"My Dear Friends:—This morning, about the ninth hour, a messenger from my brother Robert's wife informed me that he lay dying and wanted to see me. The receipt of a piece of intelligence so disagreeable and so unexpected, as I had not heard a syllable of his illness, you must needs think occasioned some sensations peculiarly painful. I hastened immediately to his house and found him deprived of his senses, in strong convulsions, struggling under the pangs of death. I accosted him with all the sympathy fraternal affection inspires. He knew me, attempted to articulate some words, but in vain, his tongue cleaving to the roof of his mouth, could not utter one syllable, nor communicate one idea. His right hand, however, not having 'forgot its cunning,' had just strength enough left to give mine a momentary pressure, while his eye endeavored to interpret the meaning of it to be love. I waited beside his bed several hours, and was a sorrowful spectator of a death-bed scene, such as mine eyes never beheld before. Every part of his frame was convulsed; every nerve seemed to be strained with anguish in the conflict with death. And his mind was perhaps thrown into tumult in a manner analogous to the tumult that prevailed in his corporeal system. O death, thou king of terrors! Surely thou assumedest thy most terrible aspect in the visage of one who was my brother, my companion, my intimate, my friend; a thousand times had we taken sweet counsel together, a thousand times gone up to the house of God in company.

"About ten minutes before his soul ascended to God who gave it, the tempest suddenly subsided, and a silent, solemn calm ensued. His body ceased to be convulsed, his countenance changed, his eyes became dim, and his face gathered paleness. O God! what an humbling spectacle to the pride of man; what an instructive one to fools. What a solemn one to the wise. My soul endured some emotions which language cannot describe, and had some sensations for which there are not to be found any adequate signs. Fain would I have entered, as it were, into his soul to explore his thoughts and feelings. Fain would I have conversed with him on the verge of eternity to have known what prospect he had before him; what hopes and expectations, or if any, what fears respecting the approaching change; but alas, disease sealed up every avenue of intelligence between us. Before death had sealed up every avenue of sense, when his hands lay cold and motionless by his side, all the remaining sparks of life seemed to be collected together into his eyes, whose fringed curtains he opened, and fixed a dim, languishing gaze upon me, until life itself stole out of these windows of the soul, and his last breath expired.

"Alas, poor Robert! my elder brother, the first born among many brethren; very near hast thou been unto me—in life we were united, but by death we were separated. What is life? This short existence of which we are so enamored—a bubble formed out of the ocean of eternity, that floats a moment in uncertainty, and then is dissolved forever. To be born is to begin to die. Every step we take in life carries

us nearer to the grave, the gloomy mansion where a promiscuous multitude huddled together without rank or precedence are silent in darkness—but I can say no more. I have nothing to say about my own affairs at present, and indeed mere worldly concerns appear scarce worth spending one's time upon with solicitude. Various growing infirmities may soon sicken us of this trifling scene, and prompt us, should we attain old age full of these infirmities, to crawl on our crutches to the grave for rest. Beyond the grave my fears do not extend. I am content to fall into the hands of a Being, whose attributes of mercy, so far as I feel and know of Him, like Aaron's rod, swallows up all the rest.

"J. L."

This saying that "beyond the grave my fears do not extend," should not be and doubtless was not spoken lightly, and such confidence in one who like J. L., had long been a devoted servant of the Lord, was very proper. Of him my father wrote:

"While blessed with strength he preached that Saviour's love,

Which now in weakness it is his to prove;
His lengthened day of labor nearly o'er,
He awaits his summons to the heavenly shore,
Where is for him who Jesus' love has shared
A mansion in the Father's house prepared."

That even those who it is to be feared are taken away in displeasure, have at times a sense of their danger given them is illustrated in a very remarkable circumstance occurring while I was a lad. This friend had been a favored minister in her younger days, but being wealthy and of high social standing, more attention was bestowed upon her than she could bear with humility. I was told that in any company it was usual for her to be taken out and seated at the table, and then others might come. How unwise was such distinction.

She had been favored with a dream, in which it appeared that she lost her life through a house taking fire. And now, being about to have a new one built, she resolved to have it made fire-proof. The family, consisting of herself and two daughters, had taken possession of their new abode on a Seventh-day. Whilst at the supper-table, one of the girls remarked that the house was perfect; they could not think of a single improvement that could be made.

At meeting next morning the mother arose, quoting the passage, "It is nothing to you, all ye that pass by; behold and see if there be any sorrow like unto my sorrow, which is done unto me, wherewith the Lord has afflicted me in the day of his fierce anger; from above hath He sent fire into my loins, and it hath prevailed against them; He hath spread a net for my feet; He hath turned me away back; He hath made me desolate and faint all the day." And how awfully was this verified that very night! Being awakened by an alarm of fire, they found the stairway in flames, and that the only escape would be by a window. A ladder had been put up and one daughter got out safely, who said that her mother was just behind her and ready to step upon the ladder, but was overcome, it is supposed, by suffocation—at least the other two perished.

In such a case we may not judge, but how different would be the feelings of relatives from those entertained concerning my neighbor in Ohio—a goodly Methodist man, who after sitting thoughtfully at his breakfast table, said, "It is my concern to live so as to be ready to go at any moment." Proceeding in company with his hired man to the woods, they were soon engaged in cutting down a tree. The as-

sistant, perceiving a limb was about to fall, called out to beware. Instead of attempting to escape, my friend merely bowed down his head. In his case, although death was as sudden as though struck by lightning, no one could reasonably doubt that it found him prepared.

(To be continued.)

Water Tanks of the Southwest.

Across some such small stream the cattleman has thrown a great dam, costing, perhaps a small fortune, and built by an engineer not afraid to use masonry, for he knows what the sudden Southern floods may mean. Thus is formed a vast "tank," at which the cattle water, coming unknown distances to quench a thirst not stayed completely by the cactus leaves whose thorns line their mouths as they do those of the wild deer of the region. These tanks are the abode of vast swarms of wild fowl which come in from the sea. About them crowds all the wild game of the country. In the mud along their trampled banks one sees the footprint of the cougar, of the "leopard cat," of the wild deer, the wild turkey, the wild hogs, and peccaries, all these blending with the tread of the many wading or swimming birds which find here their daily rendezvous. Sometimes such tanks run far into the open country back of the "wet prairie," as the sea marsh is generally called, and again they may run close down to the salt bays which make in from the gulf. Sometimes this artificial water supply of the ranch is supplemented by a few natural lagoons of fresh water, which rarely go entirely dry. These lakes or lagoons or broken pond holes may run for miles through the swales in the coast forest—a forest the most forbidding of any in this whole great country in its ominous gray desolation of twisted trees covered with great festoons of the Spanish moss. It is a thirsty land of the brooding Southwest, this land of warmth and plenty, where life grows swiftly and is swiftly cut down. Here the cattle mature and breed more rapidly than in the North. They range over many miles of country, many of them forever unknown and uncounted, for the round-up in no part of the Western range is more trying than in the pathless thorny chaparral, where the rider can see but a few yards about him and where no general view is ever possible. Water is the one needful thing, and water is the loadstone which draws to view the cattleman's wealth as nothing else can do; for the cattle must drink. They must drink, even though the suns of summer dry up the water pools till they are but masses of slime and mud, till they are worse than dry—till they have become traps and pitfalls more deadly than human ingenuity could devise. Into these treacherous abysses of hot-tomless and sticky mud the famished creatures wade, seeking a touch of water for their tongues. Weakened already by their long thirst, they struggle and plunge hopelessly in their attempt to get back to solid land. The hands of the waterless hogs hold them down. For a day the creature holds its head clear of the mud. Then its head sinks down. Lucky is it if there be water enough to make the mud soft, so that it soon covers the nostrils and cuts off the breath. Above these traps of death clouds of buzzards are always soaring. Others drape the dismal live oaks in lines of sombre black, blending fitly with the sombre gray of the hanging moss. Along the banks of such dried water holes there are always lying hundreds of skeletons. The loss of life is unknown and uncounted. Horses, cows, calves, all the animals of the range perish here yearly in unestimated numbers. The loss of wealth is

frightful in the aggregate, yet it is one of the ways of the cattle trade never to regard it and to take no means of preventing it. Indeed, nothing can be done to prevent it. It is the way of Nature. The rancher of the southern range will say to you that you shall have as your own property, every horse you shall pull out of the mud, every horned head that you shall save from death in the depth of the waterless bog. But though you take pony and rope and drag out helpless victim after victim, what then shall you do? They die upon the banks because they can not travel to other water if indeed there be any other water within many miles. The tragedy goes on year after year, to what extent no one knows. The rancher comes to be entirely careless of it. The business of cattle ranching is primarily but a rude overlapping of the ways of Nature, and to Nature's care and protection are left the creatures whose lives are only partially taken in charge by their human owners.

THE FRIEND.

SECOND MONTH 12, 1898.

Some years ago an elderly Friend living in the central district of Philadelphia met with a slight accident while attending to some business in the northern part of the city. He slipped and fell on the pavement. A number of persons who noticed the occurrence, came up to him and assisted him to his feet. They inquired if he was much hurt; should they call a carriage to take him to a hospital or to his home; should they carry him into a drug-store and call a physician? He thanked them for their kindness, but not being much hurt, said he would take a car and ride home. He was assisted to the car, where he found the passengers equally solicitous about him. Was he injured, and how could they render him assistance? The Friend was much impressed with their attention and solicitude, and afterwards remarked how unexpected it was to him to witness the kind-heartedness manifested by the people in the upper part of the city. He was told that the same manifestation would be found in all parts of the city, as it was a trait of character that prevailed among our citizens. "An excellent trait it is," he responded.

A valuable Friend once spoke of the large number of benevolent institutions and enterprises in Philadelphia. Almost every need of those less favored than others who are blessed with a sufficiency of the things of this life, could be provided for, if the situation was made known. Our Friend believed that those who are engaged in this work are actuated by motives that are well pleasing in the Divine sight, and that such would meet with the favor of our Heavenly Father. "Blessed is he that considereth the poor," said David, "the Lord will deliver him in time of trouble." And Solomon, "He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will He pay him again."

Kindness to others and also to the dumb animals, should be impressed on the minds of children at an early age. This will have a corrective influence for that spirit of selfishness so common to mankind, and which is manifested very early in life. And when there are combined the lessons of self-restraint, generosity and self-control, together with examples of like virtues in their care-takers and companions, these will be of great value to the children in after life, as

well as a rich reward to those who have thus instructed and influenced them.

SUMMARY OF EVENTS.

UNITED STATES—The public debt statement shows that at the close of business on First Month 31st, the debt, less cash in the Treasury, amounted to \$1,011,701,338, an increase for the month of \$12,589,771. This increase is accounted for by the decrease in the amount of cash on hand.

The magnitude of the operations of counterfeiters during the past two years has caused Secretary Gage to ask for an increased appropriation for suppressing counterfeiting.

The Tennessee Legislature has elected Thomas B. Turley to be United States Senator.

A petition is being largely signed by the reputable residents of the coast towns of lower Alaska, asking the Government to provide for the safety of life and property there by establishing some form of administering justice. The presence of at least 300 soldiers is desired, and it is suggested that martial law be declared. The arrivals now average 300 daily, and include many criminals and desperate men.

The Kentucky Senate has passed the Fellow-servant bill by 16 to 10. The bill is far reaching in its effects as to liability of corporations for damages. Under its terms action may be recovered for negligence of any or all employes of railroads.

The Bronston Poolroom bill passed the Kentucky Senate on the 4th, and was sent to the House. The bill not only makes pool seeling a felony, except on race-courses, but excludes foreign books.

A statement of the agricultural products of Kansas in quantities and values for 1897 is surprising. Including cereals, breadstuffs, tobacco, grasses, potatoes, cotton, hemp, wine, wool, butter, cheese, milk, beef, etc., the total value of products was \$136,335,258, while the value of the live stock was \$94,074,885, making a grand total of \$230,410,143. Besides all this, the Kansas people cancelled, in 1897, mortgage indebtedness of \$25,000,000 and bank indebtedness of \$5,000,000.

A storm of exceptional severity, accompanied by heavy snow, and, in some cases, intense cold, swept over New England on the first instant, crippling railroad and electric service. Boston was completely cut off from communication during most of the day, and business was practically suspended. Many horses were killed by telephone and other wires which had fallen over the trolley wires. It is reported from Gloucester, Mass., that about 1,000 fishing and other vessels were wholly or partly wrecked in the storm; from Boston that a score of persons were drowned and \$2,000,000 of loss inflicted.

Deaths in this city last week numbered 431, which is 27 less than the previous week, and 74 less than the corresponding week of 1897. Of the whole number, 229 were males and 222 females: 73 died of pneumonia; 39 of consumption; 39 of heart disease; 23 of diphtheria; 20 of apoplexy; 19 of old age; 16 of bronchitis; 16 of typhoid fever; 15 of Bright's disease; 15 of marasmus; 11 of nephritis; 10 of convulsions, and 10 of burns and scalds.

Markets, &c.—U. S. 2's, 99½ a 102; 4's, reg., 113 a 113½; coupon, 114½ a 115; new 4's, reg., 128 a 128½; coupon, 128 a 128½; 5's, 113½ a 114; currency 6's, 103 a 105.

COTTON.—Middling uplands, 6½¢ per pound.

FEED.—Spot bran, \$15.20 a \$16.25 per ton for winter in bulk and \$14.50 a \$16.20 per ton for spring in sacks.

FLOUR.—Winter super, \$2.90 a \$3.10; do extras, \$3.25 a \$3.50; Pennsylvania roller, clear, \$4.00 a \$4.25; do, do, straight, \$4.30 a \$4.50; Western winter, clear, \$4.20 a \$4.40; do, do, straight, \$4.50 a \$4.75; do, do, patent, \$4.75 a \$5.00; spring, clear, \$4.20 a \$4.35; do, straight, \$4.60 a \$4.90; do, patent, \$5.00 a \$5.20; do, favorite brands, \$5.25 a \$5.40. City mills, extra, \$3.25 a \$3.50; do, clear, \$4.20 a \$4.40; do, straight, \$4.40 a \$4.60; do, patent, \$5.25 a \$5.40. **RYE FLOUR**.—Choice Penna., \$2.60 a \$2.80 per bbl. **BUCKWHEAT FLOUR**.—\$1.30 a \$1.50 per 100 pounds, as to quality, for new.

GRAIN.—No. 2 red wheat, 97½ a 97¾¢.

No. 2 mixed corn, 33¾ a 34¢.

No. 2 white oats, clipped, 30½¢.

BEEF CATTLE.—Extra, 5½ a 5¾¢; good, 4½ a 5¢; medium, 4½ a 4¾¢; com., 4¼ a 4½¢.

SHEEP AND LAMBS.—Extra, 5 a 5½¢; good, 4½ a 4¾¢; medium, 4 a 4½¢; common, 3 a 3½¢; lambs, 5 a 6½¢.

HOGS.—5½ a 6¢ for best Western; others, 5½ a 5¾¢.

FOREIGN.—A dispatch, dated the 1st instant, from Plymouth, England, says, "The mail steamer *Cham-*

nel Queen has been totally wrecked off the Island of Guernsey. The *Chimnel Queen*, which ran between Plymouth and the Island of Jersey, struck on a rock, during a fog this morning, and sank. The late report is that twenty-two were drowned—the chief engineer, three stokers and eighteen passengers, who were drowned in their cabins when the seas swamped the vessel. The rescued passengers lost everything, even their clothing."

Great Britain is producing more whisky than ever. The output of Scotch whisky last year was 28,500,000 gallons, an increase of 30 per cent, and the increases in Irish and English whisky were 13 and 10 per cent respectively.

At a sale of Burns' works in Edinburgh on the instant, a copy of the first Kilmarnock edition, in an original paper cover, uncut, brought £572.

A decree has been issued by the Prussian Minister of Finance, which goes into effect immediately, prohibiting the importation of every kind of American fresh fruit. The Prussian Government claims that California and other vermin threaten German trees and fruits. Our ambassador was not warned of the decree previous to its issue.

The decree issued by the Prussian Minister of Finance stopping the importation of American fruit has been considered in the Bundesrath. It was decided that the importation of fresh fruit is only forbidden when the same is discovered to contain a phylloxera. The prohibition does not extend to dried fruit. A proposal that a decree should be issued prohibiting the importation from America of live plants and shrubs and packages containing the same was approved.

Russia, France and Great Britain have agreed to insist on the candidature of Prince George of Greece for the Governorship of Greece, and are ready to enforce it.

The Russian troops which have been guarding the trans-Siberian Railroad have entered Manchuria, with the consent of the Pekin authorities.

In the event of Russia hoisting her flag over the forts at Port Arthur the British Admiral has been ordered to hoist the English flag over Chusan, and the Japanese fleet will ascend the Yang-Tse-Kiang as soon as the river rises.

It is believed that China will be induced to accept the British proposals in consequence of Russia's position, and, similarly, that she will be unable to accept the Russian proposals owing to England's position.

An imperial decree in China authorizes an issue of Treasury bonds, at 5 per cent, to the amount of at least \$78,000,000. Similar bonds, issued at the time of the war of 1859, were repudiated in 1862.

A dispatch of the 2nd instant from Nagasaki to the *Daily Mail* says, "The Far Eastern situation is very serious, and it is believed that Japan is actively preparing for war."

Earthquake shocks in Asia Minor have killed two and injured fifty persons and great damage to property has been done. The Sultan has ordered the Minister of Finance to take steps to succor the injured.

An earthquake in Anatolia is reported to have caused widespread devastation.

Two hundred buildings in Manila, Philippine Islands, have been destroyed by fire.

It is officially estimated that the cost of the Cuban war from Second Month, 1895, to the end of 1898 is \$240,000,000. Arrears due from the Cuban treasury amount to \$40,000,000.

NOTICES.

WESTTOWN BOARDING SCHOOL.—Applications for the admission of pupils to the school, and letter in regard to instruction and discipline should be addressed to WILLIAM F. WICKERSHAM, Principal.

Payments on account of board and tuition, and communications in regard to business should be forwarded to EDWARD G. SMEDLEY, Superintendent. Address, Westtown P. O., Chester Co., Pa.

WESTTOWN BOARDING SCHOOL.—For convenience of persons coming to Westtown School, the stage will meet trains leaving Philadelphia 7.17 and 8.46 A. M., and 2.53 and 4.32 P. M. Other trains are met when requested. Stage fare on regular trips, fifteen cents; on special trips, twenty-five cents each way. To reach the school by telegraph, wire West Chester Phone 15.

EDWARD G. SMEDLEY, Sup.

DIED, on the sixteenth of Eleventh Month, 1897, ELLEN STARR, daughter of the late Curtis H. Starr, in the eighteenth year of her age; a member of Birmingham Monthly Meeting.

THE FRIEND.

A Religious and Literary Journal.

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FOR "THE FRIEND."

Irish Rambles.

(Continued from page 236.)

The meeting on Fifth-day was large, and I thought a good number of young people were present. I understand that there are a hopeful number of young persons who belong to it who are interested and deepening in religious experience.

At tea Fifth-day evening I met with several Friends, amongst them being one who at one time lived in Philadelphia. The Waterford Friends are, in their social and religious engagements, remarkably like those at Philadelphia. They even have the "Reading Meetings," so well known to many of us, in which are read the instructive and interesting cullings from the writings of the early Friends.

To-day, when passing the principal hotel in Waterford, I noticed five mounted policemen, two in the middle of the street, who, with drawn sabres, stood facing the main doorway, and two carriages drawn up at the pavement. Evidently some important individual was expected, and, upon inquiry, I ascertained that the judges were about going down to the court-house. A judge of Ireland is a great man, with much authority and £3,000 per year. He travels in some degree of state, doubtless to impress people generally with the dignity of his position. In a little while these judges appeared. Each one solemnly strode down the hotel steps to his carriage. Each was bedecked with a big wig, long scarlet gown, trimmed with white, that reached down to his ankles, and with a large white necktie spreading all over his bosom. When both had entered their carriages, footmen, holding long white rods in their hands, scrambled behind, and the little procession rumbled down the street, to deal out justice to the unfortunate at the court-house. All this was very interesting when contrasted with the republican simplicity of similar officials on our side of the ocean.

Seventh Month 13th.—First-day morning's meeting at Dublin was composed of probably more than 250 people. After meeting the Friends were very kind, endeavoring to make engagements with me to dine or take tea with them, for the next day or two. They have shown a most kindly spirit towards a total stranger, which has been grateful to me.

First-day, I dined with an aged minister, whose home is at Fern Rock, a few miles out of Dub-

lin. In her conservatory I observed about as beautiful a geranium as I ever saw. It is trained up the wall, almost eight feet high, and is fully six feet broad and presents a mass of scarlet bloom from top to bottom.

Dublin is quite a fine city, substantially built, with plenty of showy shop-windows and some broad streets decorated occasionally with monuments of distinguished men. There are some large public buildings—the museum and college, right in the heart of the city, being imposing and beautiful. The bank of Ireland occupies the old House of Parliament, and in rooms where, years ago, orators were wont to depict the needs and wrongs of their sore pressed country, the clink of gold and financial verbiage is now heard instead. I was guided through this building by a porter, wonderfully arrayed in red coat and golden tinsel. The great attraction about the Irish capital is Phoenix Park, and I do not wonder the people think much of it. It is some 18,000 acres in extent. The carriage roads for miles wind, by gentle grades, through great stretches of sward or under lovely groves of trees. Hundreds of cattle and deer browse on the grassy slopes, so adding life to the pastoral scene. Within the Park are some of the residences of the principal rulers of Ireland. I "did" the "Park" in a "car," or "jaunting car," as non-residents call them.

A car is, at first sight, a curious-looking vehicle to a stranger. It has two wheels, and the driver sits high up in front facing the horse. Behind him, on both sides and over each wheel, is a seat, each seat accommodating two persons. The passengers sit sideways, back to back. Your feet hang over the side, just beyond the wheel, with a small resting-place for them. This seems quite insecure at first, but I quickly observed that all one has to do is to lean back, jam one's elbows down into the cushion at the rear of the driver, and then you cannot fall off. I now like the car as a mode of conveyance very much, except in disagreeable weather, for then there is slight protection from the storm. The carmen drive fast in Dublin, and the hire is lower than any place I recollect having been in. For six-pence (or twelve cents) you are taken to any place within the city limits. This hardly seems enough for services rendered, especially for long trips—so a little fee is particularly appropriate.

James Green, of Lurgan, is eighty-three years of age, and very bright. He lives on a four-acre farm, one mile outside of Lurgan, and all around looks comfortable and peaceful. But my host particularly interests me. He knows the Scriptures by heart. He is also possessed of a liberal fund of anecdote and humor, and many of his sayings and interesting tales are very striking and impressive. This morning he was telling me how once he travelled several hundred miles to make one family visit to a family in Scotland, not feeling satisfied until he had cleared himself of apprehended duty.

Speaking of his religious labors, he remarked, "I never turned my heel in the direction my

toe ought to go," and this thought, near life's close, is a great comfort to him.

Coming towards the north, the country looks more prosperous and more thickly populated. In the south the stranger wonders where there are enough inhabitants to even till the soil. Indeed, in many rural districts not many people seem to be left, so many have emigrated to America. But the thrifty north supports a large agricultural population. Up here the houses are better, and there are fewer exterior evidences of poverty in the villages and cities. The busy towns and big linen mills conclusively prove that here, as elsewhere, one of the greatest factors of national prosperity is manufacture. These great mill owners have, the past four years, had splendid business, shipping their products to the United States, but at this writing, business is becoming very quiet, owing to our new tariff regulations. I am sorry for them, but glad to think the wheels will soon commence to hum in my own country.

I observe that in the north there are but four convents to be seen—priestly domination is everywhere apparent in the south. In the latter part of Ireland every town of any size seems to have one or more convents, where nuns rule and exert a wide influence over the people. In these convents poor children are taught how to make lace or other things, which are subsequently sold and the proceeds given to charity or maintenance of church work. The priests are continually in evidence. Whole droves of these well-fed, comfortable looking folk are met with on the streets, in hotels or at the railway stations. Who supports them? Some look like good men. Shall I confess that others appear as if strangers to plain living and high thinking!

The speech used in conversation in Ireland is generally similar to what is heard in the United States, but, like our English cousins, they use some terms different from those of our own country. For instance, they say "top-coat," instead of "overcoat." They will speak of a Friend sitting "at the top of the meeting," instead of saying, as we do, "at the head of the meeting." A few days ago, in the hotel at Youghall, I noticed, posted up in the sleeping-room, this admonition, "Visitors are requested to fire down the gas before leaving the room." I assume that this meant that I was to lower the gas when leaving the room. A little boy spoke to me of how a cat behaved "when she got into a wax." Upon inquiry I ascertained that getting "into a wax" meant getting into a temper. In some places they spell cider "cyder." They spell a pneumatic tire "tyre."

To be continued.

"Above all things feel after the dew of heaven, and as much of the fatness of the earth as is suitable for you, will be added. Let the pure Truth, and its heavenly wisdom, circumscribe your desires and designs in all things; you will find its government and direction most profitable, both as to the life which now is, and that which is to come."—R. SHACKLETON.

Memorial of Joel Lare.

[The following is taken from a testimony concerning one, who appears to have been a humble follower of the Lord Jesus. Although not a member of our organization, it is hoped the reader will find it instructive. It was read in the late Yearly Meeting held at Fifteenth and Race Sts., Philadelphia—of which body he was a member. His residence was near Plymouth, Pa.]

Joel Lare was the son of Leonard and Sarah Johnson Lare. He was born about 1807. His father accidentally lost his life while Joel was young, but his mother was desirous for the welfare of her children; yet being in limited circumstances, was unable to give them the advantage of suitable education, and Joel partook of the character of his surroundings. He was apprenticed to learn blacksmithing, and thus passed six years in acquiring his trade, working hard early in the mornings and late in the evenings. During these years his associations were not calculated to promote either his temporal or his spiritual welfare, but that unslumbering Shepherd who is "a friend of the fatherless" was not unmindful of the wanderer, but visited him when young with impressions of heavenly good and secret desires to obtain it; and about the end of his apprenticeship revealed himself in a manifestation of the exceeding sinfulness of the course he was pursuing, which led him into deeper exercise, nearly resulting in the derangement of his intellect. While in this severe conflict, which continued for some years, the sympathy of a worthy Friend was awakened, who extended counsel and encouragement for his help, and as he became faithful to the openings of Truth he was enabled to overcome the enemy of his soul's peace. Continuing to dwell under the weight of that which baptized into suffering for sin, he was raised from his low condition, and made to rejoice in his gracious Redeemer.

In the year 1832 he applied to our Monthly Meeting for membership with Friends, which was granted, and he continued in unity with us the remainder of his life. This, however, was not the end of his spiritual conflicts, and many close provings were to be witnessed in the regeneration from the condition of a servant to sin to that of an humble follower of the Lamb which takes away all iniquity. In these trying hours it may be said that he was "A spectacle to men and to angels," his countenance manifesting the agony of his soul, and his body trembling as if shaking from cold.

As the work of purification progressed, an impression to express a few words in our public meetings was made on his mind, which was a great mortification to his natural will. With education lacking for ordinary conversation, he felt that to attempt to say anything in public would expose him to ridicule, and could not be approved by any; but after a period of suffering he was made to take up his cross, and was strengthened to express in a public meeting this exercise: "I believe, my friends, if we are concerned to be still, the Lord will work for our deliverance, and cause our hearts to rejoice in his love." These few words may almost be considered as the keynote of his long labor in the ministry, which was much to encourage a patient waiting for and trust in the Divine Power, with confidence that it will bring the soul into a peace not to be attained by other means.

His appearances in the ministry, being in the simplicity of the Truth, were attended by the evidence of Divine qualification, reaching the witness in the minds of those who heard him,

and some who were acquainted with his earlier life and had unfavorable estimate of his natural ability, were made greatly to admire and to praise that Power which had lifted him out of the mire, and prepared him to be an instrument in the Divine hand to preach the Gospel of Christ for the gathering of the people to the fountain of life. Keeping humble, he grew in his gift to the overcoming of prejudice, and his ministry was acknowledged in the year 1837 by Gwynedd Monthly Meeting.

His first religious service with the unity of Friends was in visiting the families composing Gwynedd Monthly Meeting in the year 1838, which was accomplished principally in the evenings after the day's labor, and on First day afternoons. . . . We cannot here give account of the various religious engagements during his long life, yet we may add that he was diligent in his vocation, after attending the neighboring meetings, his most extensive mission from home being in the latter months of 1852 to the greater part of the meetings of New York Yearly Meeting, in which he was accompanied by his neighbor and friend, William Zorns. Testimonials remain of the appreciation which Friends had of the value of this service, which claimed much time and was attended by close travail of spirit.

In the year 1848 he was united in marriage with Mary C. Walton, a valuable Friend and a true help for twenty-three years in social and religious life. They settled near Plymouth Meeting, where he followed his occupation of blacksmithing, and prospered in it to the acquisition of a comfortable competence. In 1869 his wife was removed, as we believe to a mansion of eternal peace. In 1871 he married Mary Jeans, a daughter of his former friend and counsellor, who survives him.

Though physically and mentally weakened by the decline attendant upon age, the spiritual life continued green, being grounded in Him who is the Life and the Truth. Notwithstanding great bodily infirmity he continued in attendance at our meetings, often appearing with remarkable power and clearness in the ministry, and from entering into its state speaking to the comfort and encouragement of Friends, giving evidence that he had not followed fables cunningly devised in the wisdom and learning of men, but the "wisdom and power of God," which is able to make the soul wise to its salvation.

This doctrine of salvation by Christ was particularly dear to our friend, who having experienced in his heart the bringing forth the Son of God as a condemner for evil deeds had also witnessed Him to be the Life which is the true light of the world, and by walking in it, was preserved from running after the false lights which abound, and thus was made an inheritor of that "more exceeding weight of glory," which is in store for all who love the appearance of Truth in themselves.

He was plain in his apparel and hospitable in his dwelling. His home with its furnishings was in the simplicity becoming our profession. Having a sufficiency he relinquished his business at the time of his second marriage, employing his time mainly in the cultivation of fruit on the ground attached to his dwelling. During the very inclement weather preceding his death he steadily attended his meeting, and though the walking was unusually difficult, he was there the day previous to his last illness. On the twenty-first of Fourth Month, 1895, he was stricken with paralysis, soon lapsing into insensibility, in which condition he remained until his close on the twenty-fifth, when he quietly ceased breath-

ing. His remains were interred on the twentieth of the month in Friends' burial-ground, Plymouth, at which time a solemn meeting was held and feeling testimonies were born.—*United Friend.*

Mary Kite.

(Continued from page 238.)

[The following letter to families of her relatives in Chester County, describes a religious visit in the Southern States, paid in the year 1851. Her companions were Pennock and M. Passmore]:

WINCHESTER, Virginia, Ninth Month 12th, 1851.

I doubt not my dear friends at home begin to want to hear from us travellers. Well, here we are, this evening, far from our own homes, but have been mercifully cared for thus far. On Second-day evening we reached our friend, William Waring's, who expected us to be in his neighborhood, either there or at Lloyd's. Next morning rode to Port Deposit, crossed the Susquehanna on the bridge, and stopped at Bucks to feed. Dined in the carriage, making a comfortable meal. Called at four different places before getting accommodations for the night. Lodged four miles from Baltimore.

On Fourth-day morning passed through Baltimore and took the Frederick turnpike. I thought of my dear friends in their little meeting at Birmingham as I rode along, and, I trust, was permitted to draw near in spirit to Him who seeth us in every situation. We passed Ellicott's Mills, an interesting succession of hills and valleys, with mills and dwelling-houses interspersed.

Lodged and breakfasted, twenty-seven miles from Baltimore, at Poplar Springs. Rode through New Market, Jefferson, Petersville, Knowlton, and reached Weaverton to lodge. Here we had a fine view of the Blue Ridge and the opening where the Potomac passes through. The Catox and Georgetown Canal ran before the door, the railroad back of the house, and mountain on either side.

Our landlord, a very pleasant man, had been in Pennsylvania and represented his count in the Legislature. He wanted to know if we were Orthodox, and expressed his satisfaction at the discovery. We left some tracts with the children.

Rose Sixth-day morning by moonlight, at which time we might start early to avoid the cars. We had a fine view of the Potomac at Harper's Ferry, and the lofty mountains that surround the village, and rode for some distance along the banks of the Shenandoah and the steep sides of the mountain on our right side, which had been cut away to form the road.

Reached Charlestown to breakfast, where a large number of boarders were entertained, many from the Eastern Shore of Virginia, who had left their homes in consequence of the unhealthiness of the climate, mostly spending two months of the year from home. One dear young woman was there who had had the bilious fever before leaving home, and was brought there in a feeble state of health, but somewhat recruited so that she was able to walk and ride out, but I had doubt of a permanent cure. We left some tracts for the perusal. I thought of the language, "O my dear Master, even Christ, and all ye are but sheep," so much did I feel for her and some others I have met with since leaving home, and I thought, "Other sheep I have which are not of this fold, them also I must bring, and there shall be one fold and one Shepherd."

Reached Winchester this evening, where we

have taken tea and expect to lodge. I have given the stopping-places that you might trace our journeyings on the map. We have been favored to get along day by day without accident. The warm weather has been trying, but Pen-nock drives slowly and the horses perform their parts well, as though long accustomed to each other. I think, dear friends, we are rightly yoked. My companions are kind and thoughtful, doing all they can for my comfort, and I believe, as we quietly pass along, are brought into sympathy with my often discouraged mind. Yes, I often think that I have been the means of bringing those dear Friends from their home comforts, to wait on a poor, weak instrument. Oh, no, not I, but the Good Shepherd, has put it into their hearts to visit his suffering seed in North Carolina, and I am their companion in the work.

We have many profitable seasons together. Mary mostly reads in the morning a chapter out of the Testament, and has with her a volume of Friends' Library containing the Journal of John Woolman. Many of his excellent remarks she has read, which I hope to profit by.

First day morning, Edinboro.—We reached this place last evening, thirty-five miles from Winchester, and rode yesterday through the pleasant Valley of Virginia, a good turnpike road, and the mountains, at times, before and on each side of us.

One great drawback to travelling through these Southern States, in addition to slavery, is the scanty supply of water, but few streams crossing the road, and seldom a spring to be met with. The inhabitants feel the scarcity, sometimes saying, "Water is failing, or their wells dry." We often see sluks common in limestone countries filled with stagnant water, which the cattle here appear to drink.

In this pleasant valley we see much stone fence, timber appearing to be much cut off. In travelling along, we see the different methods of gathering the crops. In Maryland they strip off the blades from the corn, leaving the stalk and ears standing. In Virginia they cut it off as we do and place it in stacks. We have seen them, in several places, preparing the wheat out in the open fields, having small barns, or in some places, none at all, stacking their grain and wheat in the fields.

In yesterday's ride we saw very few colored persons, the work appearing to be mostly done by the whites. Where we put up yesterday to feed, the landlady told us the slaves were mostly on the other side of the Ridge, the term they give to the Blue Mountains.

I certainly did not leave home to see curious sights, but am willing to use my eyes in travelling along, and am struck at times with the beauty of the mountains as they break upon the view, sometimes in the form of a sugar-loaf, then again in a long, uninterrupted range. We have seen the paw-paw tree and the chinquapins laden with fruit, and some of the wild flowers differ from ours.

We have been interested in meeting, at our quarters, with a grand-on of Peter Yarnall and his wife. They seemed pleased to meet with those acquainted with their relations East, and spoke much of their grandfather.

This is First-day morning. We of course shall pursue our journey, but I doubt not our distant friends will be brought to view and their thoughts turned towards us. May the good presence of the unslumbering Shepherd be round about each of us, preserving in our proper attentments; then all will be well.

Farewell, dear Aaron, Susanna and the children, William, Mary and their children.

Your aunt, MARY KITE.

(To be continued.)

FOR "THE FRIEND."

William Dewees.

William Dewees, son of Thomas and Jane Dewees, was born the twenty-second day of First Month, 1809, and departed this life near Pennsville, Morgan Co., Ohio, the 27th day of Sixth Month, 1845, aged thirty-six years, five months and five days. A recommended minister in good standing belonging to Hopewell Particular and Pennsville Monthly Meeting of Friends. In the Third Month, 1829, he joined in marriage with Sarah Smith, daughter of Thomas and Nancy Smith, both of them being members of Somerset Monthly Meeting, Belmont Co., Ohio. The marriage was solemnized in the house of Anna Edgerton, near Somerton—the Hicksites having taken the meeting-house.

Their marriage followed that of Tilman and Rachel Patterson. Both couples published and passed through the Monthly Meetings on the same day; but it was not thought best to have the two weddings occur the same day—hence Tilman and Rachel were married the week after the Monthly Meeting, and William and Sarah the next week after that. They began housekeeping on Captina Creek, Belmont Co., and shortly moved within the limits of Sullwater Monthly Meeting, and moved west of the Muskingum River in 1833 or '34. This was a new country and called Deerfield Monthly Meeting at that time. Perhaps Pennsville Monthly Meeting was set up in 1835.

While residing in this new country and endeavoring to rear his family in the then wilderness, a gift in the ministry was entrusted to him which he endeavored to occupy in the fear of the Lord. The few years his life was spared to his friends and to his family, William and Sarah Dewees had seven sons and one daughter. The second son Thomas died in 1834, aged nearly two years. All the remaining children lived to be heads of families. Once, when father rode through on horse back to Ohio Yearly Meeting at Mount Pleasant, he only attended the First-day morning meeting. It occurred in this way—one of our neighbors left home for the meeting, perhaps two days subsequent to his departure, and in the meantime our sister was taken violently ill, and for a time it was thought could not recover. So this neighbor carried a letter from our mother; he met father on the steps as they entered the meeting-house, and handed him the letter, which father placed in his pocket without breaking the seal. After meeting he hastened to see the contents of the letter, and it was such he felt most easy to turn his face directly homeward; rode to the west of Barnesville and lodged, and the next evening reached his own home and found the sick one already better.

He was diligent in business; fervent in spirit; endeavoring to serve the Lord in his day and generation. We are not aware of his being publicly engaged in a ministerial way from home except once his Monthly Meeting set him at liberty to visit the families of Friends in Plymouth, and perhaps Chesterfield Monthly Meetings, which service I have been informed by aged Friends long since dead, he performed to his own peace and encouragement, and edifying of his friends.

The late Elisha Hollingsworth bearing him company, he attended Pennsville Monthly Meet-

ing in Sixth Month, 1845, and was impressed with a living concern that his day's work might keep pace with the day; and also that it was the last time he would ever be permitted to attend meeting, as well, perhaps, as others present. In this meeting he was earnestly engaged, vocally to sound the alarm to those who were at "ease," his text being "Set thine house in order, for thou shalt die, and not live." He was soon after meeting stricken, I think before reaching home, with the prevailing fever, and passed from works to rewards the twenty-seventh of Sixth Month, 1845; and as an obituary notice has never appeared in THE FRIEND, I felt like penning a short account of my father, whom I cannot remember ever to have seen.

JOSHUA DEWEES.

BARNESVILLE, Ohio.

John Yeardley and his Travels.

(Continued from page 231.)

"Just before the occurrence of the last dream, his faith in the heavenly source of the invitation, which, whether waking or sleeping, he had received, to go over and help his Christian brethren on the continent, was confirmed by a prophetic message from John Kirkham, who, in the course of his religious travels, again visited Yorkshire.

"Eighth Month, 1820.—Our dear friend, John Kirkham, from Earl's Colne, Essex, slept at our house on Second-day, the 7th, and had a meeting with our few on Third day. How wonderfully was he enlarged; and I could not but admire how he was favored to speak to the states of some present. I could set my seal to every word he uttered, and say, This is the very truth. Before he left us he had a select opportunity in our family, and said a great deal about being faithful to our own vision. He seemed to answer a question in my mind as fully as I had any right to expect; for I had almost asked it as a sign that if I were not deceived in my vision he should be led to speak on the subject. He said emphatically, "We cannot be faithful to the vision of another man, we do not know it except it be revealed to us; but we must be faithful to our own vision."

"On the ninth I accompanied him to the Monthly Meeting at Settle, and I once more desired that if my feeling in former times had not deceived me, this servant of the Lord might be led to speak on the same subject; and indeed he scarcely said anything else but what had the strongest bearing on my request. What encouraging favors do I receive at the hands of so good a Master!

"A few months later we find the charge to foreign labor renewed, with an intimation of the wide field in which he would have to work—an intimation which was amply verified in his future travels.

"Eleventh Month 26th.—At a meeting something involuntarily entered my mind like this—"I will make thee a preacher of righteousness to many nations." I felt not only a desire to be made willing to be sent, but also a desire to be prepared."

"In the autumn he attended Liverpool Quarterly Meeting, an occasion which was one of the most memorable seasons of his life. His narrative of it is very characteristic:

"Ninth Month 19th.—My dear wife and I left home to attend Liverpool Quarterly Meeting. Through mercy we arrived safe there, but I, as usual when from home, felt very low and poor in spirit, and was ready to call in question my coming to the place. For although I re-

ceived, as I thought, a proper signal before I left home, yet one or two circumstances occurred to discourage me from going, which I pressed through with some firmness; however, such was my uneasiness the first night in Liverpool, that I was very desirous, if my being there was in right wisdom, something might turn up to convince me that I had not done wrong in leaving home. And blessed be the name of Jesus, I had not been long in the first meeting (their Monthly Meeting the day before the Quarterly), before I was perfectly satisfied. There were present Willett Hicks and Huldah Sears from America, and Mary Watson from Ireland. In the early part of the meeting my mind was engaged in meditating on—"God will enlarge Japhet and dwell in the tents of Shem," and so it proved. The silence was broken by W. Hicks with these words: "Great men are not always wise, neither do the ancients understand wisdom." Others present were much favored, and the meeting ended in heavenly harmony.

"After it was over I found to my surprise and joy my brother and sister from Barnsley, whom I had expected to come to Bentham to accompany us to Liverpool, and their not coming to Bentham first was one of the causes which had discouraged me in leaving home; for once I had concluded, in my wavering, to leave my going for their determination, thinking if they came it would be the means of getting me off, if not, I should give it up; but it so fell out that they took the nearest way to meet us there, without writing us word, and it would have been a great disappointment had I not been there. I should not have written so much about a seeming trifle but to show the necessity of firmness in doing what is pointed out, unless some reasonable cause prevents.

"Now to the opening of the Quarterly Meeting for worship, which was like the day of Pentecost, when the place was filled with a rushing, mighty wind from heaven. The first stream of ministry flowed again through W. H., who appeared from these words: "In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me and drink." It was indeed applicable; for all seemed athirst, and were invited and admitted to drink of the waters of life freely; those who were afar off drew nigh, and those who were near were enabled to acknowledge the might of Him who had called them to his footstool, and crowned them with his presence. Huldah Sears and Mary Watson were also much favored in testimony. What opened on my mind to express was this: "God speaketh once, yea, twice, yet man perceiveth it not." I thought we were bound to acknowledge that our God still reigned in Israel, and was condescending to speak to his people. Immediately afterwards M. R. appeared a long time in supplication, and then H. S., both very powerfully; so that goodness seemed to arise higher and higher, until we swam in Divine life. This blessed, heavenly meeting, will be remembered by some to the latest period of time."

"Catching then a glimpse of the glorious calling of the Gospel minister, he breaks forth in the following strain:

"If I am ambitious in anything on earth, it is to be eminently useful in his cause. I can say with the wise man, I ask neither riches nor honor, except the honor which cometh from doing the will of God; but I do ask for "an understanding heart." I trust I can say in the deepest sincerity, that I could renounce, if they were in my power, the riches and honor of ten

thousand earthly worlds in purchase of a double portion of that holy unction which rested on Elisha's spirit. These are bold sayings, but my Saviour tells me that there is no limitation to his goodness to grant, so there is no limitation in asking of Him for the gift of his Holy Spirit. But then what manner of man ought this to be on whom shall be conferred such great honor! Surely it must be left to himself to prepare the vessel before He pours in the oil."

1821.—"In the summer of this year John Yeardley was laid for some weeks upon a bed of sickness, with a complaint of the stomach. He viewed this time of suffering as profitable in assisting his resolution to undertake the religious mission to which his mind was still continually directed. In a letter to Thomas Yeardley, of the 1st of the Ninth Month, he says, 'Such is my stubborn will that I am not to be effectually pleaded with, until I am brought down into the valley of Jehosaphat, or judgment.' His wife, who was too ill to leave her chamber, has a memorandum respecting her husband's illness, under date of the twenty-ninth of the Eighth Month. It seems to have been the last which her pen ever traced:

"Since I wrote, my dear husband has had an awful attack; but the Lord has again been merciful in restoring him to ease once more."

To be continued.

FOR "THE FRIEND."

Out of Darkness Into Light.

We live in an age of worldly-mindedness. It may be ours, however, to help to overcome this if we seriously look into vital principles, to see whether, indeed, this be the object of our living.

As rational beings, we should be willing to take an earnest look at life, and might ask ourselves these questions, namely: First, For what purpose was I created and endowed with moral sensibilities? We believe that the earth was created, and man placed upon it by an All-Wise Being. And we need not suppose that He placed us here for the purpose of serving our own sinful lusts; neither for the pursuit of worldly honor, worldly pleasures, worldly achievements or worldly riches. Then, if these things occupy all our thoughts, they are become our gods, and we are worshipping them, instead of worshipping and adoring the Living God and giving him the glory due unto his name.

We have been given a sense of right and wrong, a conscience to convict us of sin and to prompt us to do right. And by what is this conscience illuminated? By none other than a portion of that "Light which lighteth every man that cometh into the world," even Christ Jesus himself, the word and power of God, the Mediator between God and man. And this was given us that we might come out of worldly things and know ourselves to be grounded on the Living Rock, having a sense of satisfaction given us for well-doing. Or if we have become aliens from the Commonwealth of Israel, we are thereby convicted of sin; but, by seeking unto this Light within, we may be shown the way of escape from the bondage thereof.

Second, What is my duty to myself and to my God? It is natural to us to want to choose some avocation pleasing to our carnal propensities; but it is our duty to fill the place in which God has placed us to the best of our ability, and humbly awaiting his guidance, bow to the dictates of his will concerning us.

Charlotte Murray says:

Not mine the planning and arranging,
Not mine the right to choose,

Not mine the issues of the conflict,
Not mine to win or lose.

"The battle is the Lord's." To some it may seem unlikely that God will choose each one individually the place He would have him to fill, and yet that this is his purpose concerning us is abundantly shown by many providential leadings out of ways we have chosen ourselves, into ways and paths of which we know not, but which we have to acknowledge are his own choosing, and far better than those of our planning. And as we learn to believe that He is willing to lead us and guide us through all the affairs of life, He will give us to know more and more that He is not only abundantly able, but willing and anxious, to do for us more than we could ask or expect. We may thus learn that He not only reveals unto us our duties, one by one, but He also takes the burden of our griefs, our exercises and our longings, and gives us, in lieu thereof, the peace and satisfaction there is in believing; so that we may acknowledge, with gladness, that God is an ample rewarder, even as we pass along through life, and does not wait until the close of our struggle to reward us for serving Him, although we have every reason to believe that He will reward us there also with peace and joy, or the sorrow and anguish, according to the faithfulness wherewith we have served Him, or the degree of selfishness wherewith we have served our carnal nature.

Third, To what am I looking for strength to do the will of my Father in heaven? The language of one of old was, "I will lift up mine eyes to the hills from whence cometh my help. My help cometh from the Lord, which made heaven and earth." We are not expected to look unto our own strength, neither unto our brother man, to undertake for us. "For verily," said the psalmist, "is the help of man." The promise of the Lord to Paul has often been a comfort to those who, like him, have been pierced by the thorn in the flesh, the buffeting of Satan. "My grace is sufficient for thee, for my strength is made perfect in weakness."

Oh, precious thought! He who condescended to take up his abode in every contrite heart, whose power and might and wisdom are unsearchable, is ready to take the burden for us, will only let Him; ready to be strengthened for us when we are weak, to be "a very present help in trouble."

But how are we to obtain this assistance when we are yet sinners? Oh, dear friends, this is the question. We do not realize that we ourselves are standing in the way; that it is because we have not yet fully thrown ourselves upon Him and said, "Take my life, and let it be consecrated, Lord, to thee." We have not yet believed in the fullness of his love, for although we think we believe that He exists and has power in heaven and earth, we, in our own understanding, would limit his power. We believe that He holds the reigns of the government of peace, but we forget that He can say to the mountain of sin, "Be thou removed, and thou shalt be cast into the sea," and that He has dominion over sin and death. If we believe in Him in the true sense of the word, we must believe that He is life, and that He has power to give us, even before we ask Him, a portion of that life. Thus He begins a work in us before we desire it of Him, and makes us feel that we are sinners and have need of reconciliation with Him.

Dear friend, dost thou feel that thou art a sinner, and that thou art weak and frail?

gin a work which looks, to thy natural understanding, an arduous undertaking, yea, almost an impossibility. Pay heed to that within thee which weighs upon thy spirit and makes thee feel that thy sins are many and that thou hast need of forgiveness, but no strength to perform. And if thou art favored to cry unto God from the depth of thy heart, as did the psalmist (see Psalm li), "Have mercy upon me, oh, God, according to thy loving kindness, according unto the multitude of thy tender mercies blot out my transgressions;" then will He indeed hear thy cry, and give thee to feel the force of the promise, "My grace is sufficient for thee, for my strength is made perfect in weakness," and will give thee a foretaste of that state with which He sees meet to favor his children from time to time.

But thou may not put thy trust in this, and think that because He has favored thee with this visitation of his love, thou hast gained all for which thou longed, for He will, when He sees need, withdraw himself from thee, and leave thee to feel that thou art nothing. Then, well will it be for thee, if thou abide patiently the turning of his hand upon thee and await humbly the return of his presence; for if thou, in this state, become forgetful of Him, and go headlong into all things out of which He has led thee, He will leave thee to thyself for a time. Then, indeed, will there be cause for repentance, and thy return to his presence will be but by bitter tears and heartfelt groans. But He has promised abundant pardon, if thou but forsake the evil of thy ways and return unto Him. And He will show thee in this, thy extremity, the need of looking more closely unto Him, and that thou must forsake the world yet more if thou would enjoy his presence.

He will also suggest to thy mind, by the same mysterious language that first convicted thee of thy sin, that it is his will thou should adopt a simple manner of life, not following the vanities of pleasure and fashion, nor giving thy time and talents wholly to the acquisition of wealth. He will teach thee that there is a limit to the things that are expedient for thee.

He will speak to thee in the secret of thy heart when thou endeavors to "Be still" before Him, and thou wilt learn that these seasons of retirement unto Him are precious in his sight, and times wherein He most favors thee.

He will show thee, as thou desires to know his will, that all forms which have been introduced for the exaltation of mankind are shallow and not in accordance with his Divine appointment or the plain usages of Scripture, and that the rites and ceremonies performed by the churches of the present time are unnecessary. They have been added unto, and are, therefore, no part of the words of pure prophecy.

As thou pays heed to these things, thou wilt find there is satisfaction given thee; a peace and joy in believing, for which thou would not take in exchange even all the kingdoms of the world. And thy heart will be filled with praise and adoration to God for his wonderful compassion to thee, and thou wilt have an experimental knowledge of the nature of true spiritual worship. The saying of our Saviour to the woman of Samaria, viz: "God is a Spirit, and they that worship Him must worship Him in spirit and in truth," will no longer be to thy mind dark and mysterious, but will glow with a new light.

Therefore be entreated, dear young friend, if thou art yet under conviction for sin, to pay attention to this voice within thee, which is able to lead thee unto such a possession. Mind these first convictions, and strive after reconciliation

with thy God, and thou will never have cause to regret it, for thou wilt find Him able indeed to lead thee out of the darkness of this worldly age into the marvellous light of the Gospel of Christ.

M. R. B.

Reminiscences.

(Concluded from page 239.)

My mind reverts to a remarkable case in which a doom wished for in sudden anger was mercifully postponed so as to allow of escape. The writer said that he, in company with his two boys, were out sailing, when the wind blowing strongly, a rope, I think it was, struck him in the face, causing severe pain. Immediately the thought was uttered, "I wish the boat was at the bottom of the lake." At once the conviction seized him that he would be taken at his word, and he expected nothing but that their last hour would soon come; however, Providence was better to them than his fears. They landed safely, his heart filled with thankfulness, and while begging forgiveness, for allowing his anger to master him, he could only hope that his dear, innocent boys had not noticed the impious wish. However, he was not to escape chastisement. That night there was a storm, and when daylight came there was nothing to be seen of his yacht, which had been safely anchored near the shore, but just the top of the mast visible above the water. Was there any feeling of regret for his loss?—nothing but gratitude for the undeserved mercy which had spared their lives.

A friend of mine, living in Ohio, who had been an irreligious character, was convinced of Friends' principles, and joined the Society. Her parents and several sisters lived near by, but one of them resided some thirty miles distant, and while on a visit at her mother's had fixed on a certain day to come to my friend's. Now there was an appointed meeting to be held in a town a few miles away on the evening of this day, and so she wishing to attend it, sent word to her sister not to come that day. The latter was greatly offended, and used many unseemly expressions. "The idea of her sister choosing to go to a religious meeting rather than stay at home to receive her, when she had come so far to see her," etc., and ended by saying, "I wish something would happen that I would have to go home without going to see her at all, if that's all she cares about my visit." And something did "happen," for ere many hours had passed, came a messenger with word that her husband, who was a physician, had been thrown from his vehicle and was greatly injured. As she was getting ready to start, her mother said to her, "Now you have your wish," and a sad wish it proved, as it appeared the horse took fright just about the time it was expressed. And during divers years that we lived in the neighborhood this man was never able to leave his bed. The wife must often have reproached herself as being in no slight degree responsible for his sufferings.

Our lately deceased friend T. C. Battey related to me a providential escape from danger vouchsafed to him while out among the Indians, which to me was interesting. He said that having occasion to go to a neighboring agency, about thirty miles distant, he borrowed a pony of a colored man for the trip, who at parting said to him, "Now, if you get into any trouble, let this pony have his own way, and he will bring you out safe." T. said that while at this agency he was entrusted with one thousand dollars to be given to a certain chief as pay for horses furnished to the Government. It was in

three or four large bills, and that having an inside pocket in his vest, he slipped them into it without folding, and so they made no show. When about half way home, on rising from a gully, he saw two men fully armed, mounted on ponies, at a considerable distance on the trail. He at once concluded that they were robbers, and the question arose in his mind, what should he do? try to get away by putting his animal at speed in an opposite direction, and trusting to its fleetness for safety? But there came freshly before him the colored man's advice, and he resolved to take it. As soon as the pony caught sight of the men, it started on a full run right for them. They meanwhile seeing him approaching so fast stopped, one on each side of the trail, and when his horse had gotten between them he stopped as suddenly as he had started, almost throwing Thomas over his head. They could readily see that he was entirely unarmed. One of them accosted him, saying, "Have you any money?" "None for you," was the response. Hereupon one of the robbers, without dismounting, passed his hand around T's waist, feeling for a money belt, but discovered nothing. "Have you any letters," was the next demand. T. handed him some, which after fingering and holding up to the light, showing he was used to the business, he returned. "What is in your coat tail pocket?" He had some newspapers, which the man returned unopened. When one saying something that T. did not understand, they rode off and left him. Thomas found afterward that the words he had failed to understand were, "He is crazy." They not knowing that the pony was acting on its own volition, supposed Thomas' movement so contrary to what human prudence would have seemed to dictate arose from lack of understanding. T. said that a man was followed and shot that day, doubtless by these same men, and he attributed his deliverance under Providence solely to the horse's uncontrolled action.

Christopher Reckefuss.

In Nos. 7 and 8 of Vol. 70 of THE FRIEND appeared, under the title "Friends in Westphalia," a translation from a German work, of which the prominent character was Christopher Reckefuss. In No. 13 of the same volume, under the same title, was published a letter from one of his grand daughters giving more particulars concerning him. Recently two letters written in German by C. Reckefuss, to his son David have been translated by a Friend and seem to be worthy of preservation not only on account of their relation to the previously mentioned history, but also because of the spirit of fervent piety which they exhibit. The letters are as follows:

SHOAL CREEK, Illinois,
— Month 15th, 1819.

MY TENDERLY BELOVED SON,

David Reckefuss:—After I had learned that my first letter from here did not reach Philadelphia, I thought to try it the second time, and let thee know by this that, after we tenderly parted from one another, and went on our journey, many adversities and afflictions met us before we reached Shoal Creek in the state of Illinois. Our journey from Philadelphia was quite a pleasant beginning because the weather was favorable; but, after we came farther onto the high mountains, the weather changed to snow and rain; and then I became sick, so that I hardly could believe I ever would reach Pittsburgh. But the Lord our God, whom I fear with all my heart

and seek to love above all things, in whom I also trust by faith, indeed suffers his children sometimes to come into distress and tribulations and also to be greatly tempted; yet He never has forsaken them in any distress, of which I am a witness, in humble adoration to God. My sickness lasted about six days; after that I became well and strong again, and could bear the wet and cold. Thy mother and the children were always well, and have most of the time gone on foot from Philadelphia to Pittsburgh. From Pittsburgh to Sawneetown we went by water and reached Shoal Creek, in Illinois, in eight weeks time, being happily preserved both on land and water.

This landscape was to us a grand sight to behold, as we came in view of the great scene, where is nothing but tall and even grass and undergrowth surrounded by woods. O! here has the providence of God, the great Creator of all things, created a landscape where posterity can spread among themselves, and may dwell in peace, to the glory of God under his blessing.

The country here is everywhere very fertile and bears all kinds of fruits. He who has some means and is willing to work may soon gain a subsistence for the natural life, for he could raise enough to sell; it sells here as well as in Philadelphia—then all things here are high in price; this is on account of the shipment to New Orleans. We live here near by the public road to St. Louis, forty miles from there and eight miles from Okaw River. Jacob Meier came here in the Tenth Mo., 1818, and opened a store. We are all well, except that Samuel thy brother had the chills and fever last summer. I and thy dear mother, brother and sisters greet thee and thy dear Mary in tender love.

And I wish—yes I wish you may observe the offered favors from the Father of all mercies, that you may live a new life and walk in the fear of God, that you may profit by the offered grace of God. O! consider my dear children, the peace in the conscience, and the comfort in the last hour of death. Farewell.

I am and remain your tender loving father,
CHRISTOPHER RECKEFUSS.

Give my love to John also William Buck.

SECOND LETTER.

SHOAL CREEK, Illinois,
Eleventh Month 7th, 1820.

MY TENDERLY BELOVED SON,

David Reckefuss:—Thy dear letter of Ninth Month 2nd, also the one dated the Fifth Month 31st, I have received through Caleb Pierce, and it has made me very glad that you are still well.

I thank thee for the trouble which thou hast taken on account of my share between Alexander Wilson and Jansen: however the thing was useless. Benjamin Jansen seems to be very hard against me, I wrote to him twice but he has not given me an answer. To be sure I am indebted to him; but he has promised verbally and in a letter that, when I was in need of money, he would refund again to me that money which I paid him. Perhaps the Lord has so commanded or turned him that he should so act against me. My days, I think, will soon pass away, and until now I have been cared for and kept without him, by the grace of God, and have not yet had any want. Therefore I believe that He will henceforth support me; for his promises are sure—to be trusted in, if we walk in the fear and obedience of his spirit. And this is also now my blessed wish for thee, my dear son, that thou may endeavor thyself to seek, with a sincere heart, the Lord thy God, whose voice and

inner speech thou canst perceive in thy conscience. This is the place where the Lord will and can reveal himself to all men—and those who seek Him there, and confess their sins with a bowed will, and try to obey his voice—they He will receive for Christ's sake; and will, as a friend and father, forgive all their sins: and so will thy life and conversation in the fear of God, it is to be hoped, have an influence for the edification of thy dear wife and children, who have been given into thy trust, and have a right to look upon thy life and conversation. O! my son, my dear son, mightest thou give me this joy, that, (as thou thyself hast written) when we shall see one another no more here in this life, thou may also endeavor to live in the fear of the Lord, that we may joyfully meet one another above in the resurrection of the pious, before the throne of the living God. O how would I embrace thee to the glory of God, and press thee on my glorified breast: in that I hope and humbly believe that my society will be with those who fear the Lord and love his ways. O I am thy father who loves thee tenderly and would desire to see thee and thine saved. How much good it would do me when I lay down my head in the last hour of death, that my beloved children walk after me in the narrow way which leads to everlasting life.

My dear son, we have gone through the last summer pretty well so far as the Tenth Month, when Samuel, thy brother, became sick with the typhus fever, and came very near unto death; but now he is better again, the rest of us are still very well. During this summer there has been much sickness here, as in the previous summer, which has caused many to move away again. The land in this country here is fertile and productive, and one can make his bodily subsistence easier than in some other places. Although last summer was uncommonly dry we have, notwithstanding this, reaped wheat and corn enough for both ourselves and our cattle.

Greet Mary, thy dear wife for me, and I am and remain your loving father,

CHRISTOPHER RECKEFUSS.

Natural History, Science, etc.

A Submarine Cavern.—In Vavaoo, one of the Tonga Islands, in the South Pacific, there is a very curious submarine cavern, the scene of a dramatic legend. William Mariner, for several years a resident of these islands, in his "Account of the Natives," etc. (edited by Dr. John Martin), and first published early in the century, was doubtless the first European to visit it, as he certainly was the earliest to describe it.

Being one day in the vicinity of this, the Hoonga cavern, a friendly chief proposed that he should visit it, and to do this Mariner had to follow the example of the rest, by diving down and swimming under water to an opening in the rocks leading to the cave itself. The entrance was at least a fathom beneath the surface of the sea at low water. The cave or grotto was found to be about forty feet high, and about as wide. As there was no light but that transmitted through the sea-water, it took some time for the eye to get accustomed to the scene, and distinguish its dimensions. Our traveller, however was not to be daunted, so he dived out again, procured his pistol and a torch, and wrapped them carefully in a plantain leaf, redived back to the cave. The torch was fired by the flash of the powder in the pistol, and the place illuminated—probably for the first time in its existence. The roof was found to be hung

with stalactites, resembling in a general way the Gothic arches and ornaments of an old "church." The cavern had been discovered by a young man diving after a turtle, and his discovery afterwards stood him in good stead.

In those days there lived a "too," or he chief, of Vavaoo, who was a great tyrant. last another chief endeavored to raise an insurrection, but he was speedily betrayed, and quickly condemned to be drowned, and his family massacred. One of his daughters, a most beautiful girl, would have shared their fate, for her lover, the very young man who had discovered the cavern of Hoonga, and who sensibly kept the knowledge thereof to himself. He had been enamored of the young maid, but hitherto had not dared to tell his love. It now a new courage inspired him, and he flew to her abode, told her in hurried words the fate that was prepared for her, and besought her trust to his honor, and he would save her. He had not long to wait, for soon her consent and hand was clasped in his. The shades of evening favored their flight to the forest, where the young girl remained concealed till her lover brought a small canoe to a lonely part of the beach. In this they speedily embarked, and he paddled her across the smooth water, he told her of his discovery, and proposed that she should use the cave as her temporary home, till he could convey her to some one of the neighboring islands. She did not hesitate. They soon arrived at the rock, dived, and were speedily in the cavern; it is needless to remark that the natives of the islands, men and women, are all expert divers and swimmers. Then after both partaking of a little refreshment he had thoughtfully brought with him, and bidding her be of good cheer, returned to the settlement to avoid suspicion. Next day he, of course, repaired to the spot which held all that was dear to him, bringing her mats to lie on, the finest gnatoos for a change of dress (it is a stuff for clothing prepared from the bark of the Chinese paper mulberry tree), food, in variety, including cocoa nuts, and oil for illuminating purposes. Soon he had the ineffable pleasure of learning from her own lips that she had long regarded him with a favorable eye, and was now ready to be his.

The young chief, who, in order to blind the eyes of the tyrant and his party at Vavaoo, often to be absent from his sweetheart for a length of time, which now, of course, seemed doubly long, panted for the opportunity of conveying her to happier scenes, at length elaborated a plan. He signified secretly to his inferior chiefs and retainers, that it was his intention to proceed to the Fiji Islands, and desired them to accompany him with their wives and servants. A large canoe was soon in readiness, and they got away safely. As they were on the point of departure, they asked him if he would not take a Tonga wife with him. He replied, no! but that he might probably find one by the way, which they only took for a joke. They soon approached the shores of Hoonga, and having got close to the rock, he suddenly, without preamble or explanation, desired them to wait there while he went into the sea to fetch his wife! Then, without staying for questions, he forthwith sprang into the water from the side of the canoe farthest from the rock, and proceeded to the cavern, swam under it, and re-entered the sanctuary which held his dearest treasure. Everybody on board very naturally thought that he had suddenly lost his reason, and further, after waiting a little, became alarmed for his safety, thinking a shark had seen

im. While they were debating what should be done—whether some of them ought not to live after him—their wonder was increased beyond all powers of expression, on seeing him rise to the surface of the water, accompanied by a lovely young female. At first they mistook her for a goddess, and their astonishment was not lessened when they recognized her countenance, and found her to be one whom they had long deemed dead. But was it not her apparition? No, no; the islanders soon saw that she was indeed one of themselves, in the full vigor of her youthful health and beauty. The young chief quickly related to them the story of the cave, of her willing imprisonment, and of its happy sequel. The young men on board could hardly help envying him his romantic courtship, and the sweet girl he had so nobly and hardly won. They all arrived safely at one of the Fiji islands, where they remained for two years, the hero and his bride returning to Vavau, when the welcome news of the death of the tyrant released them from all apprehension.—*Romance of the Sea.*

The Honey Bird.—A. Schulz says, "While resting at mid-day, some of the bearers followed a honey bird that invitingly twittered to us from a neighboring tree. They returned shortly with some beautiful honey and a large python, to which the treacherous bird had taken them, a not unusual occurrence in this self-constituted little guide's behavior. Usually he leads one on, flying backwards and forwards as if in stages along the route, excitedly twittering till over-taken, then resuming his journey till he at last brings one to a bee's nest, when he quietly waits until the honey is taken out and then consumes the crumbs left by the plunderers, who usually place a cake of honey aside to satisfy the desire for sweet things of their kind little guide, whose motive is clearly not so disinterested as at first might appear. It is as well, however, when following up the honey bird to go well armed, as he frequently leads one, whether by accident or intention I know not, across dangerous game. Some of the boys, as soon as the python was descried being carried to camp, made a rush for their share of the meat, which is considered by them to be a great delicacy. Seizing hold of one end, others rushed to the support of their friends at the other, and in a twinkling a good tug of war was organized, whereof the result was largely biased in favor of those at the head end by the convulsions of the snake, which was only half dead, and, acting under the sudden stimulus of the pull, struggled fiercely to get free, and in its concentrations simply hauled the struggling boys, some six in number, over to the other side, and then twined a third of its length round two of the boys, tying them immovably to another. An axe speedily settled the difficulty, and before long, portions of this leviathan were roasting on a fire improvised by the boys for the occasion. We tasted of the fine looking white meat out of curiosity, which, except for a slightly musty taste, much resembled the flesh of fowls. I must confess, however, that our natural repugnance to such a beast formed an effectual barrier to swallowing the morsels we had taken to our mouths.

"A recollection of my early hunting days in the Bush Veldt occurs to me, when, in company with several other hunters, a honey bird led us directly to a fierce old black rhinoceros lying asleep in the long grass under a tree. We did not observe the rhinoceros until we were quite close upon him, as he was hidden by the long

grass, and besides, our attention was directed more toward the bird, who sat twittering excitedly in the branches as if joyful over having completed some virtuous act. The first intimation of the rhinoceros we got was his suddenly rising, and charging at the centre of our party. We scattered without loss of time, and before the brute was twenty yards away he came down with a crash from the volley we gave him as he passed. I may mention that there was no honey in that tree, and that the bird disappeared, probably frightened by the fusillade we gave the rhinoceros on his appearance. Yet before the rhinoceros appeared, the bird had the behavior to all our minds, of having completed his mission, as he remained in the tree till we came up, and did not fly on beyond, as is usual when leading one to the goal. He was apparently satisfied that his share of the work was done."

Dangers of Fishing on the Banks.

The very fact that the water is shallower around the Banks of Newfoundland than elsewhere is a great source of danger to fishermen. The tides sweep with great force along the sides of the submerged mountains and through the gaps between the elevated portions. Strong and sometimes almost resistless currents are formed, and in a time of storm many luckless vessels have been overwhelmed by these conditions. The ocean that sweeps in eddies and currents over the Banks represents the tears of thousands of widows and orphans, and in the shifting, driving sands beneath are whitening the bones of many men. Gloucester, on Cape Ann, has a well-shaded graveyard adorned with marble shafts and other tokens of remembrance of the dead; but far away at sea, where to-day there ride the vessels of the Gloucester fishing fleet, there are other graveyards, where in quiet lie those whose only funeral song was the shriek of the winter wind and the triumphant roar of the great tempest.

Into this great graveyard last year went eighty-eight men, the year before ninety-four men, and the year before thirty vessels were sunk and one hundred and thirty-seven men were lost. Ten years before that one hundred and thirty-one men were lost, and ten years before that date as many as six hundred and eighty-one went down to death while their wives and children were praying at home. Is it any wonder that the women of Gloucester hate the sea as the people of Athens hated the minotaur? The tribute of Athens, indeed, was small compared with the awful tribute that the ever hungry sea demands from the homes of Gloucester.

Every year, on an average, some fifteen vessels are lost on the Banks, and the money value of those vessels averages over forty thousand dollars annually. Drowning, however, is not the worst fate the fisherman has to fear. He faces such death boldly. If in the hush of night, some swift ocean steamer cuts down his vessel, and does in an instant what a hundred storms have failed to do—well, the end has come more quickly, that is all. But sometimes the fishermen who are out in their dories are cut off by storm and fog from their refuge, and are carried away from sight and sound of the fleet. Then who may tell the awful story? Sometimes the men meet with help before the tortures of hunger and thirst have done their worst. One or two men are picked up at sea, madly praying for just a drop of water. The others call fate kind when it sends a storm to drown their agony in the swirling tides of the Banks.—*Christian Advocate.*

THE FRIEND.

SECOND MONTH 19, 1898.

Joseph Walton, who has for nearly nineteen years past been the Editor of this Journal, departed this life on the tenth of the present month, in the eighty first year of his age.

In the Eighth Month last he was affected with slight paralysis, which disabled him for a few days, but from which he recovered, and was able to continue his usual pursuits, but with diminished vigor and occasional intermissions, until the first instant, when a renewed attack confined him to his bed, and gradually produced a failure of the mental faculties, and death.

He long occupied the station of Elder, was Clerk of Philadelphia Yearly Meeting for sixteen years, and for many years also of the Meeting for Sufferings, and filled other important stations in the Society during a considerable part of his life.

He was naturally endowed with an amiable disposition, good mental faculties and a love for literature and natural science, and these qualities were sanctified by early submission to the work of Divine grace in his heart, and an humble dependence on the Lord Jesus Christ as his Strength and Redeemer, so that he grew to be a pillar in the Church, and a tender counsellor and friend to those who sought his advice or help, both in spiritual and temporal affairs. He was a firm and unflinching advocate for the primitive doctrines and practices of Friends, and bore a steady testimony against innovations upon them. It was his concern, however, when rebuke became necessary, to administer it in the spirit inculcated by the psalmist, "Let the righteous smite me; it shall be a kindness; and let him reprove me; it shall be an excellent oil, which shall not break my head."

His numerous contributions to the editorial columns of THE FRIEND, and his labors in connection with the publications of the Meeting for Sufferings on various subjects, in the preparation of which he was much employed, bear witness to his faithfulness in these respects. His love for his Saviour's cause and the souls of his fellow-men also led him to compile several books, among which are collections of anecdotes and incidents of Christian faith, integrity, kindness and other virtues, and to publish them, to stimulate and encourage others to the practice of like good works. The following are the titles of these compilations, which have been published by the Meeting for Sufferings and are for sale at Friends' Book Store, No. 304 Arch Street:

"Brief Biographies of Some Members of the Society of Friends; Showing Their Early Religious Exercises and Experiences in the Work of Regeneration;" "Footprints and Waymarks for the Help of the Christian Traveller;" "Incidents and Reflections; Containing Illustrations of Religious Truth;" "Some of the Doctrines of the Christian Religion as Held by the Society of Friends; Extracted from the Writings of William Penn;" "Memoirs of John S. Stokes;" and "Incidents Concerning the History of the Society of Friends."

His charity for all, his love of literature and the works of the Creator, his genial and unassuming social manners and Christian humility gave him access to, and much influence with, the younger class among Friends, and he was a means of good to them by drawing them to the love of spiritual things, while showing his sym-

pathy in their trials, and adding a zest to their enjoyment of the works of nature.

Thus, active in the service of his Lord, and endeared to all with whom he was associated, his earthly sun has set in peace, and we can reverently trust that the gracious salutation has been heard, "Well done, good and faithful servant, enter thou into the joy of thy Lord."

Temporary arrangements have been made for conducting THE FRIEND, during which communications designed for publication may be addressed to the care of EDWIN P. SELLEW, No. 207 Walnut Place, Philadelphia.

SUMMARY OF EVENTS.

UNITED STATES.—A letter written by De Lome, Spanish Minister at Washington, addressed to Canalejas, at Havana, was stolen and sent to the Cuban Junta in N. Y. By the latter it was forwarded to Washington, and received the attention of the Cabinet. It contained the following: "Besides the natural and inevitable coarseness with which he repeats all that the press and public opinion of Spain has said of Weyler, it shows once more that McKinley is weak and catering to the rabble, and, besides, a low politician, who desires to leave a door open to me and to stand well with the jingoes of his party." The Spanish Minister cabled his resignation to Madrid, and it was promptly accepted.

At a meeting of the Spanish Cabinet on the 14th instant, it was decided to publish a decree accepting the resignation of De Lome as Minister at Washington, and appointing Louis Polo Bernabe as his successor. The State Department will place the De Lome letter in the hands of Canalejas, to whom it was addressed. It was a stolen document, and should be delivered to its rightful owner. No demand will be made for an apology or retraction.

The Attorney General of the United States has been advised by Judge Hoadley, the Government's legal representative in the matter of the sale of the Kansas Pacific Railroad, that an arrangement has been effected by which the Union Pacific Reorganization Committee will pay the principal of the Government's lien in full.

The steamer *Mariposa*, at San Francisco on the 11th instant, brought 450,000 pounds in coined sovereigns and 65,000 pounds in bullion from Australia and New Zealand. This brings the amount of gold imported from Australia during the past seven months up to nearly \$15,000,000.

The War Department has made public the report of Captain Ray, who was sent to Alaska last summer to investigate the conditions prevailing. He thinks the aspect of affairs is serious, and blames the companies for attracting large numbers of persons to Circle City and Fort Yukon on statements that 1,000 tons of provisions were at the two places, when only 300 tons were on hand. Captain Ray has found desititution and lawlessness, and thinks prompt measures should be taken to protect life and property.

The first official estimate of the population of the new city of New York was given out on the 9th inst. by the Health Board, which is obliged to make the estimate in order to compute the death rate. Its total is 3,438,899, of whom 1,911,755 live in the borough of Manhattan, 137,073 in the Bronx, 1,197,100 in Brooklyn, 128,042 in Queens and 64,927 in Richmond. This is 2,000,000 less than London's population, but 1,000,000 more than that of Paris, and considerably more than that of Berlin and Vienna combined.

Judge Hazen, at Topeka, Kansas, has ruled that a bicycle is a tool and essential to a man's profession or occupation, and that as such is exempt from execution.

The National Museum in Washington received over 112,000 specimens last year, an increase of 50 per cent. over the previous year.

No fewer than 4,300 patents have been taken out for wood-sawing arrangements.

The Dairy Commissioner of Iowa reports that there are 891 creameries in the State, nearly 100 of which were built last year. Much of the product is exported.

The American Line steam-ship *St. Louis* arrived at New York on the 12th instant with 212 persons who had been rescued from the Holland-American Line steamer *Vendam*, early on the morning of the 7th inst. The *Vendam* struck a submerged wreck on the afternoon of the 6th, tearing a great hole in her side, and was in a sinking condition when sighted by the *St. Louis*. The work of rescue was perilous, as a high sea was running.

A despatch of the 9th instant from Pittsburg, says:

"To-night fire broke out in the third story of the seven-story ice-manufacturing plant and storage plant of the Chautauqua Lake Ice Company, located in Pike Street and running from Twelfth to Thirteenth Streets. The entire building, with its contents, consisting of valuable ice-making machinery and goods stored by merchants and others, is a total loss." The building and its contents were valued at about \$1,000,000; 12 persons dead, several missing, and 18 injured, and a property loss of \$1,500,000, with about \$1,000,000 of insurance.

Deaths in this city last week numbered 506, which is 55 more than the previous week, and 36 less than the corresponding week of 1897. Of the whole number, 277 were male and 229 females: 81 died of pneumonia; 71 of consumption; 40 of heart disease; 25 of diphtheria; 24 of old age; 21 of typhoid fever; 19 of apoplexy; 14 of inflammation of the brain; 14 of convulsions; 13 of nephritis; 13 of cancer; 12 of bronchitis; 12 of marasmus; 11 of paralysis, and 9 of inanition.

Markets, &c.—U. S. 2's, 100; 4's, reg., 113½ a 113¾; coupon, 114½ a 115; new 4's, reg., 128¾ a 128½; 5's, 113½ a 114; currency 6's, 104.

COTTON.—Middling uplands, 6½c. per pound.
FEED.—Spot bran, \$15.50 a \$16.25 per ton for winter in bulk and \$14.50 a \$15.25 per ton for spring in sacks.

FLOUR.—Winter super, \$2.90 a \$3.10; do extras, \$3.25 a \$3.50; Pennsylvania roller, clear, \$4.00 a \$4.25; do, do., straight, \$4.30 a \$4.50; Western winter, clear, \$4.10 a \$4.30; do., do., straight, \$4.40 a \$4.65; do., do., patent, \$4.65 a \$4.90; spring, clear, \$4.20 a \$4.35; do., straight, \$4.50 a \$4.90; do., patent, \$5.00 a \$5.20; do., favorite brands, \$5.25 a \$5.40. City mills, extra, \$3.25 a \$3.50; do., clear, \$4.10 a \$4.35; do., straight, \$4.35 a \$4.55; do., patent, \$5.00 a \$5.40. **RYE FLOUR.**—Choice Penna., \$2.60 a \$2.80 per bbl. **BUCKWHEAT FLOUR.**—\$1.30 a \$1.50 per 100 pounds, as to quality, for new.

GRAIN.—No. 2 red wheat, \$1.00 a \$1.00½
No. 2 mixed corn, 34½ a 34¾c.
No. 2 white oats, clipped, 32 a 32½c.

BEEF CATTLE.—Extra, 5½ a 5¾c.; good, 4½ a 5c.; medium, 4½ a 4¾c.; com., 4½ a 4¾c.

SHEEP AND LAMBS.—Extra, 5 a 5½c.; good, 4½ a 4¾c.; medium, 4 a 4½c.; common, 3 a 3¾c.; lambs, 5 a 6¾c.

HOGS.—5½ a 6c. for best Western; others, 5½ a 5¾c.

FOREIGN.—Professor Galloway, who has no fears of a "coalless England," in a recent lecture at Cardiff, estimated the coal yet remaining in the South Wales coal-fields at 31,666,000,000 tons, enough, at the present rate of 34,000,000 tons annually, to last 930 years.

Great Britain, France and Russia have agreed to guarantee a Greek loan jointly.

Earthquakes in Asia Minor have destroyed 3,600 houses, thirty mosques and fifteen khans. One hundred and twenty persons have been killed or injured.

Much importance is attached to a communication appearing in the official *Messenger*, in which Russia, abandoning the candidature of Prince George of Greece for the Governorship of the Island of Crete, threatens all concerned, declines all responsibility for the consequences of further dragging the question, and says Russia will not allow any increase in the number of Turkish troops in Crete or be a party to any coercion of the Cretans.

Japan has notified China that she intends to keep Wei-Hai-Wei permanently. In view of this the Powers will be notified that no foreign loan is now required, as the purpose of the loan was solely to pay the Japanese war indemnity.

Information from Calcutta reports that excellent rains in Northern and Central India have insured successful spring crops.

The plague is spreading alarmingly in the Punjab. Paul Kruger has been re-elected President of the South African Republic.

President Barrios, of the Republic of Guatemala, was assassinated, near his palace, on the evening of the 8th instant. The Vice President succeeded to the office, and quiet is said to prevail in the country. Details of the affair state that the President was shot and killed about eight o'clock, while walking, accompanied by five guards. The assassin was twenty-three years old. For years he was an employee of Don Juan Aparicio, a well-known financier, who was killed by a Government soldier during the revolutionary outbreak last Ninth Month, while he was held a prisoner. The assassin's name is Oscar Zollinger. He is a British subject.

Canada's imports from the United States increased \$3,000,000 last year, and her imports from England decreased \$3,600,000.

A dispatch received on the 12th instant, from San

Francisco, says, "C. M. Harris, of Hyde Park, Mass. who has just returned from an expedition to the South Sea Islands on behalf of Baron Rothschild, reports that the volcano on one of the Galapagos Islands was in eruption. This volcano is known to have been active for the past fifty years, but when Harris and his party observed it, it was belching forth volumes of dense smoke and lava."

NOTICES.

WESTTOWN BOARDING SCHOOL.—A stated meeting of the Committee on Instruction will be held on Saturday, the twenty-sixth of Second Month, at 10 A. M.

GEORGE M. COMFORT, Clerk.

FRIENDS' INSTITUTE LYCEUM.—The next meeting will be held at 140 N. Sixteenth St., Sixth-day, Second Month 18th, 1898, at 8 P. M.

Friends' Library is open at 7.30 on the evening of the Lyceum Meetings.

A PUBLIC MEETING for Divine worship has been appointed by authority of Chester Monthly Meeting, to be held at Friends' Meeting house at Lansdowne, Pa., on Fifth-day evening, the 24th inst., at 8 o'clock.

FRIENDS having books or magazines which they are willing to contribute to Christiansburg Industrial Institute for Colored Youth, under care of Friends' Freedman's Association, will kindly send them to Friends' Institute, No. 20 S. Twelfth St., Phila. More books are wanted at the Christiansburg School Library.

WESTTOWN BOARDING SCHOOL.—Applications for the admission of pupils to the school, and letters in regard to instruction and discipline should be addressed to WILLIAM F. WICKERSHAM, *Principal*.

Payments on account of board and tuition, and communications in regard to business should be forwarded to EDWARD G. SMEDLEY, *Superintendent*. Address, Westtown P. O., Chester Co., Pa.

WESTTOWN BOARDING SCHOOL.—For convenience of persons coming to Westtown School, the stage will meet trains leaving Philadelphia 7.17 and 8.46 A. M., and 2.53 and 4.32 P. M. Other trains are met when requested. Stage fare on regular trips, fifteen cents, on special trips, twenty-five cents each way. To reach the school by telegraph, wire West Chester Phone 5. EDWARD G. SMEDLEY, *Superintendent*.

CORRECTION.—On page 229 of THE FRIEND for Second Month 5th, 1898, the writer attributed the poem, "The Bells of Shandon," to Thomas Moore. It should have been Francis Mahoney instead.

DIED, suddenly, on the twenty-third of Twelfth month, 1897, SARAH CARTER, widow of Samuel Carter, in the eighty-second year of her age. She was a member of Richland Particular and Stillwater Monthly Meetings of Friends. She frequently spoke of nearing the close. We trust, through abundant mercy, she has been admitted to enter one of those holy mansions prepared for the righteous of all generations.

—, at his residence at Concordville, Del. Co., Pa., on the twentieth of Twelfth Month, 1897, BENJAMIN W. PASSMORE, in the seventy-second year of his age, a valued member and elder of Concord Monthly Meeting. By obedience to the operations of the Holy Spirit in his heart in early life, he became prepared for usefulness in several important stations in our religious Society, and for a number of years, assisted his wife as Matron, occupied the responsible position of Superintendent of the Boarding School at Westtown, much to the satisfaction of their friends. His interest in the welfare of this Institution continued to the end of his life, and he was deeply concerned that it should be maintained on its original foundation as a school for the guarded and religious education of our youth. He was of sound judgment, yet with a humble view of his own attainments, and was diligent in the work of his day. He accepted with quiet submission during the latter years of his life, the loss of health and of sight as trials intended for his good, and when delivered by an apoplectic seizure, about six weeks before his death, of the ability to express himself, the serenity of his countenance and the peaceful feeling at his bedside gave evidence that he contemplated with calmness and resignation the solemn prospect before him. His family and friends have the comforting belief that through mercy he has been admitted into the presence of his Lord.

THE FRIEND.

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John Yeardley and his Travels.

(Continued from page 244.)

"Prior to this time John Yeardley had not confided to his brother the thought which so long had occupied his mind. In the letter just referred to he speaks of it as 'an important concern which had long been the companion of his secret thoughts by day and his visions by night,' and says:

"It now seems to be approaching so near a state of maturity that I feel freedom to communicate it to thee.

"For about three years past I have had an increasing apprehension that it would be required of me to take up a *temporary residence* among those who profess with Friends on the other side of the water, particularly with the few in the neighborhood of Minden and Pymont, and probably at some time with those in the south of France. But my visit is likely to be paid in a way different from any that have been made before. I have never seen that the nature of my concern would require any document from the Quarterly or Yearly Meetings; neither do I think it would answer my present views; because the secret language of my heart has been for many months past: "Go dwell among them, go dwell with them."

"I should be in want of some employment, and the first thing that presents to my view is to offer my services to a few of my friends in the yarn and flax trade; articles which are largely imported into Yorkshire, and which seem to be the natural production of the country, within the circle where I should be likely to reside."

"After the death of his wife in 1821, John Yeardley felt quite free to pursue the path of duty which had been opened before him, viz: to go and reside in Germany.

"In the Eleventh Month he left Bentham to journey awhile with his brother, and on the ninth of the First Month, 1822, he received a certificate of removal from Settle Monthly Meeting, addressed to the Friends of Pymont and Minden, which certified that he was a member of the Society of Friends, and a minister well approved by the church."

"Before he left England he opened negotiations with several mercantile houses, who gave him orders for linen yarn from Germany. At all he writes:

"Fourth Month 12th.—My detention here,

waiting for a fair wind to Hamburg, has not been unpleasant; my friends are exceedingly kind, but my feelings in a religious sense have been rather depressing."

"His heart was full of serious thoughts in anticipation of the voyage, which was then more formidable than it is now; but the joyful hope of a glorious immortality, if death should be suffered to overtake him, bore him up above his fears.

"14th.—May I be preserved in a holy reliance on the Arm of strong Power for help. "O Lord God, who is a strong Lord like unto thee, or to thy faithfulness round about thee? Thou rulest the raging of the sea: when the waves thereof arise, thou stillest them." Oh, may it please Him to carry me in his bosom, and protect me from the dangers of the sea. But should it please Him to permit that I go down to the bottom, may I be fully resigned in humble confidence that I shall again arise to shine brighter with Him in everlasting glory. Amen."

"John Yeardley left Hull on the fourteenth of the Fourth Month, and arrived at Hamburg on the 21st. For the purpose of attending the Exchange, and of becoming acquainted with the language, he hired a lodging in the neighborhood of the city, where he remained for some weeks. Writing to his brother, under date of the twenty-third of the Fourth Month, he says:

"In the neighborhood of Hamburg, lodgings are not easily obtained for so short a time as a month. We succeeded in procuring a room three miles from the town, at Eppendorf, in the house of three young women, sisters. It is a charming walk, mostly over the fields. It is quite a cross for me to go on 'change; but as it is the only place for information, I must submit to it, my visit to this place being for instruction in the language and mode of conducting business; but, from what I have yet seen, it will be quite the best for me to proceed into the interior of the country in a few weeks."

"What his reflections were when he found himself actually an inhabitant of the land where for so long a time he had mentally dwelt, will be seen by the following entry in his diary. The maxim with which it concludes may be said to be the motto by which his course was regulated for the remainder of his life.

"This morning I am thankful to feel something of a peaceful serenity to cover my mind, and am well contented in being placed on this side of the German Ocean. I consider it an unspeakable blessing that I do not feel so much as a wish to return, until the time may come that I can see clearly that it is right for me so to do. Should I not be favored with health and strength to do what I have sometimes thought designed for me before I set my foot in this land, or should my Heavenly Father see meet to cut short the work in righteousness and not permit that I ever see my native country again, his gracious will be done. I leave this as a testimony that none need to fear his rightly sending forth those who ask and rightly wait for his counsel. I do not know why I should thus

write; I trust it proceeds from a resigned heart, and I will add, for fear I should never have another opportunity, that I should wish all to know who have known me, that I have no reason to doubt the rectitude of my crossing the water with a prospect of a residence in this country, and that should time with me now close, I die in peace with my God, and in that love for mankind which believes "every nation to be our nation, and every man our brother."—(Sixth Month 8th.)"

"The next day's diary consists of a short but earnest prayer.

"First-day morning.—O, gracious and most merciful Father, be pleased to strengthen my hands for the work that is before me; be pleased to give me the power of speech; be pleased to give me thy word, with power to publish it to those whose hearts thou shalt be pleased to prepare for the reception of it."

"The family with whom he lodged at Eppendorf strongly engaged his religious sympathy.

"I spent," he says in his diary of the eighth of the Seventh Month, 'about nine weeks at E. in a very agreeable manner with the family of three young women. The one who is the mistress of the house is very seriously inclined. She told me she had read a play-book giving a description of our Society in the character of one of its members, and ever since she had had a particular desire to see one of us, and that she could not but admire with thankfulness that she had been gratified in having one to reside under her roof. She had heard of Thomas Shillito's being in Hamburg; and when I told her he was now in Norway, she asked me his business there. I told her that our Friends had sometimes a desire to visit their brethren and other religiously-disposed people in foreign lands, and that such was his errand. She replied, "Yes, and I believe it is also yours: this is Gospel love indeed; while so many here will not think for themselves, you come so far to visit and help them." In saying this she was overcome with tears."

"John Yeardley left Hamburg on the second of the Seventh Month, and arrived at Pymont on the fifth. Writing to his brother, he says:

"I have now had a specimen of German travelling. Thou wilt be sure I was very bold to set off quite alone except the driver, but it proved far easier than I had anticipated. Instead of having a conveyance to seek when I got over to Hamburg, there was a man on the steam-packet who offered to take me in his carriage, and the whole of my packages, to Pymont."

"A great part of the country between Hamburg and Hanover is very dreary and barren, much resembling Bentham Moor; but the road is much worse, being in many places not less than eighteen inches or two feet deep in sand. When we came near Celle and Hanover, the country became quite different, being very fruitful, and the prospect charming. Nearly all the way from Hanover to Pymont it is beautiful travelling, and the road mostly good. Pymont

and the scenery in the surrounding neighborhood is beautiful beyond description."

(To be continued.)

"A Right to Your Opinion."

Every man, we are told, has a right to his own opinion; and this is offered as a reason why no man should be reproved, argued with, or opposed in whatever belief he may honestly hold. But no man has a right to do wrong, and no man has a right to believe or teach that which is false. We have no right to roast a man or choke him or punish him for thinking wrong, but we may still have a duty to do to resist him and convince him of his error.

A story is told of an eminent mathematician who held that twice two is four and one-fourth. He could reckon in the customary way out of deference to the prejudices of other people, but when this was done he went back to endless computations of eclipses, distances of planets, and all sorts of abstruse, astronomical, mathematical problems, in all of which he proceeded on the supposition that twice two made four and one-fourth. So he filled whole chests with useless, worthless manuscripts, simply because one fundamental error pervaded the whole.

Now it may be true that any man has a legal right to believe that twice two make five. He can hold that opinion without being arrested or imprisoned; but suppose he is secretary or accountant of some business corporation, and suppose he keeps his accounts on that principle, and makes oath to their correctness: will he not speedily find himself in the state prison or the lunatic asylum?

Suppose I say each has a right to his own opinion, and I will not interfere with a man who thinks that two and two are five: this may be a beautiful liberality on my part, but suppose that by and by we have business to transact, and he keeps his accounts in one way and I keep mine in another. I say twice two are four; he says twice two are five. Then there is trouble; and the question which we evaded in its theoretical form becomes distinctly practical under such circumstances. We must correct the error or must take the consequences.

Now this principle runs through our intellectual life; an error in theory leads to an error in practice; and an error in practice may become a criminal act. I cannot prevent a man thinking wrongly, but it may be my duty to rebuke his wrong opinion, tell him where he is mistaken, persuade him of his error, and induce him to correct it; and if I fail in this it may be still my duty to protest, and endeavor to forestall his action and prevent the evil results of his false opinions.

We are told in Scripture that "the fear of the Lord is the beginning of wisdom." They who would be truly wise must lay down this as a foundation principle. But there are some who decline to do this. "There is no fear of God before their eyes;" they say, "Who is the Lord that we should obey Him?" and as a result their whole lives proved a failure. Now as Christians it is our duty to rebuke and correct their error. We are to show them that they are wrong, and show them where and how they are wrong. We are to "reprove, rebuke, exhort" them. We are to persuade them and entreat them to turn from the error of their ways, and by so doing we may convert the sinner and save the soul from death.

Let us not excuse ourselves from this service under pretense that it is no concern of ours what men believe or what they think. This is the language of Cain, "Am I my brother's keeper?"

God would have us understand that we are responsible to Him, not only for ourselves, but to some extent for our brethren. "Thou shalt not suffer sin upon thy neighbor," said the ancient law (Lev. xix: 17). The great object of the preaching of the Gospel of Christ is to turn men from the error of their ways. Earnestly, determinedly persistently we are to labor that we may win men from the paths of error to the ways of peace, and thus prepare them for the glory of that kingdom where righteousness and truth shall reign forever more.—*The Christian*.

Mary Kite.

(Continued from page 243.)

[The letter dated Eleventh Month 5th, 1854, to one of her nieces, describes a religious visit to the Half-year's Meeting of Virginia]:

EAST BRADFORD, Eleventh Month 5th, 1854.

Thou, my very dear niece, has, of late, been often absent in our family gatherings. I missed thee on a late solemn occasion, but doubt not thy mind was with us and thy spirit at the time engaged, that thou also might be in readiness when the midnight cry came. The unexpected summons found thy dear uncle (Joseph Kite), at his post, with his loins girt about and his lamp burning.

As I sat by his bedside such a feeling of solemnity was felt, that nothing like murmuring arose, but a spirit of thankfulness that the day's work was done and he about to enter the heavenly rest. As we were gathered for the funeral, I thought of the description of the temple when the cloud covered the tabernacle, that there was no room for the priests to minister.

Yet nature struggles after resignation, almost ready to query, "Why one so eminently gifted should be removed at the present time of deep distress in the Society?" Will not the Judge of the whole earth do right? Ah, yes, and has housed thy precious uncle from the coming storm, which will try the foundation of us that remain. Oh, that we may build upon the rock, Christ Jesus. Then we shall be safe, enclosed in his pavilion—in the hollow of his hand.

Some months ago, whilst thy uncle was with us, I laid before him, as also Aaron, William, Mary and Susan, a prospect I had of attending the Half-year's Meeting in Virginia and the meetings composing it. I wanted their sympathy and advice on so important a step. They each expressed a belief that it was right to lay it before the Monthly Meeting. Sickness, for a time, laid me prostrate, yet the concern never left me, for a long period, but would revive again and again.

The Good Physician brought me up from a bed of suffering, and enabled me to spread it before my friends at our Monthly Meeting in the Tenth Month. "Oh," I said to myself, "if I could but die!" But this was not resignation. I had to come to experience the language, "Thy will be done." Dear Hannah Gibbons quoted the language, "Lo, I go bound in the Spirit to Jerusalem, not knowing the things that shall befall me there, save that the Holy Ghost witnesseth, in every city, that bonds and afflictions abide me." This passage of Scripture was often brought into remembrance in journeying from place to place.

We left the city on Fourth-day morning in the Tenth Month, passed rapidly through Wilmington, Stanton and reached the Susquehanna River, which we crossed in a boat, and again entered a car, which conveyed us to Baltimore and on to Washington, which we reached before

dark. We here found a quiet resting-place, and had an opportunity next morning of seeing the Capitol and the President's House, and reaching the steamboat on the Potomac, where we breakfasted. I thought it wider than the Delaware. We came to anchor at Acquia Creek, about seventy-five miles from Richmond, where we entered the cars, passing through a very barren country, partly from drought, and also without want of proper culture.

We entered Richmond before night, strange in a strange place. James [Emlen] had a letter from Hannah Gibbons to Mary Ladd. She received us kindly, and we recognized each other as having met at Baltimore Yearly Meeting. She made us truly welcome, and we found a quiet resting-place under her roof.

Seventh-day attended the Select Half-year's Meeting—two women Friends besides ourselves, five men friends of their own, James Emlen and two men from the larger body in New England.

The business much the same as a Quarterly Select Meeting. The case of John Crenshaw, who has appeared as a minister was brought up, but as no Friends from the other Monthly Meeting were present, it was postponed till the Spang Meeting. Two representatives were appointed to attend Baltimore Select Yearly Meeting.

Their meeting on First-day was attended by a considerable number, and we dined at Michael Crew's, who has a large family; also called to see Thomas Spencer and two daughters and a widow Waddell, who is a member, but her daughters are not, three in number. The houses are sometimes built on considerable hills, which command a view of the city.

On Second-day the meeting for business convened. After the first meeting was over, twenty females were present. Two Monthly Meetings compose it. The Queries much as ours in substance, except one with regard to the colored people, which, owing to the severe laws of the land, they find a difficulty in supporting. Two representatives were appointed to attend the Yearly Meeting.

We dined at Richard Wittcock's, whose wife is an elder. Here we saw the sad effects of going in marriage. She is a relation of Richard Jordan's. John Crenshaw took us home to him, about five miles from the city. He is a nice wife and a clever family of children and we felt interested in them.

Next morning, Third-day, John started with us and his sister Mary twenty miles to Sully Hill, his father's residence. We were kindly treated by this family, Nathaniel and Elizabeth, their two daughters, Elizabeth and Mary, and their aunt, Margaret Crew, who was in bed through indisposition. She stands in the station of a minister. They have twenty blacks among them. They were gathered in a large hall and thy aunt had a little advice to offer, which we very quietly received.

Fourth-day morning, we attended Cedar Creek Meeting. It is composed of two men Friends and, I should judge, about a dozen women. Others attended with us. Whilst we were in meeting the horses were fed, and we ate out in the meeting-house, and Nathaniel took us about twenty miles to the widow Terrell's. She, with her son and cousin, are all the left of Caroline Meeting. It has been discontinued, but they met us, at nine o'clock, at Elizabeth Terrell's house, with a few of her neighbors word having been sent that we were coming. I was glad to meet with those three members notwithstanding the riding it gave us. We met and Dr. Terrell and his cousin William took

to the nearest railroad station, about six miles, and in the evening reached Mary Ladd's.

Sixth-day morning, very early, we left Richmond, travelling southward, and a hundred miles or more brought us into Weldon, North Carolina, where we dined. My mind was often made sad by the abject condition of the poor blacks. A sad-looking woman who waited on us at Weldon said she had buried her child, and her husband had been sold. Will not the poor slaves be liberated and their fetters be broken?

We took another set of cars, which brought us to Franklin Station, at Blackwater. A conveyance took us six miles to Alfred Rick's, whose wife we became acquainted with at Richmond. They have an interesting family. On First-day attended their meeting, numbering about seventy, mostly young people, but many came in by request.

Dined at William Harris', who, with another Friend, took us, in the afternoon, about twenty miles, to Black Creek, where we met, in a Friend's house, the members of the meeting, seven, I think, in number.

Next day drove thirty miles to Summerton, and reached William Hare's house about dark, too late to have a meeting for next day. So, hearing of a company of Friends about twelve miles off, called the Western Branch, we were kindly taken there by William Hare, and found about eight members, one aged woman, a cripple, another sick in bed, so that we were well satisfied that we made the exertion. We returned to William Hare's. His wife and him I met with in Carolina, so that we seemed a little acquainted.

Fourth-day, attended Somerton Meeting. A small number of Friends, but more than twenty blacks were with us. After dinner William took us to Suffolk, about ten miles from his home, and waited to see us in the train for Norfolk. About five o'clock we entered it, and reached Norfolk before night. Putting ourselves on board the steam-boat, took supper, lodged and breakfasted, and next morning by seven o'clock we were in Baltimore.

Thus, my dear niece, this journey has been accomplished, and I can look back with interest on many dear friends we met with, and feel a degree of peace.

Thy affectionate aunt,

MARY KITE.

SELECTED.

Letter of R. Shackleton.

First Month 16th 1787.—"I think I am not very forward in communicating my sentiments after this manner to my friends, and I hope I may very freely take this liberty with thee. I could be sorry to discourage my younger brethren in religious Society from making little verbal offerings in our meetings of discipline, I do not like to see them always sit as neuter, indifferent, and unconcerned hearers of what is going on: I believe if more sat as they ought in these meetings, watching and waiting, and feeling after the arising of good in their own minds, there would be more who would have to utter few words accompanied with life, and adding solemnity to our solemn assemblies. Here my dear —, is the point. Life is the crown, but words without life, like the letter, kill and wound the life and so spread death and darkness, instead of life and light. It is true that in the transactions of discipline, some affairs may be of a civil and external nature; but even in speaking to these affairs (which are more or less connected with the cause of Truth) our

speaking should be coupled with religious fear, such weight and such humility should be the covering of our spirits, that it would be manifest to the sensible part of the auditory that we had been with Jesus,—that we had not been sitting lightly and superficially listening to what passes in debate, but that while our outward ear was open, our inward ear was also open, and occupied in hearing what the Spirit said unto the Churches. Thy good sense will suggest to thee that, in making these remarks, I may probably allude to thy repeated offerings at our last Quarterly Meeting in ——. The matter of them I do not perfectly remember, but the manner I acknowledge gave me pain; I thought there was not the depth, the simplicity, the self abasement, which I wish thee to possess, in order to evidence thy own growing in the root of religion, and the desirable prospect of thy becoming a useful ornament to our poor Society. We want, my dear friend, not fine speakers and orators, but baptized and baptizing members in our church, and such I wish thee and thy dear wife to be, that in child-like simplicity and unreserved dedication, ye may follow on to know the Lord in his humbling operations in your own hearts, and in fitting and qualifying you for true essential service in his house."

I am dear ——— thy truly affectionate friend,

R. S.

FOR "THE FRIEND."

Extracts from the Letters and Memorandums of John Barclay.

(Continued from page 229.)

"1814.—I think I may say that in proportion as I endeavor to do well, I feel that I am enabled to do so; that there is something within me that stimulates to good, that encourages me to persevere in what is good, and which even tells me what is good. O, may I ever listen to its silent but most important intimations! May I indeed follow that secret monitor within me, and both desire and walk worthy of its reproofs and persuasions.

"I could wish that, as 'out of the abundance of the heart the mouth speaketh,' so those outward signs could be observed, which evidently follow a devotional spirit within. O, that those evidences of true religion were produced — a sincere desire to promote the glory of God and the good of man; a stimulating and energetic propensity to discourage vice and folly, though ever so disguised, and that my dispositions, affections, actions, words and thoughts, might more nearly conform to the pattern which is set before me, even to Jesus Christ!"

"How inconsistent, how frail, how depraved, how disposed to evil, and how unable to do right of himself, and by his own strength, is that fallen creature, man! Every day I see instances around me of inconsistency, of weakness, of blindness, as well as of absolute wickedness, though often disguised and palliated. But when I look to myself, when I examine my own heart, I find sin mixing itself with almost everything I think, or speak, or do; not merely do I see evil thoughts lurking in my bosom, but I find them insinuating themselves into very many good motives, resolutions and actions. How fully do I feel the force and truth of the Apostle Paul's expression when he says, 'I know that in me, that is in my flesh, dwelleth no good thing; for to will is present with me; but how to perform that which is good I find not; for the good that I would I do not; but the evil which I would not, that do I.'"

"Men accustomed to the business of the world

may think it a mean occupation to be engaged in the duties of a family. It is however, only by comparison that they are rendered to a superficial eye petty and insignificant. View them apart, and their necessity, their importance immediately arises. How many daily occasions there are, for the exercise of patience, forbearance, benevolence, good humor, cheerfulness, candor, sincerity, compassion, self-denial! How many instances occur of satirical hints of ill-natured witticisms, of fretfulness, impatience, strife and envyings, besides those of disrespect, discontent, sloth, and very many seeds of evil, the magnitude of which is perhaps small, but for the guilt of which we shall most assuredly be judged. When we consider that private life also has its trials, temptations and troubles, it ought surely to make us vigilant, when around our fireside, lest we should quiet our apprehensions, and cease from our daily watchfulness.

"Prove your love and affection for your family, and your friendship and attachment for all your connections, by using not partial hypocritical, momentary acts of kindness, but one universal, constant animated effort, one sincere desire of rendering others happy, united with compassion for their sufferings, charity and candor for their errors, and forgiveness for their injuries. Especially cultivate a benevolent disposition, an inclination rather to think and speak well than ill of those around, accompanied with that candor which exposes not the errors, but rather the virtues of others to view; and which brings to light with regret their failings, for no other end than their suppression."

1815.—"Business, in its proper sphere, is useful and beneficial, as well as absolutely necessary; but the abuse of it, or an excess in it, is pernicious in many points of view: I cannot approve, in very many respects, of the intense degree of application and attention, which seems often to be requisite of those that are in business.

"There is one danger to which the man of business is particularly exposed, and which is the more alarming because it is concealed—I mean the danger of gaining a worldly spirit, and of losing that tenderness of conscience, that love of religion, which is the ground of all virtuous conduct. The person who is engaged in worldly affairs, whether the sphere of his engagements be large or small, should be most anxiously attentive to his eternal interests, that they also may be kept in a flourishing, profitable condition; if this be not the case, the saying of William Penn is true in regard to such a one, 'He that loses by getting, had better lose than gain.' He should also be very jealous of his scanty leisure, that he may not omit to employ some of it in his daily duties to his Maker, and in the constant cultivation of that holy frame of mind, which is the slow though sure tendency of the spirit of the world silently to counteract. For I own I tremble at the very idea of any man's mainly pursuing his perishable interests, when perhaps in one short moment he is gone. How inconceivably terrible and exquisite must be that man's anguish, whilst on the very brink of going he knows not whither, to think that he has given up an eternity of bliss for the empty grasp of that which is not.

"The more time and attention I devote to religion, the more I feel persuaded of its unspeakable importance. There is no pursuit in life, whether of philosophical, literary, commercial or worldly nature, which can be compared with the pursuit of religion, in respect to the peace and joy, the profit and the pleasure, which

it yields to the willing mind. The immediate good effects of it, are only exceeded by its ultimate consequences. In prosperity the true Christian is taught to be watchful and humble, and to consider, 'the Lord hath given, and the Lord can take away.' In adversity, how happy he is, if he do but remember, that 'this is also the Lord's doing.' In all that he does, his design is ever to do good—his motive the glory of his Maker."

"May I not neglect or delay to take such effectual measures as may certainly lead me to the attainment of a firm belief in the salvation brought about by the Saviour of men. May I not be satisfied with an historical acquaintance with these things, nor be content with what others may say, write, bear witness of, or believe in, respecting a Redeemer; but may I be encouraged, like Thomas the apostle, to see and feel for myself; and may I make an availing use of every opportunity, every appointed means to gain the excellency of the knowledge of Christ Jesus and Him crucified; that intimate knowledge and inward experience compared with which Paul counted all things else but as 'loss' and 'dross.' Surely such as are 'kept by the power of God through faith unto salvation,' are those who have submitted themselves to the government and dominion of Christ by his spirit in their hearts; and those truly know Him to be their Redeemer."

"O, for that prevailing seriousness, that habitual state of dependence, humility and gratitude, as in the sight of the Supreme Being; that disposition of mind which inclines to 'pray without ceasing,' and to 'avoid every appearance of evil.' Although the outward tokens of a religious life may have continued much the same as before; yet have I to acknowledge a general tendency to indifference and coolness, with respect to religious matters, as well as a neglect and forgetfulness of Him whose right it is supremely to reign in the hearts of his people. But may I not be discouraged; rather may I remember that He, who by his reproofing witness, has discovered to me this evil, has done so that I should through his assistance subdue it; and that He will by no means withhold that strength which will enable me to do so."

"When I hear and see everywhere around me the affliction of the destitute, the cry of penury, the groan of sickness and every extremity of anguish and trouble, both of body and mind, I cannot but exclaim, 'What am I, that I should be blessed so abundantly above others in every sense? and what ought I not to be, who am so eminently favored with almost every variety of earthly comfort? How shall I dare to encourage, or give way to pride, envy, passion, intemperance of joy, or levity of heart, when in one short day I may be deprived of everything in which I have outward comfort and confidence, and in one moment may be levelled in the dust from whence I came.'"

"I feel sorrowful when I see a person accommodating his character and turn of mind to those among whom he is cast, changing his appearance according to the situation he is placed in. I see little apology for such persons in that saying of the Apostle, 'I am made all things to all men, that I might by all means save some,' because such persons omit the latter part of the text, 'and this I do for the Gospel's sake.'"

"There is that to be met with and felt, in the company of and intimacy with consistent Friends, which is better experienced than described—a happy, serene and calm temper, full of forbearance and love, and affection to all, and well

seasoned with sober humility; such as elsewhere I have never been able to find.

"Independent of all other considerations which might induce me to court the company and intercourse of Friends, and many other reasons there are, this one would have much weight with me, namely, that into whatever Friend's family I have gone, I have not as yet failed to find them a happy set of people, cheerful, yet sober, liberal yet strict, and above all things sincere and honest. I have not had much acquaintance with Friends; but I may truly declare that I have seldom, if ever, gone from a Friend's house, without carrying with me a temper and feeling of mind so peaceable, so calm, contented and cheerful, full of such warm desires of being and doing good, as are by no means easily effaced."

"At Grace-church Street Meeting this morning, being weary with my own intruding imaginations, and earnestly desiring to be rightly directed in the awful business which I came about, a secret prayer seemed to arise and run through me, that, if it were best, I might through some instrumental means be informed and instructed in the great duty of public worship. No sooner had such desires presented themselves, than Mary Savory rose, with nearly, if not exactly, these words: 'Look not unto man, whose breath is in his nostrils, O, thou of little faith; but look thou unto the Lord, who is mighty to deliver and able to save to the uttermost them that trust in Him.' As if she had said, 'Look not for direction in this matter to man, but to the Lord, who can best instruct and incline thee, when and how to worship himself acceptably.' This instance of condescension was, and still remains a memorable one with me, and is not less gratefully remembered on account of having experienced many especial favors of a similar nature and description, some of which, indeed, have been still more striking."

(To be continued.)

Twelfth Month 20th, 1785.—"The watchful succinct servant, is in a peculiar manner in his Majesty's favor, being ready at a call, being always prepared, he is most frequently employed, and so has most frequent access to the Master's presence; indeed whatever tends to increase and renew our intercourse and acquaintance with the Source of all good is sedulously to be cultivated by us: yet all the while, it is most certain that even the devoted and dedicated, even the willing and obedient, have great need and daily need with an holy importunity to ask for wisdom, that they may know how to behave themselves in the Church of Christ and in the world, bringing forth such fruits as that by them, the great Lord is glorified, the just Witness in the consciences of all is answered, and their own peace established."—R. SHACKLETON.

John Bellows of Gloucester, England writes: "We have just had news that the Russian Government have ordered the Duchobritzi in the Caucasus to be transported to Yakoutsck, in N. E. Siberia, for their continued refusal to bear arms. This is a heavy trial. I hope Friends will enter fully into sympathy with them in this suffering."

He also refers to the present as a peculiarly suitable time for the circulation of correct views on the subject of war; when all the great nations seem bent on increasing their armaments as a means of preserving peace, and quotes a remark of a correspondent "that peace is to be best preserved by peaceful means."

SELECTED

THE SENSITIVE PLANT.

The sensitive plant grows in abundance by the roadside in the tropics.

A struggling weed unheeded grows
Beneath the burning tropic sky,
Whose tender leaflets quickly close
When fingered by the passer-by.

Should even some tiny insect thing,
While sporting in the sunny ray,
But brush the tendril with its wing,
It shuts itself from light of day.

So careful is this flow'et fair
To shrink from touch of every foe
That might destroy its beauty rare,
And lay its leafy wonders low.

Ah, did our hearts as promptly give
Resistance to the touch of sin,
How happy would we always live,
How pure and holy be within!

These aching fears which fill the breast,
And bitter make this vale of woe,
Would settle into quiet rest
And peacefully life's river flow.

No clouds would wrap the soul in gloom,
The way to heaven from thorns be free,
Most sweetly would the desert bloom,
And earth a land of Beulah be.

Presentiments.

It is foolish to laugh at or make light of presentiments; though inexplicable, they are facts. How many soldiers, after taking part in a score of battles, have had a presentiment that they would die on a certain day and have actually died on that day! Stories of such presentiments are to be found in many books. It was while under the influence of a presentiment that Mozart composed his immortal "Requiem." He felt sure that by the time it was finished he should be dead, and the event proved that he was right.

It is said that President Lincoln had an erroneous presentiment that he would be assassinated. During the night preceding his death he dreamed that he walked down a flight of stairs which were draped with black cloth. When he awoke the cause of this mourning he was told that the President of the United States had been killed. He told his wife of his dream, and she begged him, but in vain, not to go to the theatre that evening. He smiled at her fear and went calmly out to meet his doom.

A singular story is told about M. de Leriz. This gentleman was recently crossing a mountain at a little distance from his home when he suddenly received, as it were, a severe shock which plunged him into the deepest melancholy. He felt convinced that some terrible calamity had befallen him or some member of his family and that he would hear of it on his arrival at home. He was right. Hardly had he crossed the threshold of his home when he received a dispatch announcing the death of his father.

All presentiments do not end so unhappily. A Paris doctor was taking a walk one afternoon when suddenly the thought struck him that his house might catch fire during his absence. There was apparently no reason why any such accident should take place; nevertheless the doctor hurried home, and, sure enough, as he approached the dwelling he saw volumes of smoke issuing from one of the chimneys. Rushing in he found that the flue in the room adjoining his own had caught fire. Thanks to his presentiment, he was soon able to quench the flames. —*Commercial Light.*

FOR "THE FRIEND."

Bible Study.

As a subject that has been occupying much thought among Friends, the literal knowledge of the Bible is one that we ought to be able to approach without apprehension of serious difference of opinion. If the position that has long been assumed as the safe one—that knowing and doing the will of our Father in heaven is paramount to every other deed or attitude of mind in the name of religion—then the aids to this knowledge and the incitements to holy action must be profitable.

That the Bible is a record of a revelation, by the Holy Spirit to men, of the Divine law concerning our relation to the Most High and to each other, is denied by none to whom this article is addressed. There is scarcely a motive to sin or an incentive to holiness that is not plainly indicated in the Scriptures, while the secret degeneracy of our human nature is so vividly portrayed that every sincere seeker after the peace of God can readily discern between a justification that we may ascribe to ourselves, and that which He perfects in us. If then, as it is written, the Holy Scriptures are able to make wise unto salvation through faith which is in Christ Jesus, the most intimate knowledge of them cannot, in itself, prevent or retard the work of grace in the soul. Where there is failure in the heavenly race on the part of any who study the Bible and give much thought to religion, it must be because the intellect, which is strong and active in the unregenerate, as well as in those born from above, is allowed to supersede the use of the spiritual faculties, which alone, through faith, are able to lay hold of the things of God, and to receive from Christ his words, which are spirit and life to them that hear. Jesus himself approved a knowledge of the Old Testament Scriptures, but reproved the Jews for not learning from them the most important truth they have to convey, that men must come to Him that they may have life.

The literal testimony of the Scriptures presents to the soul of man, through the medium of the natural perceptions, a system of redemption and regeneration, which is accepted and applied through the work of the Holy Spirit operating directly upon the spiritual faculties as a channel of knowledge superior to reason. Thus, according to Paul's statement of this higher intelligence, "The natural man receives not the things of the Spirit of God, for they are foolishness unto him, neither can he know them, because they are spiritually discerned."

Knowledge communicated in this way constitutes true faith.

Consideration of these subjects would convince us of the valuable aid of an historical knowledge of Christianity in helping us to a full conception of all that is to be known of that separation from the world inculcated by Jesus Christ, and the practice of pure benevolence as preached by Him and illustrated in his life.

While a few instances may be cited of men, singly or in small communities outside of the profession of Christianity, having their lives pervaded by love which was evidently the effect of the Holy Spirit's power, yet the ignorance of heathen peoples has little to commend it to the advocate of holiness and purity. On the other hand, precepts of the Bible have, in instances not easily recounted, aroused the mind to the latent influences of the grace which visits all, and prepared the ground for the growth and fruitfulness of the seed sown by the Son of Man.

It is true that a knowledge of the Bible may furnish the ability to speak of religion where the unction from above is wanting, and in this way the mind of the Bible student be elated above the witness for Truth, head knowledge taking the precedence of that revealed by Christ.

Here, it may be said, a right-hand error leads into presumption dangerous to the assumed teacher and misleading to his hearers; fertile also of dissensions and weakness in the Church.

On the other side, it is observable that a want of interest in the Scriptures goes hand in hand with the absence of spirituality and attention to religious duties. Moreover, we find the most cautious advocates of reliance on spiritual guidance generally well versed in the Bible and using its language to enforce or express their conclusions.

It is the conviction of the writer that a thorough knowledge of the Bible and of the literal meaning of its language does not in itself constitute a source of error to any, but that resting in and depending upon this knowledge, as a substitute for heart-searching and heart-cleansing wrought by the inward power of the Spirit of Christ, will frustrate the attainment of that peace which the Comforter speaks to the sincere soul.

The extent to which Bible language and its allusions to Nature may be explained by reference to collateral history, and the researches of Oriental scholars, should be safely guarded, especially in these days, when so much license has been taken under the specious name of higher criticism. Well attested facts relating to the peculiar customs and modes of life, to the style of thought and expression prevalent in Bible times and lands, are easily accessible to the general reader, and can be well used as helps to the meaning intended to be conveyed by the text; while the Revised Version, with its more literal rendering of the original, will sometimes enable the reader whose knowledge of language is restricted to his mother-tongue, to a better comprehension of the thought of the author.

Antiquarian research has done much to confirm the correctness of Biblical history, and although not necessary to establish its truth, is helpful to settle and establish the mind when troubled by the adverse assertions of the many pretenders to superior enlightenment and intelligence.

I would affectionately urge our friends, younger and older, who may be ready to conclude that the extreme caution which has characterized some of our official and other utterances on this subject, has been cast in a mould too narrow, to search the Scriptures with souls intent on finding Him of whom they testify, and accepting his invitation to importunate entreaty, ask for the bestowal of the Holy Spirit, whose inward witness has always been to the one Foundation on which we may build our hopes of an eternal union with God and his Christ.

JONATHAN E. RHODES.

First Month, 1898.

Second Month 1st, 1786,— "A little thing defiles and unfits; so the little things are to be guarded against, as well as those of greater magnitude, the secret faults, as well as the flagrant sins; for holiness is to be the clothing of the Lord's servants, and this will not be put on any that are unclean, indeed I often think that it is a capital favor, that we are at times so clearly convicted in our minds of having said or done amiss, and that the healing stripes are so soon administered."—R. SHACKLETON.

FOR "THE FRIEND."

Irish Rambles.

(Continued from page 241.)

Seventh Month 17th, Fifth-day afternoon, I came to Belfast, and that evening was at the Monthly Meeting in this city. The meeting for worship was held at 5.30 p.m. Afterwards the Friends adjourned into an adjoining room for tea, and at seven convened for the meeting for business.

I am now stopping at a delightful home, per invitation. It is a large house, with a beautiful garden and lawn in front and a delightful conservatory attached to one side of the dwelling. In the conservatory are many rare plants, flowers and ferns, some of the latter being twelve feet or more in height. Back of the mansion, and connected with the vegetable garden are large glass houses, in which are peach, pear, fig and nectarine trees, and other fruits are also grown there, which would not flourish out-doors in the cool Irish climate.

Seventh Month 20th, Second-day morning, I started on a trip to the extreme north of Ireland. The train sped through pleasant pastoral scenes of yellow fields and shady woodland and grassy meadows. It was in the midst of harvest time, and, in many places, men and women were, with scythe and rake, toiling in the bright sunshine. The day was warm, and sitting in the third-class carriage, crowded between two big sons of the Emerald Isle, I felt almost melted. It was the first occasion I had felt the heat in this country, so delightful is the summer climate here, compared with America. In a few hours we reached Portrush, and there took an open-air car across to the Giant's Causeway, about six miles distant.

The road winds around at the top of the high bluffs, commanding some delightful water-views. Far below are the gray rocks, the yellow beach, the white breakers and the deep blue sea. Many of the rocks are worn by the elements into strange and fantastic forms. Right ahead was the bold face of the Causeway, or rather the headland alongside of it, whilst, in the misty distance were the rarely-seen shores of Scotland.

There are two hotels at the Causeway, and both were crowded with tourists and day "trippers." Everything was confusion, and after a lunch, I started out with a jolly old Irishman as guide. He was apparently acquainted with every stone and legend connected with the locality, and first took us out on the sea in a row-boat manned by two other men, to look at the caves. The largest one is about 550 feet deep back from the opening, and the roof is about 45 feet high. The boat went in almost the entire depth of the cave, and when once inside the effect is quite impressive, with the variegated tints of the rocks, the heaving waters and the sullen, resounding roar created by the waves, as they beat against the stones.

Then we were rowed out a distance on to the sea, to obtain a view of the Causeway from that point. The headland itself is not remarkable, except for the singular rock formation and for the frequent rows or columns of basaltic rocks, which, in places, stand, in horizontal position, some fifty or sixty feet in height, resembling the huge pipes of some immense organ.

Then we crossed a pretty bay, landing on the Causeway proper, which does not stand very high above tide-water, but which gradually declines out ocean-wards for the distance of some thousand feet or more. When once on the Causeway, you can walk for a long distance on the tops of the columns, which in number are about

forty thousand. The tops of none of them are flat, nor do they ever break off that way, but are always either concave or convex. All the columns seem perfectly joined to each other and are usually hexagonal, but some have more or less than six sides to them. They are generally about twelve inches in diameter.

One particular place seemed to be held in deep reverence by the guide, because a certain lord Antrim had once entertained a party of his friends there. But my untutored Western mind was not much impressed thereby. The "wishing-chair" is a column surrounded on three sides by higher ones, so forming a comfortable seat, and therein visitors are requested to sit and make a wish—being solemnly promised that any wish then made shall be realized.

After "viewing" this interesting and wonderful freak of nature, I took a "long-car" or coach for Ballycastle. The next two days I found myself quite outside of the line of American travel. This is always additionally entertaining to me, but on this particular occasion was not unaccompanied with sorrow, for the weather became cold and wet, and as our English and Irish cousins do not take much account of physical discomfort occasioned by climatic conditions, all American travellers accordingly have to get chilled and keep so, apparently as the natives do. But the next day or so I was quite fortunate in not getting wet when on the "cars," and did not need to get dried out in the hotels, which were kept in a kind of haphazard fashion, and were cold, damp and cheerless. This open-air travelling is fine. I generally succeed in getting up on the seat alongside of the driver, eight feet or more above the ground, with my feet hanging over the horses' tails. There one can see over hedge and wall-tops, and keep out of the way of the second-hand tobacco-smoke which is generally so freely bestowed by some fellow-traveller on the other occupants of the car. The ride over to Ballycastle is very pretty. I staid there all night, and to-day rode to Cushendall. Coming across the country, our route lay, for several miles, across the moors. They were not very attractive, and do not compare with the beautiful Yorkshire moors over in England, which I would advise all tourists to visit.

But coaching across the north of Ireland is well worth doing, being charmingly diversified with pictures of hill and dale, farm and mountain, sea and land. Here and there you dash through little villages of low-thatched houses, some dirty and abjectly dismal, others very tidy, with bright red roses climbing to the tops of the white-washed walls. Many of the small cottages by the roadside seem all too comfortless for human beings to live in. At one end are one or two rooms, in which exist the family, while evidently a goat or pig or donkey inhabits the other end of the house. One tiny window admits a little light, besides the open door. The floors of the rooms are of stone. Furniture there almost is none. Yet a few weeks of catching glimpses in such abodes in Ireland have developed one interesting feature. Opposite the front door I frequently observe a few shelves, upon which are carefully arrayed some really very pretty bits of decorated table-ware, while the tea-cups hang from little hooks in the underneath sides of the shelves. Many of these poor people evidently do the best they can under extremely adverse conditions.

The guides in Ireland are quite loquacious and often witty. Yesterday, at a place called Carrick-a-Rede, the passengers were invited to get off the car, and walk around the cliff and

view a rope-bridge, which the guide-books refer much to. All hands were told it was a walk of a "short mile." So off the party got and sallied forth under the protecting wing of a brisk young guide. After a long tramp, some of the women declared their wish that they had not come, and ironically told the guide that his mile was very long, whereupon that ready youth instantly responded, "Sure, and we give good measure in Ireland, mam!" Beggars are frequently met with who make ingenious pleas for help. Flattery they apply with a heavy, generous coat. A penny will easily buy "Yer honor," a profound, if not sincere, wish for "Good luck," or a vigorous "God bless you!"

Cushendall is quite an ideal summer resort. It is a curious-looking old town, with winding, hilly streets and whitewashed houses. One road meanders down to the beach, under a lovely arch of spreading trees. The hotel is full, so the landlady has secured a room for me "out." This apartment is very small, but it is in a two-story house, the owner of which, I am assured, is "wealthy." The house is white as snow, and is embowered in a mass of roses. The little garden in front of it is full of flowers, and is laid out with geometrical precision. The garden-walls are clothed with ivy. All that is lacking for creature comfort and repose is a real, genuine fire, constructed and burned on the generous American plan.

To be continued.

Natural History, Science, etc.

Gorillas.—On one occasion, between Egaja and Esoon, he came back from one of these quests and wanted me to come and see something, very quietly; I went, and we crept down into a rocky ravine, on the other side of which lay one of the outermost Egaja plantations. When we got to the edge of the cleared ground, we lay down, and wormed our way, with elaborate caution, among a patch of Koko; Wiki first, I following in his trail.

After about fifty yards of this, Wiki sank flat, and I saw before me some thirty yards off, busily employed in pulling down plantains, and other depredations, five gorillas; one old male, one young male, and three females. One of these had clinging to her a young fellow, with beautiful wavy black hair with just a kink in it. The big male was crouching on his haunches, with his long arms hanging down on either side, with the backs of his hands on the ground, the palms upwards. The elder female was tearing to pieces and eating a pine-apple, while the others were at the plantains destroying more than they ate.

They kept up a sort of a whinnying, chattering noise, quite different from the sound I have heard gorillas give when enraged, or from the one you can hear them giving when they are what the natives call "dancing" at night. I noticed that their reach of arm was immense, and that when they went from one tree to another, they squatted across the open ground in a most inelegant style, dragging their long arms with the knuckles downwards. I should think the big male and female were over six feet each. The others would be from four to five. I put out my hand and laid it on Wiki's gun to prevent him from firing, and he, thinking I was going to fire, gripped my wrist.

I watched the gorillas with great interest for a few seconds, until I heard Wiki make a peculiar small sound, and looking at him saw his face was working, as he clutched his throat with his hand violently. He rolled his head to and fro, and then buried his face into a heap of dried rubbish

at the foot of a plantain stem, clasped his hand over it, and gave an explosive sneeze. The gorilla let go all, raised themselves up for a second gave a quaint sound between a bark and a howl, and then the females and the young ones started home. The old male rose to his full height (struck me at the time this was a matter of ten feet at least, but for scientific purposes allowance must be made for all emotions) and looked straight toward us, or rather toward where the sound came from. Wiki went off into a paroxysm of falsetto sneezes the like of which I had never heard; nor evidently had the gorilla who went off after his family with a celerity that was amazing the moment he touched the forest, and disappeared as they had, swinging himself along through it from bough to bough. I have seen many wild animals in their native wilds, but never have I seen anything to equal gorillas going through bush; it is a graceful, powerful, superbly perfect hand trapeze performance.—*Kingsley's West Africa.*

FOR "THE FRIEND."

For some time there has been a feeling among me that there was an increase of that desire for liberty and ease to the flesh for ourselves and our children that had a tendency to lessen respect for our principles, and cause a disregard for some of our precious testimonies. The early Friends felt drawn by the Spirit of Truth to give a primitive, apostolic Christianity, to which they bore testimony by their language and their lives.

They believed that "Christ is the same yesterday, to-day and forever," and that the same eternal, unchangeable Truth which guided the apostles and holy men of old was able and could lead them into the same things, and believing this, they expected their own convictions and experiences to be in harmony with the testimonies and witness of the Holy Scriptures, which we find was the case. For in reading the account of their lives and religious labors, and comparing them with the Scriptures, we find agreement not only with them but with the witness for Truth within our own hearts.

The Scriptures assert that holy men of old wrote them as they were moved of God, and the feelings of our own hearts bear witness that this is the very truth. The reading of the writings of our early Friends also bear witness with the spirit that they had their emanation from the same eternal Fountain of Good. But as it has been in all ages of the church, so with them. All were not equally under the dominion and guidance of the Great Shepherd of the sheep, and seemed good to those ancient worthies to formulate a few wholesome laws for the regulation of the outward lives of their members, under the title of Rules of Discipline, which code being brought before the body of believers was generally approved, although opposed by some as an infringement of personal liberties and freedom of action of the individual conscience, not of whom were soon induced to see that if all were under the obedience to the same unchangeable spirit of Truth, all would see, eye to eye, that for the good order of Society. The restraint of those who had not fully submitted themselves to the yoke of Christ, and the clearing of the Society from those who would walk disorderly, and prevent the introduction of false doctrine and disorderly conduct, they became highly useful, and so I believe now, if we know our own lives and conversation fully brought into obedience to Divine requirements we will more and more acknowledge the utility of Discipline, and

reverence its wholesome rules aiding to uphold it by our words and our lives, and look with watchful care that it be maintained in the spirit which brought it forth and see that we bequeath it to our children as a priceless treasure, with every page complete and un sullied by additions or excisions wherewith to cloak our liberties in the flesh.

C. H.

DWIGHT, Kans., Twelfth Mo. 12th, 1897.

The Bible and the Ancient Nations.

Emblazoned on the side of the Tograss Mountains, 350 feet from the ground, Henry Rawlinson found, in 1835, the now famous Behistun inscription, and after ten years of unceasing labor wrested from that trilingual inscription the combination which opened the door upon civilization which for two thousand years before the time of Abraham, made of the Mesopotamian Valley the most active stage of action on the face of the earth. Out of the wild wastes of the desert sprang full-grown, by this discovery, the most powerful, the most aggressive, and the most influential nations of antiquity. Abraham, we now know, was no barbarian, but was called out from one of the most energetic, commercial, and religious centres of Babylonia—or of the Chaldees. While he was in Canaan, a coalition of the kings of that old valley made its periodical raid through that westland. Of the four kings in that raid the names of three have already been found on the monuments. Abraham, no stranger to the methods of Eastern armies, was easily able to route them and recover the lost possessions.

Through long centuries these strong nations nurtured and cultivated their resources. After the division of Solomon's kingdom, and after the canker of idolatry had sapped the strength of the ten tribes, Assyria appeared on the scene of action. Like a flood, she poured over the West, and overwhelmed the kingdom of Israel. The Lord says, through Isaiah (x: 5, 6): "Ho, Assyrian, the rod of mine anger, the staff in whose hand is mine indignation! I will send him against a profane nation, and against the people of my wrath will I give him a charge, to take the spoil and to take the prey, and to tread them down like the mire of the streets."

Now, we know the character of that rod by which Jehovah chastised Israel and Judah. With the invincibility of Greek or Roman phalanx the armies of Assyria assailed the strongholds of their enemy, they swam rivers, climbed mountains, and scaled walls with an energy which made them the terror of the world. The prophets of Jehovah, Amos, Isaiah, Micah and others, warned their hearers to forsake their idols and flee to Jehovah. But the incorrigible, the headstrong Israel defied the Lord, and the Assyrian kings, with his approval, ravaged their land, sacked their cities, carried hundreds of thousands into slavery, and imposed upon the remainder heavy burdens of tribute. In their own records, their books of clay dug from the mounds of that desolate valley, we find the names of five kings of Israel and five kings of Judah. Even the captor of Samaria gives us the facts of his own records, chiseled in the alabaster raincoating of his magnificent palace at Khorsabad, twelve miles northwest of Nineveh, a palace covering twenty-five acres of ground. Though written independent of the Old Testament, the most marvellous fact of all this is, that they not only do not deny, but they most emphatically corroborate and supplement the facts narrated in the Prophets and the Kings. They help us to form the background, the basis of

measurement for all the social, commercial, and political movements of Israel and Judah.

Again, the past twenty years has opened before us another national door. "Who are the Hittites?" was asked in 1868 by a critic of recognized ability, and answered by saying, "They are a mythical nation of ancient times, for the existence of which there is no extra-biblical evidence." But within twenty years this mythical people have so materialized that we now see that they were able to cope with and held in check the two strongest nations of the earth in the fourteenth century before Christ. The Hittites a myth! Rameses II. testifies against it. They defied the strongest armies of Assyria for nearly one thousand years, and held their ground until the great Sargon, who captured Samaria in 722, within five years broke their power with the fall of Carchemish in 717 B. C.

Not to enumerate at length, allow me to mention that within a few years Cyrus and his age came to us direct in books of clay. Babylon, the metropolis of the new empire, the seat of Israel's captivity, can now be described in the language of Belshazzar's day. Cyrus the Elamite, the welcomed ruler of Babylon, the polytheistic benefactor of Israel, stands before us in lines of his own designing. Again, the Phœnicians, the artisans of David, the builders and seamen of Solomon, the mariners of antiquity, are a potent factor in Israel's early commercial, social, and religious life.

In this pushing, driving, critical, testing time, everything secular and sacred is questioned, yea, put on the rack. This is a time when research is penetrating every branch of knowledge, when the facts of Holy Writ are challenged, sometimes defied and denied. Just at this time, when the battle seems to be against the Bible, an overwhelming Providence has marshalled the ranks of archeologists, antiquarians, and philologists to open the magazines of ancient days and to bring to its defense powerful weapons. The veracity and authenticity of that old Book, suspected and challenged, stand unimpeached before the testimony of nations hostile to Israel. These ancient words, chiseled in everlasting rocks, echoing down through forty centuries of time, set their seal of approval on the truth of the Holy Scriptures. With Egypt on the southwest, Babylon, on the east, Phœnicia and the Hittites on the north, we have a solid square of unimpeached, unimpeachable, and ever-increasing testimony to the verity and authenticity of the books of the Old Testament.—*Ira M. Price.*

FROM COUNTRY TO CITY.—The growth of London to-day is one of the most wonderful facts marking the now rapidly closing years of the present century. At the same time, also, it can hardly help being viewed by all those who give themselves sufficient pause to reflect thoughtfully upon such a matter as being unusually and strikingly significant. The *Daily Chronicle* hesitates not to call it "in some measure an appalling fact." No city in the world is growing as London is just now. The latest returns show that in every month in the year, summer and winter alike, over twelve hundred houses are built in the metropolis. "Where will this growth end?" the *Chronicle* asks; and "What does it mean?" others are asking. As to the latter, the serious condition of British agriculture appears to indicate the cause of it. People having no means of livelihood in the country are flocking to the city. It is, in fact, the same movement that is witnessed elsewhere. It is going on in our own land, and the larger the

city, the more resistless, apparently, its drawing power. Therefore London, the great city of the world, grows greater and greater in a ratio that it is hard to keep up with not only, but that is really ominous. Why are agricultural interests in so prostrate a state? If people can not be kept contentedly in the country, on the farmsteads and in the rural villages and towns, living a bearable life there, but are to continue to flock by the tens and hundreds of thousands each year to the great centres of population, a strain is going to be put upon society and upon the machinery of civil government such as the world in all its previous history has not known. The serious question in England to-day is how adequately or effectively to lift up the prostrate interests of agriculture. In a measure it is the question of the civilized world. If modern civilization and the country home are incompatible, it will be found that there is something gravely the matter with our modern civilization. *City and State.*

"I could wish that, as 'out of the abundance or the heart the mouth speaketh,' so these outward signs could be observed, which inevitably follow a devotional spirit within. O, that those evidences of true religion were produced—a sincere desire to promote the glory of God, and the good of man; a stimulating and energetic propensity to discourage vice and folly, though ever so disguised; and that my dispositions, affections, actions, words and thoughts, might more nearly conform to the pattern which is set before me, even to Jesus Christ."—*J. Barclay.*

THE FRIEND.

SECOND MONTH 26, 1898.

The suffering condition of the inhabitants of Cuba, due to the war now going on in that country, has awakened deep sympathy in the minds of our fellow-citizens, which has found expression in several modes of relief proposed for their help. Money has been raised for the purchase of food and clothing in different cities and neighborhoods, which, should it reach those for whom it is designed, would relieve the miserable condition of many. So great, however, has been the destitution and desolation caused by the war, that hundreds of thousands are said to have already perished, and, in some of the camps into which the villagers and country people have been collected, thousands of women and children are now in the most pitiable condition, without sufficient food, shelter or clothing, whose condition strongly appeals to the benevolent feelings of the civilized world. The policy pursued until lately by the Spanish troops appears to have been one of extermination, and has already resulted in greatly diminishing the population of the island, so that, it is said, of 1,500,000 persons there a few years ago, not less than one-third of them have died or disappeared.

The present calamities have fallen most heavily upon the Spanish race, yet there have been others, perhaps equally great, which have overtaken the island since its first occupation by the Spaniards. History relates that the aborigines of Cuba were a gentle, inoffensive and confiding people, estimated to have numbered, at the time of its discovery by Columbus, about 400,000. But reduced to slavery by the hard-hearted invaders, and treated with excessive cruelty, they perished in such numbers that, in 1553, the

island is said to have been depopulated of the Indian race.

Subsequently the importation of negroes in large numbers took place, to perform in part the labors which had been exacted of the native Indians. Between the years 1789 and 1845 alone, more than half a million slaves are said to have been brought into Cuba, and the system of negro slavery which existed there was characterized, during a part at least of its existence, which was terminated in 1886, by unusual severity and merciless disregard of human life. National sins are followed by national punishments, and may we not see this now exemplified in the present condition of Spain and its chief American colony?

The great wealth which has accrued to Spain from this fertile island has induced that country to expend large sums of money and to sacrifice tens of thousands of lives to frustrate the different attempts which have been made to throw off its yoke, of which the present revolution appears to have been by far the most serious. In considering the sufferings which this has occasioned Spain and the descendants of Spaniards settled in Cuba, we have remembered the following memorable words of President Lincoln, in 1865, when speaking of the responsibility of the people of the United States for the devastations of the war then going on here:

"Fondly do we hope, fervently do we pray, that this mighty scourge of war may speedily pass away, yet if God wills that it continue until all the wealth piled by the bondsman's two hundred and fifty years of unrequited toil shall be sunk, and until every drop of blood drawn with the lash shall be paid by another drawn with the sword, as was said three thousand years ago, so still it must be said, 'the judgments of the Lord are true and righteous altogether.'"

Much has been said in certain quarters to induce the United States to interfere more or less actively between Spain and Cuba, under the specious plea of lessening the sufferings of humanity, and until recently, apparently without much effect. We earnestly desire that the spirit of forbearance which has characterized the action of the President and his advisers in dealing with the questions involved, may be maintained, and that nothing may occur to increase a feeling of irritation in the respective countries which might, under certain circumstances, lead to grave complications, and lessen, if not destroy, the influence of the United States, and prevent the acceptance of its friendly offices for the restoration of peace, which have been tendered to Spain, both by the late and by the present administration at Washington.

SUMMARY OF EVENTS.

UNITED STATES.—At a quarter of 10 o'clock on the evening of the 15th instant, a terrible explosion took place on board the United States battle-ship Maine in Havana harbor while she was at anchor. The sailors were asleep at the time. The number of officers and men on board was 355, of whom 2 officers and 246 men were killed and 57 were injured. Twenty-five of the latter are in Havana hospitals and the remainder were removed to Key West. Boats of the Spanish cruiser Alfonso XIII. rendered assistance after the explosion, which shook the city of Havana and broke windows in all the houses of the city. The Maine was one of the best ships in the new navy, was 318 feet long and 6,682 tons displacement. Besides her guns she carried four Whitehead torpedoes. One hundred and twenty-five bodies were recovered and buried in Havana. A preliminary report made by divers represents that the Maine's magazine, which was thought to have exploded was found intact and its contents unharmed. The cipher-code, log and valuable papers were recovered. Expressions of sympathy have been manifested in Madrid and Havana, and business sus-

pending and theatres closed in the latter city and flags at half-mast. Consul-General Lee expresses the hope that our people will calmly await the result of the investigation to be made by the court of inquiry. Both Houses of Congress are wisely pursuing this course.

A Court of Inquiry to investigate the Maine disaster has been appointed. Captain Sampson, the president of the court, is commander of the battle-ship Iowa, now at the Tortugas.

Many messages of sympathy have been received by the State Department and United States representatives in other cities from foreign governments and representatives of municipalities, expressing their grief at the deep loss the country has sustained.

It is probable that the families of the victims of the Maine disaster will be cared for by the Government, as were the survivors of those who were lost in the Samoan hurricane several years ago. A resolution introduced in the House appropriating \$150,000 for this purpose has passed that body.

The Spanish Queen Regent has signed a decree appointing Polo de Bernabe Minister to the United States.

In a paper read before the American Paper and Pulp Association Dr. B. E. Ferrow, of the Department of Agriculture, said that the consumption of wood in the manufacture of paper equals 2,000,000 cords per annum, mainly of spruce, three-fourths coming from New England, New York and Pennsylvania. He estimated the combined investments of the paper and pulp trade at \$170,000,000, with a production of more than 4,000,000 tons of material, worth \$100,000,000 annually. He declared that, even with the use of smaller sizes and inferior material, the consumption of the next decade would leave the supply in such an exhausted condition as to warrant a feeling of uneasiness at this time. It was dangerous, he said, to work on the theory that the virgin wood supplies are inexhaustible. Sooner or later a shortage must occur if present methods are persisted in.

Frances E. Willard, the world-renowned advocate of temperance and of various measures to elevate her sex, deceased, at the Hotel Empire, in New York City, at midnight of the 18th instant.

It is reported from Albuquerque that Central and Southern New Mexico are infected with cattle and sheep thieves, and trouble is anticipated on ranges east and south of that city. The stockmen are organizing and intend to rid the country of these desperadoes.

Deaths in this city last week numbered 491, which is 15 less than the previous week, and 39 less than the corresponding week of 1897. Of the whole number, 240 were males and 251 females; 66 died of pneumonia; 62 of consumption; 39 of heart disease; 25 of cancer; 24 of old age; 18 of diphtheria; 17 of typhoid fever; 17 of inflammation of the brain; 16 of paralysis; 16 of Bright's disease; 15 of uræmia; 13 of apoplexy; 12 of inanition; 11 of inflammation of the stomach and bowels; 11 of nephritis; 11 from casualties; 10 of marasmus; 10 of convulsions, and 9 of bronchitis.

Markets, &c.—U. S. 2's, 100 a 102; 4's, reg., 112½ a 113; coupon, 114 a 114½; new 4's, 127½ a 128½; 5's, 113½ a 114; currency 6's, 103 a 105.

COTTON.—Middling uplands, 6½c. per pound.

FED.—Spot bran, \$15.50 a \$16.25 per ton for winter in bulk and \$14.75 a \$15.50 per ton for spring in sacks.

FLOUR.—Winter super, \$3.00 a \$3.25; do extras, \$3.25 a \$3.60; Pennsylvania roller, clear, \$4.20 a \$4.40; do., do., straight, \$4.40 a \$4.65; Western winter, clear, \$4.25 a \$4.50; do., do., straight, \$4.60 a \$4.85; do., do., patent, \$4.90 a \$5.10; spring, clear, \$4.25 a \$4.45; do., straight, \$5.00 a \$5.20; do., patent, \$5.25 a \$5.40; do., favorite brands, \$5.45 a \$5.70. City mills, extra, \$3.30 a \$3.60; do., clear, \$4.30 a \$4.55; do., straight, \$4.60 a \$4.75; do., patent, \$5.35 a \$5.70. **RYE FLOUR.**—Choice Penna., \$2.75 a \$2.80 per bbl. **BUCKWHEAT FLOUR.**—\$1.30 a \$1.50 per 100 pounds, as to quality, for new.

GRAIN.—No. 2 red wheat, \$1.02½ a \$1.02½

No. 2 mixed corn, 35½ a 35½c.

No. 2 white oats, clipped, 33 a 33½c.

BEEF CATTLE.—Extra, \$5.15 a \$5.37; good, \$5.00 a \$5.15; medium, \$4.65 a \$5.00; common, \$4.15 a \$4.40.

SHEEP AND LAMBS.—Extra, 5 a 5½c; good, 4½ a 4¾c; medium, 4 a 4½c; common, 3½ a 4c; lambs, 5 a 6½c. **HOGS.**—5½ a 6c. for best Western; others, 5½ a 5¾c.

FOREIGN.—Statistics show that in London one person in forty-five is maintained by public charity, while in New York the proportion is one in 200.

The aggregate bonded debt of the cities of the United States is over \$800,000,000; that of the cities of England, \$1,025,000,000, and that of the cities of France, \$640,000,000. In the last seventeen years the

increase in the debt of American cities was \$116,000,000, and those of England, \$565,000,000.

The Swiss referendum has resulted in popular approval of the proposed State purchase of the railways of Switzerland.

El Correo, the Government organ of Spain, announces that United States Minister Woodford received Spain's reply concerning the De Lome letter, and it adds that the incident is regarded as terminal.

The last two descendants of Christopher Columbus are inmates of a poorhouse in Cadiz. The birth record of Amerigo Vespucci has been found in the "Church building of San Giovanni, in Florence. The date, Third Month 18th, 1452.

The secret treaty between Russia and China contains nothing against the Chinese borrowing money to construct the Manchurian railways with foreign assistance. Russians declare that England is utterly powerless to prevent Russia executing her designs on China.

The relations between China and Germany are said to be seriously strained over the latter's fresh demands.

A Peking despatch to the London *Times* says that China has agreed to open all her inland water navigation by steamers, whether foreign or native owned, and also to open one treaty port in the province of Hu Nan within two years, proposing Yo Ching, near the Yang Tse Kiang. China has also given Great Britain satisfactory assurances that she will not alienate to any other Power any portion of the Yang Tse Valley.

NOTICES.

WANTED.—A Matron for the Shelter for Colored Orphans, Phila. Apply to

ESTHER K. ALSOP, *Chairman of Committee*,
26 W. Coulter St., Germantown, Phila., Pa.

WESTTOWN BOARDING SCHOOL.—A stated meeting of the Committee on Instruction will be held on Friday, the twenty-sixth of Second Month, at 10 A. M.

GEORGE M. COMFORT, *Clerk*.

FRIENDS having books or magazines which they are willing to contribute to Christiansburg Industrial Institute for Colored Youth, under care of Friends' Freedman's Association, will kindly send them to Friends' Institute, No. 20 S. Twelfth St., Phila. Many more books are wanted at the Christiansburg School Library.

WESTTOWN BOARDING SCHOOL.—Applications for the admission of pupils to the school, and letters in regard to instruction and discipline should be addressed to WILLIAM F. WICKERSHAM, *Principal*.

Payments on account of board and tuition, and communications in regard to business should be forwarded to EDWARD G. SMEDLEY, *Superintendent*. Address, Westtown P. O., Chester Co., Pa.

WESTTOWN BOARDING SCHOOL.—For convenience of persons coming to Westtown School, the stage will meet trains leaving Philadelphia 7.17 and 8.46 A. M., and 2.53 and 4.32 P. M. Other trains are met when requested. Stage fare on regular trips, fifteen cents, on special trips, twenty-five cents each way. To reach the school by telegraph, wire West Chester Phon. 35.

EDWARD G. SMEDLEY, *Superintendent*.

DIED, at her home in West Branch, Cedar Co., Pa., Seventh Month 4th, 1897, ALICE HAWLEY, wife of Joseph Hawley, aged nearly seventy-six years, a minister and member of West Branch Monthly Meeting. She was the daughter of Timothy and Alice Gruwell; was born and reared at Marlboro, Stark Co., Ohio. She and her husband moved to Iowa in 1851, and settled near the place of her death. Having yielded in early life to the sanctifying power of Divine grace in her heart, the fruits of the Spirit were manifest in her in a marked degree; and being clothed with humility, her intercourse with others was characterized by tenderness and meekness—entering warmly into sympathy with those who were brought under trial and affliction. We believe she was gathered by her Master as a shock of corn fully ripe.

—, at the home of his parents, Joseph and late Alice Hawley, Ninth Month 15th, 1897, WILLIAM G. HAWLEY, in the fifty-second year of his age, a member of West Branch Monthly Meeting. He died in the hope of the Gospel.

—, on the twenty-sixth of Tenth Month, 1897, WILLIAM H. CORSE, M. D., in the seventy-eighth year of his age; a member of the Northern District Monthly Meeting of Philadelphia, formerly of Wilmington, Del. He was much esteemed by his friends, and beloved for his many acts of Christian kindness.

THE FRIEND.

A Religious and Literary Journal.

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John Yeardley and his Travels.

(Continued from page 250.)

"At Eppendorf he had been cheered by a visit from Benjamin Seeböhm and John Snowdon, from Bradford, who informed him that a committee from the Yearly Meeting were on their way to Pymont. This was to him most welcome news, and the Friends reached Pymont almost as soon as he did; but though their company was so cordial to his mind, their presence did not relieve him from the burden of religious exercise which he began to feel on behalf of the members of the Society in that place, as soon as he took up his residence amongst them.

"*Diary.*—Seventh Month 16th.—The Committee from the Yearly Meeting, viz: Josiah Forster, Joseph Marriage, and Peter Bedford—have visited the families of Friends here, and attended the Preparative Meeting which was held on First-day last. Things here appear to be very low every way among those who profess with us; yet there are a few sincere-hearted to whom I already begin to feel closely united in spirit.

"From the time of my arrival until First-day last, I do not remember ever to have been more oppressed in mind. I could, if I dared, almost have wished myself in England again, for I feared I should not be able to obtain any relief. I went to meeting on First day in fear and trembling; but, as is sometimes the case, it proved better than I had expected. When we are tripped of all help but what comes from the Lord alone, it is then that He delights most to help us. Through the acceptable assistance of my friend, B. Seeböhm, I was enabled to communicate what came before me, and the great read which I had always had of speaking through an interpreter was mercifully removed, for which I was truly thankful. The three Friends were favored most instructively to labor in the meeting for business. They are now gone to Minden; I feel tenderly united to their spirits by much love."

"John Yeardley's residence was at Friedensthal, a hamlet about a mile from the town of Pymont. In a letter to his brother he thus describes the situation of the place, and his own comfortable accommodation:

"My mother inquires as to my mode of living, and if I have comfortable accommodations. Please to tell her that I am provided for in a way which is exceedingly agreeable to me. I have a large, airy sitting-room with three windows, and a bed-room adjoining, situated, on one side, under the shelter of a wood, and the other opens to a beautiful and romantic dale. The mode of cooking is just as I would wish it; I am only anxious sometimes that my very kind friends of the house are too much concerned for my help and comfort. It seems scarcely possible to find an outward situation more suited to my wishes. When I have studied in the house, I take my books in suitable weather into the wood, and there walk and read and think. It is true I am sometimes very flat for want of company; but if I incline to go to Pymont, they are always pleased to see me, and would willingly have me always with them.—(Second Month 17th, 1823)."

"Very soon after his arrival at Pymont, John Yeardley entered into active service in behalf of the Gospel. In what religious state he found the people towards whom he had so long been attracted in spirit, and how he was enabled to preach to them the word of Life, is exhibited in several entries in his Diary.

"Seventh Month 21st.—The Two-month's Meeting was held at Minden; I went, along with several of my friends from here. The first sitting was very large, many coming in who do not usually attend. It was a very solid meeting; I thought there was the good savor of an honest-hearted few to be felt among a mixed multitude. Such was the sweet, peaceful satisfaction I felt after this meeting, that I almost said in my heart: This is enough to repay me for setting my feet in Germany."

"About this time Thomas Shillitoe arrived in Germany, in the course of his religious visit on the Continent; and John Yeardley, on his return to Pymont, united with him in a visit to the families of Friends belonging to that meeting.

"Eighth Month 13th.—My feelings are this morning deeply discouraged. I am entering on a visit to the families here with my dear friend, T. S., whose company I have had since the twenty-third ult. This service is to me a very important one. It is an easy matter to say to a brother or a sister, "Be comforted, be strengthened," but it is no light matter to dip so feelingly into the state of our fellow-mortals, as to feel as though we could place our soul in their soul's stead, in order that they might be strengthened and comforted."

"In conjunction with Thomas Shillitoe he proposed to the Friends, as only one meeting was held on First-days, to have one in the evening for religious reading, holding it at Friedensthal in the summer, and at Pymont in the winter. The proposal was immediately complied with, and the institution proved a valuable auxiliary to the edification of the members.

"Eighth Month 25th.—The reading meeting this evening has been a precious season; O, how

all spirits were melted together! May the blessing of the Lord rest upon this humble endeavor as a means of bringing us nearer to himself.

"28th.—Our English Friends [Benjamin Seeböhm and John Snowdon], have taken their departure. I feel a little solitary, but I think it a great favor to be preserved from a wish to go with them; nothing will do for me but entire resignation to the Lord's will and work. Little did I think when I left my home in England, that a work of this sort awaited me in Germany—indeed, I came blind in the Gospel; I knew nothing; but now I see such a field of labor if I am faithful: how shall it ever be accomplished? O, prepare me, dearest Lord, for without thy heavenly hand to assist me I must faint. O, may I ever seek thy counsel, and be thou pleased to lead me step by step, and give strength according to the day.

"29th.—To-day I have for the first time expressed a few sentences in broken German in our little meeting. I do not know whether they might be very clearly understood, but I hope the attempt to do what I conceived to be the Lord's will, will be accepted by Him. O, that He may be pleased to give me the power of speech!"

"In the Ninth Month he went to Hanover with Thomas Shillitoe, who had a concern to see the authorities regarding the observance of the First-day. They did not meet with much success in their object, but they made the acquaintance of pastors Gundel and Hagemann, the latter 'nearly blind and very grey, but truly green in the feeling sense of religion,' and who rejoiced in his heart to find a brother concerned to reform those things which had long laid heavy on his mind.

"The two friends travelled together to Minden, where they parted, and John Yeardley returned to Pymont by Bielefeld.

"The neighborhood of this town,' he says, 'is remarkably fine. There is a very high hill, partly formed by nature, and partly by art, from which we can see quite round, without any interruption, even into Holland. Here, from the appearance of the bleach-grounds, I could fancy myself in Barnsley. But, as Sarah Grubb says, I can have no pleasure in fine prospects; my mind in these journeys is always too much exercised with matters of a more serious nature.'

"In the latter part of the month John Yeardley went again to Minden, to unite with Thomas Shillitoe in a visit to the families of Friends. They commenced their visit at Bückeburg, where they had a remarkable interview with the family of the Kammer-rath Wind, which is related at length in T. S.'s journal (vol. i., p. 388).

"The place which seems in these visits to have engaged J. Y.'s sympathies the most strongly was the village of Eidinghausen.

"We had,' he says, 'a very favored meeting in the room where their meeting is usually held. In the sitting in the evening, with the family where we lodged, many of the neighbors came in, who seemed to have no wish to leave us. I

thought of the words of the dear Saviour, when seeing the multitudes He had compassion on them, because they were as sheep having no shepherd. Truly these have no outward shepherd who cares much for their spiritual interests. I felt my heart much warmed in Gospel love towards them, and we invited them to give us their company again next day, which most of them did. In this meeting there was something expressed so remarkably suited to the states of some present, that after it was over a woman confessed it had been as was declared, that she herself was one to whom it belonged; and she gave us a short relation how it had been with her in former days.

“The love which these simple, honest-hearted creatures manifest towards us does away with all distinctions and the difference of language. O, that He who teaches as never man taught may be pleased to guide them and bring them to himself, that there may be one Shepherd and one sheep-fold. All our toils in this weary land will not be too much if we can be made the instruments of helping only one poor soul on its way Zionwards.

“Tenth Month 8th.—I returned yesterday evening from Minden, with a thankful heart, to come again to my quiet and romantic habitation in Peacedale. The strong fortifications which are made, and now making, around Minden, give it an appearance of gloom and oppression which is scarcely to be borne. O, how uncomfortable do I feel when within its walls; but in its neighborhood there are a few friends to whom I am tenderly united in spirit.

“He concludes this entry with an allusion to the homely and even hard manner of life to which many of these were accustomed:

“To some of our Friends in England who are dissatisfied with their outward situation, I would say, Come and see how these live on the Continent.”

To be continued.

For “THE FRIEND.”

THE PUBLIC PREACHING OF THE GOSPEL OF CHRIST AS A MEANS OF GRACE TO THE SOULS OF MEN.

Friends believe that all the speaking in their religious meetings is not true ministry. The anointed and appointed judges among them have need to be quick of understanding in the Divine fear. They realize that the “ear trieth words as the mouth tasteth meat.” Experience and observation prove to them that there are different kinds of speaking in the assemblies of the Lord’s people. That which is approved and helpful is in the demonstration of the Spirit and with power, giving evidence of the Divine gift and of the quickening influence of the “unction from the Holy One,” which reaches the witness for Truth in every heart, and ministers grace to those who are seeking the Lord for themselves. There is another kind, which is intellectual and comes from the exercise of the reasoning powers in the mind of man, or from the sudden impulse of an unsanctified mind, without duly weighing it in the balances of the sanctuary, and feeling constrained, through fear of the woe of the Almighty resulting from disobedience to his commands. This is neither edifying to the Church of Christ, nor solemnizing to a religious assembly. The Gospel preached even under the anointing, is purer sometimes than at others, owing to the cleanness of the vessel through which it flows and the exaltation of the name and power of Christ, who is “Head over all things to his Church and people.” If Christ’s ministers would be strong

in the Lord and in the power of his might, they would do well to remember his teaching while personally among men, when He compared his weak disciples to the old bottles, and emphasized the truth that the new wine of his kingdom must be put into new bottles to be effective. There are baptisms to be endured by the Lord’s servants, baptisms of the Holy Ghost and fire, for the purifying of the vessel and the sanctification of the spirit, in order that they be made meet for the Master’s use, and prepared unto every good work.” The teaching of our blessed Saviour was on this wise: that “Every scribe which is instructed unto the kingdom of heaven is like unto a man that is a householder, which bringeth forth out of his treasure things new and old.”

And it becomes the Lord’s messenger to divide the Word aright, and to study to show himself approved unto God, a workman that needeth not to be ashamed rightly dividing the Word of Truth. Their experience, therefore, must witness to the truth they preach, even as the apostles testified that that which they had seen and handled of the Good Word of life that declared they unto others. The unfoldings of the mind of Truth to the finite comprehension of mortal man, with the convincing power and authority which accompanies it, is from the Lord. And it is to be waited for and received as such. To those who seek the Lord with the whole heart and bide his time, He comes suddenly, at times to their delight and full satisfaction; clothing them with his own righteousness and peace, as they are faithful to his requirements. And they are divinely called to serve the Lord with all humility of mind, and to be subject one to another in the Truth, especially the children or inexperienced in the way of life and salvation, to their elders and the fathers in the Church; and *all are to be clothed with humility.*

They are also called to be ensamples to the flock of Christ in life and conversation, living in the fear of the Lord and bringing forth the fruits of the Holy Spirit to the praise of their Father in heaven. The crowning grace, perhaps, and the ornament of every Gospel minister is humility.

There is another kind of public speaking in religious meetings which seems so much in the mixture as to make it difficult to judge righteously as to the Divine call and the authority of the Truth. Such expressions may accord with sound doctrine, and yet the quickening virtue of Divine life and holy help be scarcely perceptible. Such speakers seem to need to be melted and made again, to be reduced and refined still more, so as to become wholly the Lord’s and qualified to show forth his praise.

The vessels used in the Lord’s house are compared, in the Scriptures, to the beaten gold and the fine gold, and all were to be anointed with holy oil. The secret prayer of every true Gospel minister is, I apprehend, “Let my garments be always white, and let my head lack no ointment.” Thus, with an high aim and honest endeavor and trust in the Lord, such are generally preserved from falling from grace, and enabled to grow stronger and stronger in the Lord. Such will magnify the law of the Lord and make it honorable; and exercise a care to heed the restraints, as well as the constraints, of the Holy Spirit, oft remembering the injunction, “Woe unto them who take counsel, but not of me; who cover with a covering, but not of my Spirit.”

“Friends believe the call of Christ and the anointing of his Spirit make the minister, not

the college education or the imposition of priestly hands.”

O, for more of the clear shining of the Truth of God in precept and in practice!

FOR “THE FRIEND.”

Irish Rambles.

(Concluded from page 254.)

Some of the Irish people have rather crude ideas regarding Americans and their habits. For one thing, they always, at least in the rural districts seem to think us immensely rich. Even some of the educated in Ireland labor under the same delusion. This afternoon I read in a newspaper an advertisement of some real estate agents, offering for sale a splendid estate, the late residence of a duke. The advertisement was addressed to “Noblemen, Americans and mill-aires”—all were placed in the same category.

Seventh Month 23rd.—At Cushendale, some friends hunted me up, having been requested to do so by some Belfast friends. They insisted that I take my meals with them, they having apartments in a private house. It was not agreeable, in this out-of-the-way corner, to live with and talk with Friends.

One morning I took a walk with them over the hills, which commanded a beautiful view of the sea and country. We went down into the Layde graveyard, where are the ruins of an old church building, surrounded by the tombstones of many generations. The yard itself was nestled between two green hills that sloped down to the murmuring ocean. In this quiet resting-place of the dead, I saw a Celtic cross. These crosses are peculiar to Ireland, and have rings or wheels around them, thus producing a very attractive and symmetrical effect even when carved from stone.

That afternoon I took the car for Larne, it being, as usual, beside the driver. It was a charming ride of twenty-six miles. The smooth sea breeze, all the way, close to the sea, which in places, is kept back by strong sea walls constructed of stone or cement. On the side of the road away from the Atlantic, the meadow of vivid green and the towering cliffs make a lovely scene. As elsewhere in Ireland, the sward grows down right to the line of high tide. The great precipices are of chalky white rock, and in places, patched or streaked with waving grass of brightest green, so forming a rare combination of Nature’s coloring. For a few miles the beach is formed of pure white pebbles, each little one looking as if it had been whitewashed. The afternoon was unusually sunny, and the charming rural scenes, the emerald grass, the white beach, the clear sea-green water rippling over it, and fading out into the distant blue—all made a series of beautiful pictures.

All through the north of this island, and particularly near the coasts, there flourish many varieties of wild flowers unknown to America. Of cultivated plants, some grow most luxuriantly. There is the fuschia, for instance, which attains a height of twelve feet or more, forming a veritable bush, covered at this season with its graceful flowers. Hedges of this plant are frequently seen near the gateways opening into the pretty lawns of the well-to-do or rich.

During this day we passed the castle of the earl of Antrim, which is a large and attractive residence. From what his neighbors say the earl must be a rather unique sort of a peer. His wife is a favorite lady-in-waiting to the queen, but he is democratic, to an extraordinary degree, for a nobleman. He has regularly gone into the cattle trade, and follows it in business like

dislikes being addressed as "my lord," gets up early in the morning to go to work, and has sometimes been seen on foot, driving cattle along the public highway.

Fifth day was my last in Belfast. It is a fine city. The shops and immense mills are substantially built, whilst the principal streets present some excellent samples of modern architecture, and attractive show-windows. Shopping in the city is cheap. Dress goods, men's clothes and hats are much lower than with us, for similar quality. Shoes and underwear are about the same. Strange to say, right here, in the centre of the linen manufacturing of the world, men's shirts do not seem any cheaper than in America. This may be because we may use improved machinery in making them. There are great machine mills and ship-building yards at Belfast, some of the latter, at present, having orders booked ahead which will guarantee work for the next five years. Altogether, it is a prosperous city, growing and like a Yankee town.

The whole United Kingdom has, until the past few weeks, never enjoyed such prosperity as during the past few years—their mills have gone day and night. They have, in many instances, reaped enormous profits on goods unloaded in the United States, while the mills in America have been idle. But now these people deeply sorrow to know that we are contemplating raising our tariff. It is just as when I was in England, two years ago, everywhere my friends or casual acquaintances labored hard with me, endeavoring to prove that free trade would be a great blessing to the United States.

I frequently wish my countrymen would visit the out-of-the-way places when abroad, for they would then meet with customs and conditions very different from those found in localities where tourists regularly go, and which have practically, in some respects, been Americanized. The great charm of travel is novelty. For the above reasons, the vacation portions of this trip, on the Irish coasts particularly, have been very attractive and interesting.

My trip is about over. Last night I came across to Scotland, en route to ———, stopping for the night in the midst of a "bonnie country," Castle Douglass. Here was a little hotel, clean as could be imagined, and the halls and rooms decorated with a profusion of flowers. A prettier sight in a wayside inn I have never seen.

On Seventh Month 28th, 1897, I sailed from Liverpool on the steamship *Belgenland*, after about four days in England. Two of these were passed at ———. He and his family are fine, old-fashioned Friends, and I had a most interesting visit amongst them. One of the daughters, quite a young woman, frequently appears in the ministry. She conversed freely with me regarding the outlook for Quakerism in England, expressing the fears that she and her young coadjutors feel on account of the influences at work in some places. May the Lord strengthen and aid these dear exercised younger brethren and sisters in the land of Fox and Penn!

After leaving ———, I went to Liverpool, in the lake district. The charms of this locality will ever remain impressed on my memory—its mountains, hills, lakes, and exquisite effects of sunshine and shadow. The beauty of the region is doubtless enhanced by the drifting clouds and alternated great bands of showers and sunshine which sweep across the landscape. Had I the time, much more could be written on this subject, as well as regarding other matters not touched upon in this little record of my trip to Ireland.

WM. C. ALLEN.

Job Thomas.

[The following interesting account it is thought may be profitably revived at this time]:

Job Thomas was a native of Caermarthenshire, in Wales. His youth appears to have been tinctured with some of the vanities incident to this period of life, and he has been frequently heard to lament that he had not then been more obedient to the Lord's requirements. To his surviving friends, however, he was little known, except as a diligent attender of meetings for Divine worship and for discipline, and as an approved minister, sound in word and doctrine, holding fast without wavering, the profession of the Christian faith. His heart was enlarged by Gospel love, and filled with earnest desires for the salvation of his fellow-creatures universally. He was bold in delivering plain truths; and in his native tongue, he was clear, persuasive and fluent. He several times visited the meetings of Friends in the principality of Wales, and occasionally had public meetings with those of other societies. In the estimation of the world he would have been accounted a poor man—his habitation was a small farm-house in Caermarthenshire, retired and sequestered, but not far distant from the public road. In this humble mansion, he received and entertained his friends with gladness and hospitality. His means of support were the culture of a small farm, and the trade of a shoemaker.

About the year 1797, he was thrown from a horse, and received so great an injury of the spine, as to occasion the deprivation of voluntary motion in every limb. His head only remained subject to his will; this he could still turn, while he was indebted to personal assistance for his removal from his bed to his chair, for any slight alteration in his position, and in short for almost every common function of the body, the free performance of which, though it is scarcely observed by the healthy and vigorous, constitutes much of the comfort of animal life. His body, though thus deprived of motion, was still sensible to pain, and much of this positive affliction was added to the negative one, of total helplessness. He was generally fastened in his chair, while his body and legs were nearly in one straight and stiff line, with his useless arms lying before him. Oftentimes he was grievously affected by acute internal pains, to which his wan and pallid countenance gave ample testimony; yet amid all this complicated suffering, his mind seems to have remained calm and unimpaired. He derived much comfort from the society of his friends, especially such as he esteemed alive to true religion; his own mind appearing to be steadfastly anchored in Christ Jesus. He kept up religious meetings in his house, and often labored in them in doctrine, to the edification of those who were assembled with him.

In this state of bodily suffering he continued about ten years, evincing by his resignation and patience that he was Divinely supported under all. About the beginning of the Eighth Month, 1807, his symptoms of disease increased, and on the fifteenth, being considerably worse, he called his wife and son to his bedside, and with a pleasant countenance addressed them in the Welsh language, nearly as follows: He inquired whether they had anything to say to him, "for," said he, "the blessed hours are approaching; yea, and before this night I shall have escaped in safety where neither trials nor troubles shall come. Be content, and do not grieve after me, for I am setting off to endless

joy, to praise Him who has brought me patiently through the whole of my troubles and inexpressible afflictions. Support me, O Lord, for these few minutes, for I am nearly come beyond the boundary of time to a boundless eternity. I am now giving you the last farewell; but take warning, and be daily on your watch, for in the hour you do not suspect, death, namely, the king of terrors, will come to meet you, who will make no difference between one or the other. But in the strength and love of Jehovah you will not fear death, if you seek Him whilst He is to be found, and serve Him with a willing mind and an obedient heart; for his paths are paths of peace, and his ways are ways of pleasantness. O, pray continually to the Lord, to draw your desires and affections from off earthly things, and to establish them upon things heavenly and everlasting.

"My hope is in the mercy of Him who has washed me in the fountain set open for the house of David and the inhabitants of Jerusalem—not through my own merits, but through the merits of the crucified Immanuel, who died for the sins of all mankind. And you who have to remain a little after me, give the praise, the reverence, and the honor to Him, and supplicate day and night before his throne, until you have certain knowledge that you have been baptized with the baptism of the Holy Spirit; which was sealed by the blood of the everlasting covenant. Remember, it is not an outward baptism that will serve, which is but the practising of the old shadows. Know also, that it is not the profession of religion that will do, but one that is pure and undefiled before God. This will conduct you in safety to the everlasting habitations.

"Now the time of my dissolution draws nigh—for me to go to the place where I have been these two nights. The Lord himself came to meet me; and took me with Him to the height of heaven, among myriads of his holy angels, where his saints were before Him and will be forever. Behold! now I give up the spirit, and lo! my comely companions coming to hold my head above the waves of Jordan. Behold! the gates of heaven open, and the Lord himself with arms stretched out to receive me to his mercy; I hope you who are behind will follow me thither. Success to the Gospel from sea to sea, and from the river to the end of the earth; also to my dear brethren, that they may persevere in their faith to the end of their days, and then their rest will be with the Lamb, where no pain or affliction will come.

"Behold! the blessed time is come, for me to depart in peace with every one, with good desires for every one, and forgiving every one. Receive my last farewell, and the Lord bless you with the blessings of Mount Zion." Having uttered these expressions, he quietly breathed his last.

Such is the peaceful and triumphant close of a life spent in obedience to the will of God. Who is there, that in contemplating such a death-bed scene, would not earnestly exclaim, "Let me die the death of the righteous!" Let us remember, then, that in order to secure to ourselves this glorious privilege, it is essentially requisite that we should live a holy, harmless, self-denying life. We must take up our daily cross to all the vanities and sinful gratifications of the world, and follow our crucified Saviour in the path of regeneration. We shall then be permitted joyfully to realize, both through life and in death the truth of his own blessed declaration, "My sheep hear my voice, and I know them, and they follow me; and I give unto

them eternal life, and they shall never perish, neither shall any man pluck them out of my hand."

"A Brief for the Cigarette" Considered.

In *The Medico-Legal Journal* of Twelfth Mo. last there was printed an article by W. H. Garrison, entitled "A Brief for the Cigarette." It is an ardent plea on behalf of the harmful, fabricated weed, and is fondly alluded to as "the case of my client." It is affirmed by this pleader, on apparently good scientific authority, that the cigarette fillings have been proved to be of good quality tobacco, and the paper wrappers quite innocuous. Not a word of truth in all the harshly forbidding things said about them! And yet this man and his authorities may have been, to an extent, mistaken.

For instance, a statement has been going the rounds of the press to the effect that the Chicago Board of Health had examined fourteen brands of cigarettes, and found them free from all injurious drugs except nicotine. Prof. C. L. Kennicott, of Chicago, a prominent analytical and consulting chemist, having been given as authority for this statement, replied, in answer to a query as to its reliability, that "the interviews credited to me in the daily papers are not authorized, and are, I believe, published to advertise."

W. H. Garrison is careful to say that he does not affirm that the use of tobacco is not harmful; he admits that excessive use is bad for any one, but he takes issue with a statement of Dr. Robert Gunn, that the "ranks of the insane and criminal classes are recruited from the boys who have been cigarette smokers" to a surprising extent, and contends that the crusade against the cigarette is nearly analogous to the causeless suspicion cast upon the tomato upon its first introduction to civilization's palate.

The lad over in Camden who, shortly before dying, said, "Tell all my friends 'Duke's Best' have killed me, and beg of them never to smoke another," had a full persuasion of what it was that took his life. A very large number of similar death-bed declarations have been recorded, but it is very much to be doubted whether any physician or coroner was ever called on to make a like pitiful mortuary arraignment about the tomato.

As to the cigarette operating to recruit the criminal classes, there can be no doubt whatever of its agency in this connection. It was only last month that Superintendent Brooks, of the Philadelphia public schools, received a report from one of the sectional committees concerning the evidences of extreme depravity on the part of quite a number of the pupils, three of whom he recommended should be expelled. Disorderly conduct, defiance of authority and general incorrigibility were the charges against the lads, of whom it was said that "in each case the fact was developed that the boys were addicted to cigarette smoking." The cigarette did not by any means stand for the whole case against the boys, but it undoubtedly had much to do with their hardening and depravity, the vile picture cards notably assisting the process.

The general freight agent of a large railroad, who has two hundred men in his employ, has had so sorry an experience with the "cigarette fiends," as he styles them, that he has determined to weed them out. He testifies that eighty-five per cent. of the mistakes occurring in the office are traceable to the thirty-two smokers. The smokers average two days off from work per

month, while the non-smokers average only half a day in the same.

At a hearing before the Michigan Legislature on the effect of tobacco on youths, the professors of Michigan University testified that otherwise bright students were made dull and stupid by the use of the cigarette, that in many cases the hearing was badly affected, and that in nine cases out of ten the regular use of cigarettes by boys would result in the loss of will power—a very serious sequence in considering the capability for rightly meeting the conflicts of life.

While there is naught to be gained, I believe in saying anything unhandsome against tobacco that it does not deserve or that is not supported by facts, yet I am persuaded that "the case of my client" is a weak one indeed, and that W. H. Garrison could do much better for his fellows than to appear as attorney in behalf of noxious nicotine. — *Josiah W. Leeds in Chester County Times.*

The Use of Our Queries.

"If the trumpet give an uncertain sound, who shall prepare himself for the battle?" wrote that early and eminent expounder of Christianity, the apostle Paul. The "uncertain sound" of the trumpet will surely accompany a shuffling faith in the herald. That "double mind" which is "unstable in all its ways" too often presents itself under the guise of religious profession, and in its inevitable substitution—inevitable from its own superficiality—of shallow compromise for sound comprehension, it too largely avails to beguile the unwary inquirer into a mere conventional rest and sensational activity, which cannot bring forth the fruit which "shall remain." The spiritual mind which "judgeth all things," and is itself "judged of no man," maintains its standing, in this life of probationary besetment and trial, only by that genuine self-consecration in which the two elements of "doing the Truth" and "coming to the light" are inseparably combined. To it, the seasonably recurring apostolic call to self-examination (2 Cor. xi: 28; 2 Cor. xiii: 5), in order to assure itself that it is indeed "in the faith," and that it is not partaking unworthily of the bountiful "table of the Lord" in its earthly pilgrimage, is an ever-welcome summons. The Church, in its collective capacity as the mystical body of Christ, and in recognition of its participation in the still unaccomplished work of Christ in the world (1 Cor. xv: 28), will also be constrained, no less than its individual members, to welcome and re-echo the same call, in order that its spiritual lamps may be needfully trimmed from the still forming stubbornly-clinging crust of worldly-mindedness. Can the Church assure itself that it is earnestly asking itself and duly pondering the stated Queries which it believes to have been devised by heavenly wisdom to this end, without charging itself with the duty of a formal response to the same? I think not.

Let us remember that the object of the answers is, or should be, one with the object of the Queries. That object is not to inculcate the mere subordination of members or of meetings among themselves, however practically inevitable and indispensable such subordination may be. It is simply, as has already been intimated, to insure, so far as may be, that all members of the household of faith shall be working and shining to best purpose, and to encourage all alike to the overcoming and removal of whatever obstacles may be found in themselves to such worthy working and shining; so, we may hope and trust, the gracious and quickening

Spirit of the Lord, still moving upon the waters of spiritual and intellectual chaos, will, through our faithful witnessing unto the Truth in word and deed, most effectually exert his high prerogative of convicting and converting benighted souls wandering in the desolate wilderness of sin, to the promotion of his own glory in growing enlightenment and final immunity of mankind (Prov. i: 17).

The truth, of course, remains that our human hearts are "fashioned alike" (Ps. xxxiii: 15) and that, "as in water, face answereth to face, so the heart of man to man" (Prov. xxvii: 17), and it may accordingly be inevitable that the stated observance of this hitherto wholesale formality, there shall still be an element of monotony which will be offensive to the rest of the fleshly mind. But let us consider that the mind is the very one which most needs the discipline of the cross, and to be drilled, so to speak, on that apostolic principle, "To write the same things unto you to me, indeed, is not grievous, but for you it is safe."

There is one discrimination which seems worthy of notice in the purport of one of our Queries as still generally maintained by our churches on this side of the Atlantic. The Query, which stands second on the list, and which enjoins the maintenance of "love and unity," may be distinguished as forming, or belonging to, a different class from all the others. All the others deal with questions of presumed overt facts and conduct, while this summons us, within ourselves, to the examination of our secret motives. The more obvious opening for the exercise of a modest reserve or caution in returning a becoming response to such a Query as this—which may, perhaps, of late been somewhat lost sight of—may possibly, as duly observed, contribute to our felt interest in the items of the series, and to our due cherishing of the whole as a still serviceable Church technique. It would at least seem especially noteworthy with regard to this more direct call to self-scrutiny, that, while the Query, which is silently addressed by an individual to himself, requires but a silent and individual answer, it does not thence follow that the Query which is expressly addressed by a congregation to itself can be decently or effectively met by anything less than an express and united answer. It would, indeed, seem that the deliverance of such an answer can only come to be regarded as an effete formality, on the secret or unconscious assumption that the social presentation of the Query is superfluous and itself an effete formality. Let none of us be too precipitate in presuming that we have reached that happy state

THE DAY OF SMALL THINGS.—Though the work that our hand findeth to do seem trivial in the eyes of men, yet if we are sensible that it bears the stamp of our Heavenly Father's approval as for us, that should be sufficient encouragement us to do the work with our might. The essential thing is not whether the service, humanely speaking, is great or small, but that it is of God's commissioning. The least of the Lord's appointments has its needful place in the economy; we may be sure it is not for nothing that it is given. The servant's part is to perform faithfully the portion entrusted to him, like Paul planting, and like Apollos watering, trustfully leaving in God's hands the giving of the increase. C. F. S.

"DIVINE GOODNESS will preserve in stability and patience."

Extracts from the Letters and Memorandums of John Barclay.

(Continued from page 252.)

"The customs, fashions, vanities and ways of the world have very often come under my serious consideration. I have been oppressed with a sense of the mass of folly which is sin, prevalent among the children of men. I believe the evil effects of these things are but little calculated by many reflecting minds; and but few look upon them in that serious light in which they deserve to be regarded, or esteem them worthy of reformation.

"It is in consequence of this lamentable remissness and weakness on the part of those, who should stand up in resolute opposition, that the torrent becomes stronger and stronger, and the resistance of the few less and less effectual.

"Under this impression, my soul has oftentimes mourned: and my distress has been much excited of late, whilst walking in the streets of this great city (London), many of whose inhabitants seem bound in fetters, and enslaved by the caprice of pride, luxury and vanity. How frequent and fervent have been my desires that the little band of those who professedly bear testimony against the fruits and effects of these evils, might be strengthened, by a diligent recurrence to that principle which teaches a denial of self, and renouncing of the world with the lusts and vanities thereof still to hold out against the enemy."

"It has been graciously allotted me, during this day or two, to experience such a degree of his favor attending me, and to feel such a measure of his Divine blessing shed upon me, that I can scarcely forbear in this manner testifying to the continuance of his care for his creatures, even for those who have widely strayed from his flock, and have been long wandering in the wilderness. Yes, O yes! 'His hand is stretched out still,' praised be his name evermore!"

"Though I wish to be the last to find fault with the innocent and natural sprightliness and liveliness of youth, yet I must excuse myself from joining in with what is commonly so termed—having often felt thereby unsettled in mind, and indisposed for reflection. I have found that by occasionally relaxing in the discipline of watchfulness, the inclination to laughter, more particularly, gained much ground upon me; and there has been no small difficulty in restraining this habit, when much indulged; so that it strikes me to be a snare.

"Though religion does not make a man gloomy, yet it never allows him to be off his guard; no, he must 'watch and pray, lest he enter into temptation,' taking up his daily cross to all frivolous and foolish talking and jesting, besides other more evident and open evils. Do not look at others, whether their example seems to recommend one line of conduct or another—no, not even at such as are very industrious in business, and yet accounted strictly religious characters; they are no guide for you—stand on your own ground; nothing will justify what you are about to do, or to forbear to do, but a full conviction of duty. If you have that true peace which no man can give or take away, it matters little what others may say or think. Remember that the honest fishermen quitted their lawful concerns—nay, all to follow Him that called them; but it was not till He called—the hundred-fold reward, and the everlasting inheritance were promised, not to those who merely forsook all they had, but to those who did so for his own name sake."

"Did any ever trust in the Lord and was

confounded; did any abide in his fear and was forsaken; or whom did He ever despise that called upon Him? Well might thy servant say, 'The earth, O Lord, is full of thy mercy,' and the prophet exclaim: 'The whole earth is full of his glory.'"

"It is certain to my mind that one invariable evidence of true religion having entered and taken up its abode in us, will always be that we shall no longer conform ourselves to this world in its vanity and folly; and that in our dress, address and general conduct in every particular, we shall not be governed by worldly maxims or opinions, but by the law written in our hearts. How far, then, is this the case with me? How far can I assuredly say that this change of heart is my experience? There have been those parleys and tampering with sin, those secret relapses, those connivances with the enemy, which the Lord abhors. What a total surrender of self does our pure and righteous Lord call for; what an abandonment of everything evil does He expect from his followers; what a daily and hourly watchfulness and circumspection is required of those who would be heirs of a glorious mansion where nothing impure can enter! How very appropriately it is written: 'Be ye holy, for I the Lord your God am holy.'"

"Is it not beyond a doubt that the Lord will make known his will to his poor dependent creatures, who with sighs and tears, both day and night, seek to serve Him aright in all things? Surely He is no hard Master, who does not evidently let his servants see what is required of them; nor, I am persuaded, does He at any time call for more arduous service than He gives strength to accomplish. But then He must and will be sought unto, both in order that his will may be clearly known; and when known, that sufficient strength may be handed to enable to perform the same."

"Having food and raiment, let us herewith be content," etc. I have admired the honest simplicity and plain speech, which the first Christians, and especially their great pattern, made use of to instruct their hearers; the reasoning of the apostle in this place is unanswerable, and the process of his thoughts appears to me so natural, as to be not easily misunderstood. The substance of that which he sets forth, is, without any strained exposition, nearly as follows; the gain of riches is by no means godliness, nor can it be a substitute for godliness in the end; on the contrary, godliness is profitable, both here and hereafter, and therefore is alone true gain. Wealth and possessions last us only whilst we live; we had them not when we came into the world, and it is certain we can retain them no longer than whilst we are here. Seeing then, that soon, very soon, we must part with these things, let us provide 'bags which wax not old, a treasure in the heavens which faileth not,' and as to everything else, the riches, the enjoyments of this vain and passing scene, let us use these things as not abusing them; let us not be slaves to them, but rather render them of service to us.

"If we are rich, let us not hide our talent in the earth, but be rich in good works; and if we are in a middling condition as to outward circumstances, let us endeavor so to act as to be able strictly to adopt the apostle's language: 'These hands have ministered unto my necessities, and to them that were with me.' Thus we shall be enabled more fully to understand, and more freely to accede to the text, 'Having food and raiment, let us therewith be content.'"

"Whatever be thy lot, whatever task is assigned thee in the vineyard, wherever may be the scene of thy earthly tarrying, whether afflictions surprise thee as a flood, or thy pleasures be as a full flowing fountain, 'hope thou only in God,' for 'from Him cometh thy salvation.' Neither give place to doubt or disbelief, nor to very much anxiety or disturbance of mind respecting what may befall thee; never fear—there is One that provideth for the sparrows, there is One to whom every event is in subjection. He is good: from his hand 'proceedeth not evil;' and He hath said: 'There shall no evil happen to the just.' In the meantime, in all thy watchings and waitings, in all thy wants and weariness, cease not to think of his mercies, his goodness, his tender dealings with thee, be mindful of these things; hide them not; be not ashamed of them, but show 'to the generation to come, the praises of the Lord and his strength, and his wonderful works that He has done.'"

"Third Month, 1817.—The subject of dress has very frequently come under my serious consideration. It has of late been still more often and more deeply impressed on my mind; and as I have kept quiet and calm, singly desirous to know and to do whatever might be required, the matter has opened more and more clearly before my view; and some things with regard to it which had been hitherto hid from me, whilst in a disposition to follow my own reasonings and fleshly wisdom, or concerning which I seemed then to be uncertain and undecided, now brighten up into clearness, so as to make me conclude that they are indisputably right for me to adopt. And surely, I may add, no sooner is a truth clearly manifested—a duty distinctly marked out, than it should without hesitation be obeyed. With regard to my present dress and outward appearance, it is evident there is much to alter. That dress, from which my forefathers have, without good reason departed, to that dress I must return—that simple appearance, now become singular, which occasioned, and still continues to occasion, the professor of the Truth suffering and contempt, the same must I also take up, and submit to the consequences thereof. It is right if the vain customs, folly and fashion of this world have insinuated themselves into any branch of our daily conduct, to eradicate them, with every one of their useless innovations, whatever trouble, anxiety or persecution it may cost us. But after we have once broken our bonds, we shall find a freedom from anxiety, trouble, or thought about our apparel, far surpassing the unconcern and forgetfulness, which seem to deaden the spiritual eye and apprehension, of the slave of custom."

(To be continued.)

FOR "THE FRIEND."

The pithy sentiment of the late Bishop Phillips Brooks that "No man loves his brother completely, unless he loves Truth more than any brother," seems a fair statement of the true ground of Church activity and efficiency in the work of proselyting. The more nearly our human policy is brought into harmony with Divine wisdom, the more steadily and singly will our eye be directed, in Christ, the blessed and ever-present Head and Leader of his militant Church, to the universal aims and claims to which particular or individual ones, however closely appertaining, are still, essentially, but collateral and incidental. It may thus appear that the true aggressiveness, which is undeceitful in its origin and abiding in its results, must be incidental and subordinate to the true attractiveness

which attends only on the assiduous culture of "Truth in the inward parts" (Job xxxviii: 36; Ps. li: 6; Jer. xxxi: 33). As this spiritual culture is the first duty in the individual and the great surety of his participation in all "the issues of life," (Prov. iv: 23) so it would seem to be authoritatively presented for our observance as the leading duty of the Church in its collective capacity. As the duty of mutual exhortation, "lest any be hardened through the deceitfulness of sin," (Heb. iii: 13) shall result by the Divine ordering, in a more or less general gift and practice of prophesying, *i.e.*, "forth-speaking," or original utterance, as distinguished from imitative cant, the passing beholder is to be "convinced of all, and judged of all," and to become a spontaneous proselyte (1 Cor. xiv: 23, 24). Of like tenor seems that instruction of our Lord to his immediate followers in his personal career upon earth, "By this shall all men know that ye are my disciples, if ye have love one to another," which was surely not intended as an appeal to their self-satisfaction in a prospective contemplation of their own popularity, but mainly, if not solely, as a stimulus to the pursuit of that peace and true love which, through its manifestation in an unparalleled unity, would insure their efficiency as a positive attraction under every show of aggression, in their controversy with besetting evil.

It may be feared that large numbers of professing "Friends" in our day have misread history as to the cause and method of the spread of religious Truth in the origin of the Christian Church, as well as in that of our own favored branch of the same, and in a degree of unconscious superficiality, have become weary of, or averse to, a united exercise in that periodical consideration and discussion of our stated Church Queries, which has heretofore been found so needful as a reminder of first principles, and so useful as an introductory lesson or school to young and inexperienced birthright members of our informal organization. At any rate it can hurt none of us to seriously weigh the warning of the wise king, implied alike in Prov. xxvii: 24 and Eccl. ii: 14. R. RANDOLPH.

PHILADELPHIA, Second Month 1st, 1898.

FOR "THE FRIEND."

A Voice of Entreaty and Message of Love to all Young Friends.

[The following essay, which was published in this Journal in 1876, is reprinted at the request of a Friend in Iowa]:

To those that are bound as with chains, and holden as with the cords of sin, serving a hard and cruel master.

When Israel was in captivity in Egypt, although their afflictions were so grievous to be borne, that their cries reached unto heaven, yet some of them shrank from the necessary preparatory dispensations for their deliverance; even so now we may shrink from entering into a heart-searching work, that our deeds may be brought to the light, and the man of sin disarmed. We would rather be left alone, and not have our rest broken; but alas! where will this land us?

Having verified in my own experience, that the way of the transgressor is hard, my very soul has been led to plead with you to escape those snares and pitfalls by which my feet were led astray. Stumble not at the cross, nor make to yourselves, perhaps, years of bitter repentance; and remember that we have no lease of our lives. Turn, therefore, unto Him who woundeth

that He may heal, who breaketh and bindeth up, whose love and pity for his poor, rebellious children are wonderful. Not only does his chastening rod break in pieces our rocky hearts, but He also pours in the oil and wine, causing our cups to run over with gratitude. Oh, what a merciful Shepherd; He seeketh us upon the mountains whither we have strayed, and with all the love and pity of a tender father, pleadeth with us to return, repent and live; to put away the evil of our doings, and He will receive us graciously; yea, and rejoice over us as those that were dead and are alive again; were lost and are found; rewarding us an hundred fold in this life, and in that which is to come, giving us life everlasting. Yet none experience this but such as are made willing to turn their backs upon a vain and wicked world, with all its dazzling beauty and lying vanities, its singing of songs and multiplied parties and innocent amusements, so called by those who are lovers of pleasure more than lovers of God. These things, most assuredly, spring from an evil root, leading us to forget the glorious purpose for which we were created. That great and good Being, who is of purer eyes than to behold iniquity, will not deign to dwell in polluted temples, in hearts that follow after such vanities. I can say in truth, that mine eye poureth out tears unto God, because of this prevailing and increasing evil, which is plausibly making inroads upon us, trampling down our hedges, spoiling our vines, and marring our goodly young plants.

Oh, my dear young Friends, the way is the same; the way to eternal life is no easier to the man of sin, no easier to the eye that is seeking its honors and pleasures from the world, than it was when our blessed Saviour declared the cross to be the only path to blessedness; but alas! how few seem to regard these emphatic declarations. Many are living in forgetfulness and unconcern as to the great work that is to be done before we can, any of us, hear the welcome language of, Come ye blessed. My heart hath been filled with earnest desires for you, that your eyes might not only be opened to see the exceeding sinfulness of sin, and the beauty there is in true holiness, but that unutterable longings might be raised in your hearts to be made partakers of that river, the streams whereof make glad the whole heritage of God; that you might know a gathering to that Fountain that is set open to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness; that you might be found walking in newness of life, not so much concerned in decking and adorning the poor body. Let your adorning be the hidden man of the heart which is in the sight of God of great price. The exercise of my soul at times for many months, both by day and by night, hath been in a particular manner, for some whose pious parents mourn for their departure from the paths of peace and safety, as well as for the children of others who have fought the good fight and kept the faith, and have passed from earth to their everlasting homes on high. Some of these children who have been favored with line upon line, and precept, accompanied with consistent example, seem to be turning from the paths that their fathers trod, making, as it were, league with the world—shall I say, desiring to be heirs of two kingdoms. Their own garb, as well as that of the little ones committed to their keeping, plainly indicates that the hearts of the parents are in the earth—in the vanities of a world that lieth in wickedness. Oh! how necessary for us to break off our sins by righteousness, and our

iniquities by turning unto the Lord. Be persuaded to come up out of Babylon—be not partakers of her sins, lest ye be of her plagues. Long for you as for my own soul, that we no of us be found sleeping, neither burying our talents in the earth, but with our lamps trimmed and our lights burning, that we hearken diligently unto that Counsellor who teacheth never man taught, and, as we heed and obey will never more be removed into a corner, but as a light in a dark place, will shine more and more unto the perfect day. This is He who was promised—a light to lighten the Gentile and to be God's salvation unto the ends of the earth; this is He of whom Moses testified—prophet shall the Lord your God raise up unto you of your brethren like unto me, him shall ye hear; but unless we obey his precepts and the law written in the heart, we shall not be redeemed from our spiritual bondage that the Israelites would have been, had they hearkened unto Moses; and if they escaped that refused Him that spake on earth, how much less shall we escape, if we turn away from Him that speaketh from heaven.

Once more, let me plead with you to correct taste, and see for yourselves, that the Lord is good, and a rich rewarder of all those that diligently seek Him and hope in his mercy; not an hard master, but a merciful Shepherd, who seeketh to reclaim all the lost and wandering ones into the fold of rest. M.

IOWA.

It was testified of Thomas Ross, of Bucks Co., Pa., who was a faithful laborer in the Church of Christ in 1784, concerning his ministry, that having an especial eye to the puttings forth of the Divine hand his ministry was attended with living virtue and deep instruction, though "not in the words which man's wisdom teacheth," yet in godly simplicity, and with a zeal according to true knowledge; he was wise in detecting the snares of the enemy; faithfully, and without partiality, warning those who were in danger of falling therein; and, as in the course of his own sanctification, he had been made deeply acquainted with the necessary baptisms peculiar to that important work, so he was furnished with living experience, and the renewings of Holy Help, with qualifications to administer, in tender sympathy, pertinent and wholesome counsel to the true Christian travellers; and so to press into the present state of the church, as probably to "declare unto Jacob his transgressions, and to Israel his sin."

Of Mary Armitt, who was an elder and overseer for many years in the Monthly Meeting of Friends of Philadelphia, and died in 1791. Her memorial says: "The weightiness of her spirit, stability of conduct, and inward retiredness of mind, evidenced a qualification for these important services; and we believe she endeavored faithfully to discharge the several trusts reposed in her."

Notes from Correspondents.

It is characteristic of ignorance, that it thinks it knows. And so in every generation we see the natural man striving to enter the kingdom by wits; and to explain away or deny what he does not understand—that foolishness of Christ crucified, which his philosophy has no place for.

For that other ignorance, however, which knows that it does not know, there is hope. For the lack of knowledge is already sown there. And one who humbly ignorant furthers the growth of the truth to its sprouting by following the apostolic injunction.

ion, "Let him be ignorant" (1 Cor. xiv: 28). It may seem slow work, this waiting for the opening of heavenly things by the Spirit; but in no other way is the hunger of the soul satisfied. S.

A power is needed other than the speaking power from platform or from pulpit. Our fellows must be made to feel our religion is not that which seeks an interest in them from a distance or while looking down on them, but which comes down to them in the endeavor to lift them up.

It does impress me that the professed followers of the Master have sadly lacked the Master's spirit, and as a consequence have lost the rule and government of the world. For the Lord's child is a born ruler over the unruly. But this can be only by the perfect subjection of all to God. Now He that hath the government of man's spirit will control his life. T.

As men see men grasping wealth and thereby taking pleasure for themselves and forgetful of their fellows; then come these unhallowed combinations, to undertake what grace should have done, and would, did he but rightly heed it, teach man to do, for mutual help.

I still like to send a word of grateful sympathy to those who still can struggle for that which I can only stand still and see. Well for me if the blindness and dimness of my own sight does not shut me out altogether from that blessed vision. I know that blindness and dimness belong to the passing clouds of time, and that there is an innermost vision which they cannot hinder—nay, which I sometimes believe can hardly be discerned without them; and a hope has been strengthening within me that the clouds I have been so long passing through may have a blessed service in making visible to me that which in more active and eager days may have been partly hidden from me by my own imaginations. Any way, we will trust and not be afraid; for He who made or is making us knows his own work, and in his hands are all our times and all our faculties; and "shall not the Judge of all the earth do right?"

Religious Notes.

It is the Holy Spirit which always prepares the human souls for the truth. Christianity is not book religion—it is spirit religion, which builds up the kingdom of the Spirit. The voice of God whispering within the souls of men.—*Ledger*.

"Nor scrip for your journey, neither two coats, neither shoes, nor yet staves, for the workman is worthy of his meat." If we are the Lord's messengers on the Lord's business, we have no occasion to be anxious about food or raiment or money, but sent forth in freedom and without fear follow where he leadeth in quietness and in confidence, for the silver and the gold and the cattle upon a thousand hills are his.—*Commonwealth*.

In a sermon published in the *Derry Journal*, England, appears the following:

"Every day, in the sacrifice of the mass, the priest can say to the Son of God, 'Come down from heaven,' and immediately Christ obeys. At the bidding of a mere creature, the great King of heaven and earth, He whose majesty fills all places, leaves his throne at the right hand of God, within a little chalice, or in the cold ciborium. What earthly power can vie with this, or, I might add, that heavenly power either? . . . The priest can open and close the gates of heaven and hell. . . . Where you will, to heaven or through this earth, you will find only one created being who can forgive the sinner, and that being is the Catholic priest."

In a lecture delivered by James Wood, of Mt.isco, N. Y. (a member of the Society of Friends), "The Contribution of Presbyterianism to the American Commonwealth," he stated that he had been drawn to this subject by observing for years

the predominance of Presbyterians in the councils of the nation, and in all great philanthropic institutions. The report proceeds thus: "Why is this so? Scotch Presbyterian families are almost unique in certain particulars. They are remarkable in the sense of responsibility which parents have to and for their children. There are no families in the world where the children are instructed by the parents in the Scriptures and in moral training in equal degree to those in Scotland.

"The speaker drew from these facts his conclusions in regard to the cause of the pre-eminent position of Presbyterians in the various departments of human advancement. First, on this Scotch Presbyterian practice of centuries. He contrasted it with the modern practice which has obtained—that of farming out the religious and moral instruction of one's children to some one else. We teach a class in Sunday-school of other people's children, but not our own. One of the crying evils of Christian families to-day, he said, is that parents do not themselves feel the responsibility they are under of their children, and for their children to Almighty God."

Items Concerning the Society.

All the present series of the nine Quarterly Meetings of Philadelphia Yearly Meeting have now been held except the last, which occurs at Haddonfield, at 10 A. M. on Fifth day, the 17th of Third Month. In Philadelphia Quarterly Meeting a memorial was read concerning our deceased Friend, William U. Ditzler; in Concord Quarterly Meeting memorials were read concerning Joseph Rhoads and Jane Gibbons; and in Bucks Quarterly Meeting, one concerning Rachel B. Price. The committee appointed by the Yearly Meeting to consider the condition of Bucks Quarter recommended in a written report the joining of that Quarterly Meeting with that of Burlington. The Meeting approved of laying this recommendation before our next Yearly Meeting. Bucks Quarter has been reduced to but one Monthly Meeting, which was the chief ground of this action being taken.

Our Friends Joseph S. Elkinton and Jonathan E. Rhoads, in pursuance of a religious concern for which minutes were granted by their respective Monthly Meetings, have been diligently engaged in holding Meetings within the compass of Burlington Quarter. A preliminary visit was made by Joseph S. Elkinton, in company with a Friend who is a member of the New Jersey Legislature, to the Governor and some other officials of the State, who seemed interested in the character of his prospect, and encouraging in their expressions. These ministers, one or both, have thus far had service either in regular or in appointed meetings at Mansfield, Rahway, Crosswicks, Trenton (including the State prison), Jersey City, Rancocas, Plainfield, Jamesburg Reformatory and Burlington.

The last of the fortnightly meetings which have been held during most of the winter at Lansdowne, was held last Fifth-day evening, the twenty-fourth of Second Month. The urgency of the call on all men everywhere to repent was presented with clearness and power. A manifest Divine overshadowing has been witnessed in some of these meetings.

THE FRIEND.

THIRD MONTH 5, 1898.

The Society of Friends is one of principles rather than of men—primarily of principles, and then of men professing to embody them. The association of these principles, like the orderly elements of a crystal gathered around its nucleus, centres in the living and speaking Christ crucified. "There is one, even Christ Jesus, that can speak to thy condition." This revelation spoke the principle that made the first Quaker who received the name, and all those since that have been truly so.

That was a strong church, when it consisted

of George Fox and the living Christ as Word; stronger than many more numerous bodies under our name have appeared since. Their numbers have not been their strength. The immediate Christ, in the perceptible power of his Truth, was the strength in the midst of those two or three first gathered in his name.

We can conceive that though that cardinal truth had remained displayed by but one standard-bearer, its leavening influence in the history of the professing Church would have been potent, and still now progressing. And we can likewise apprehend that were all our thousands of members reduced back in number to one standard-bearer, and he as well endowed from on high, and as faithful in his day as was George Fox, the cause upheld would receive an impetus more effective than aught which now seems to mark the present kind of standard-bearing of our combined multitude. How should one, with Christ as his majority, "chase a thousand, and two put ten thousand to flight!"

Accordingly our reliance for the standard given us to display because of the Truth, is not upon numbers. Welcome, indeed, numbers are, to get the good of our principles. Thrice welcome such anointed standard-bearers as will be instruments of spreading the recognition of the living Christ.

Let our essential principles be kept to the front, and the gates of hell are not to prevail against them, or their true keepers. On the rock of Divine revelation of Christ the Son, He will build his Church; and other foundation can no man lay. In Him, the speaker to our condition, is conducted the Divine intercourse of our soul's best life. From Him, as Head over all things to his church or people, proceeds, when waited for and waited on, the immediate direction of its worship, ministry, prayer, praise and daily service everywhere. From Him, the witness for Truth, comes the spirit of a true speech and a pure language in the mouth of his Friends; and the witness against vanity, display, the lust of the eye and the pride of life. In short, from his inspeaking word emanate all our distinguishing principles, as a clear sequence—and of the testimonies for those principles it may be said, in the language of Dr. Gregg: "For every peculiar testimony, there is a peculiarly good reason."

So while numbers may ebb, and numbers may flow—and we are glad of them all when true representatives of that which called us into being as a Society—our distinguishing principle with its essential doctrines is having its onward march, and will, we believe, never lack a church on earth; and more than this we believe, even that the church universal must more and more unitedly flow into it, in proportion as "the kingdoms of this earth become the kingdoms of our Lord and his Christ."

As often heretofore, so now we feel this language revived with comfort: "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him." "My spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and forever."

We invite men and women, not to the mere absence of forms, but through their absence, to the presence of Life; not to bare silence, but by way of silence, to the living Word; not to negations, but to affirmations of the witness for Truth; not to the nays for themselves, but for the ever-

lasting yea and amen of Christ; not to emptiness and hollowness, but to experimental fullness of the blessing of the Gospel. And we put aside conventional patterns of the heavenly things, for the sake of the heavenly things themselves; and would let all intercepting mediums and men be superseded by the "one Mediator between God and men, the man Christ Jesus."

SUMMARY OF EVENTS.

UNITED STATES.—There are directly in the service of the railways of the United States about 800,000 men, and about 2,000,000 members in the families of employees.

The President has signed a joint resolution appropriating \$200,000 for the work necessary for the recovery of the remains of the officers and men and property from the wreck of the Maine. The bill, when introduced into the House, was for \$150,000, as stated last week.

The initial explosion on the steamship Maine was found to be from underneath. The magazines had nothing to do with it. The forward part of the keel, with ribs and plates, was stove upwards. The forward boilers were wrecked; there were no fires under them at the time of the explosion. Bodies are still being recovered by divers.

All the Maine's dead that remain unburied will be laid in Key West, a plot of ground in the cemetery there having been secured. It is understood that the interments there will not be permanent.

It is said the Merritt Wrecking Company, after viewing the condition of the Maine, wanted \$2,000,000 to raise the wreck.

Du Bosc, Spanish Charge d'Affaires at Washington, said last week, "I wish to state of my own official knowledge, that no mine exists inside or outside of Havana harbor, nor is there any submarine defence of any kind."

A cablegram from Madrid says, "The Government has no choice if the United States adopts a threatening attitude, for the prospect of war is popular with all parties."

A dispatch from New York of Second Month 28th says, "the Washington correspondent of the *Herald* says, 'President McKinley and his advisers are talking more hopefully of the diplomatic settlement of the Maine affair. Intimations have been received here that the Sagasta Ministry is willing to go further in the direction of preserving peace than had been generally expected. Both the President and Secretary Long, in conversation with Senators and Representatives to-day, assured them that they were more hopeful of a peaceful solution.'"

A dispatch of the 28th ult. from Baltimore says, "A large and enthusiastic audience of the friends of 'Cuba Libre' assembled in the assembly room of the Academy of Music to-night to greet Dr. J. J. Luis, the Cuban patriot, who was released from jail on Saturday last, after having served a term of eleven months for aiding a filibustering expedition. General Lloyd L. Jackson presided, and Dr. Luis delivered an address noticeable for its moderation, in which he expressed the hope that the United States would not become embroiled with Spain, asserting that the Cubans wanted no such thing to happen, but that they did want the fullest measure of sympathy and aid from this country in their struggle for liberty. He also said that he had no doubt but that the outcome of the present war would be the freedom of Cuba."

The citizens of Cambridge, Mass., have published a handsome volume entitled "Ten No-License Years in Cambridge," which gives, in interesting form, a history of the no-license movement in that town, and calls attention to the good results, physical and moral, that have followed from its enactment.

Descendants of Edward and Eleanor Foulke, who came from Wales and settled at Gwynedd two hundred years ago, made preliminary arrangements for celebrating the bi-centennial with a re-union of the Foulke family at Gwynedd on Fifth Month 30th.

A Tacoma dispatch says that floods and avalanches have partly destroyed the mining town of Monte Cristo, in the heart of the Cascade Mountains. The railroad connecting the place with Everett has been washed out.

Three of the crew of the British ship *Asia*, wrecked off Nantucket on the 21st ult., were rescued from pieces of wreckage, on which they had been floating for twenty-four hours, by the crew of the Handkerchief Shoals lightship. Eighteen of the *Asia's* crew were lost, including the captain's wife and daughter.

Deaths in this city last week numbered 468, which is 23 less than the previous week, and 86 less than the corresponding week of 1897. Of the whole number, 256 were males and 212 females; 64 died of pneumonia; 51 of consumption; 43 of heart disease; 23 of apoplexy; 21 of typhoid fever; 19 of measles; 17 of old age; 17 of diphtheria; 16 of inflammation of the stomach and bowels; 15 of convulsions; 12 of paralysis; 12 from casualties; 12 of bronchitis; 11 of inflammation of the brain; 10 of Bright's disease, and 9 of cancer.

Markets, &c.—U. S. 2's, 99 a 101; 4's, reg., 111½ a 112½; coupon, 112½ a 113½; new 4's, 124½ a 125½; 5's, 112½ a 113½; currency 6's, 103 a 105.

COTTON.—Middling uplands, 6½c. per pound.

FEED.—Spot bran, \$16.00 a \$16.50 per ton for winter in bulk and \$15.50 a \$15.50 per ton for spring in sacks.

FLOUR.—Winter super, \$3.00 a \$3.25; do extras, \$3.25 a \$3.65; Pennsylvania roller, clear, \$4.20 a \$4.35; do., do., straight, \$4.40 a \$4.65; Western winter, clear, \$4.25 a \$4.50; do., do., straight, \$4.60 a \$4.80; do., do., patent, \$4.90 a \$5.15; spring, clear, \$4.25 a \$4.50; do., straight, \$5.00 a \$5.25; do., patent, \$5.25 a \$5.40; do., favorite brands, \$5.50 a \$5.65. City mills, extra, \$3.30 a \$3.60; do., clear, \$4.25 a \$4.50; do., straight, \$4.50 a \$4.65; do., patent, \$5.25 a \$5.65. **RYE FLOUR.**—Choice Penna., \$2.75 a \$2.80 per bbl. **BUCKWHEAT FLOUR.**—\$1.30 a \$1.50 per 100 pounds, as to quality, for new.

GRAIN.—No. 2 red wheat, \$98½ a \$98½.

No. 2 mixed corn, 34½ a 34½c.

No. 2 white oats, 32½ a 33½c.

BEEF CATTLE.—Extra, 5½ a 5½; good, \$5 a 5½; medium, 4½ a 4½; common, 4½ a 4½.

SHEEP AND LAMBS.—Extra, 5 a 5½c; good, 4½ a 4½c; medium, 4 a 4½c; common, 3½ a 3½c; lambs, 5 a 6½c.

HOGS.—5½ a 6c. for best Western.

FOREIGN.—The cycling fatalities during the past year in England numbered seventy-four, said to be one for every 30,000 cyclists. There were two males to one female killed. Fifteen pedestrians were killed by being knocked down by cyclists.

A heavy snowstorm was raging in Southern and Western England last week, and many railways and roads are blocked.

The French Government is said to have intimated to the British Ambassador at Paris that it had not the least intention of occupying Hainan.

The Russian Minister for Foreign Affairs, in a note to the British Foreign Office, relative to free ports in North China, says: "Any such ports will be open for the commerce of the world; and England, whose trade interests are so important in this region, would share the advantages."

According to a Pekin despatch to Berlin "the Tsung Li Yamen has given a formal pledge to allow the import, duty free, of foreign goods in their original packing to all parts of inland China, on a condition that the packages are not to be opened until they reach their final destination."

The Chinese Government will undertake to make a complete census of the Empire this year.

The *Seoul Independent* says that a recent census of Corea shows a population of 5,198,248, of whom 2,869,767 are males and 2,328,481 females. The editor says, however, that he believes these figures do not cover more than one-third of the actual population. The peasants evaded the enumeration for fear it was a scheme to get them into the army.

On the 26th ultimo, as the King of Greece was returning from Phalerum at 5 o'clock in the evening in a landau, accompanied by the Princess Maria, when two men who were hidden in a ditch alongside the road opened fire with guns upon the occupants of the carriage. The first shot missed, but the second wounded a footman in the arm. The coachman whipped up his horses and the royal party dashed away at a gallop. The men fired several more shots after them, none of which took effect, and the king and princess returned to the palace unharmed.

One of the men who attempted to take the life of King George of Greece, was arrested in Athens on Second-day last.

While the United States cruiser *Montgomery* was at Matanzas recently, a Board of officers was appointed to inquire into the condition of the people of that province. Although the exact terms of the report are not known, it may be said that, in substance, it sets forth that there are 14,000 people absolutely without food and clothing within the city limits. About 3000 of these live in small huts of palm branches. These huts form three separate villages beyond the built-up portions of the city. The other 11,000 unfortunates live

in the streets of the city and are absolutely without homes or shelter.

According to statistics gathered from the best official sources, the number of deaths in the province of Matanzas from starvation is 59,000, and the number of starving people at present in the province is estimated at 98,000, out of a total population of 253,616 in Twelfth Month, 1897, and the number of starving people rapidly increasing.

Dr. Dawson, chief of the Dominion Geological Survey, in an estimate of the amount of gold obtained from the Yukon district of Canada, laid before the House of Commons at Ottawa, places the total at 100,500. Of this, \$2,500,000 was mined in 1897 \$300,000 in 1896, \$250,000 in 1895, \$125,000 in 1894, \$100,000 in 1893, \$87,000 in 1892, \$40,000 in 1891, \$10,000 in 1890, \$175,000 in 1889, and various small sums prior to that time.

It is estimated that, of the whole population of the globe, about 90,000 die every day.

NOTICES.

WANTED.—A Matron for the Shelter for Colored Orphans, Phila. Apply to

ESTHER K. ALSOP, *Chairman of Committee*,
26 W. Coulter St., Germantown, Phila., Pa.

WESTTOWN BOARDING SCHOOL.—Applications for the admission of pupils to the school, and letter in regard to instruction and discipline should be addressed to WILLIAM F. WICKERSHAM, *Principal*. Payments on account of board and tuition, and communications in regard to business should be forwarded to EDWARD G. SMEDLEY, *Superintendent*. Address, Westtown P. O., Chester Co., Pa.

WESTTOWN BOARDING SCHOOL.—For convenience of persons coming to Westtown School, the stage will meet trains leaving Philadelphia 7.17 and 8.46 A. M., and 2.53 and 4.32 P. M. Other trains are met when requested. Stage fare on regular trips, fifteen cents, on special trips, twenty-five cents each way. To reach the school by telegraph, wire West Chester Phone 5.

EDWARD G. SMEDLEY, *Sup.*

DIED, on the twenty-third of First Month, 1898, at his residence in West Grove, Pa., LAMBORN P. in the eighty-sixth year of his age. A member of the Garden Monthly Meeting of Friends. He had been gradually failing in health and for some months confined to his home, manifesting a quiet peaceful frame of mind, bearing patiently his sufferings, and expressing a kindly feeling for all. When in weakness he would express a desire to be released, though adding, "I wish to wait my Master's time."

—, at his home, near West Branch, Iowa, Second Month 13th, 1898, in the sixty-fourth year of his age, GEORGE W. MOTT, a member and minister of Hickory Grove Monthly and Particular Meeting. This dear Friend was strongly attached to the principles of our Society, and was an earnest advocate of them as religiously professed. He was much interested in the education of the young and in the distribution of literature amongst them, and was a loving husband and father. During his illness, which was a great one, he said, "Oh, how peaceful; what a loving heavenly Father we have." Many times during his illness he desired portions of the Scriptures read to him, once observing, "I have everything my heart desired." He was frequently engaged in prayer towards the last his expressions were full of peace, frequently repeating, "His mercies endure forever." "How long, how long, oh, Lord," were the last words distinguished. His family and friends have a comforting belief of his entrance into the realms of eternal rest and peace.

—, on the evening of First Month 22nd, 1898, at his residence, Mt. Laurel, N. J., DAVID DARNEY, in the ninetieth year of his age, a member of Evans Monthly Meeting of Friends.

—, at her home, near High Point, N. C., First Month 23rd, 1898, ANNA E. REYNOLDS, wife of Ash Reynolds, in the seventy-seventh year of her age.

—, at the same home on the fifteenth of Second Month, 1898, JOASH REYNOLDS, in the eighty-third year of his age. These Friends were members and ministers of Springfield Monthly Meeting, Guilford County, N. C. It was their prime concern in this life to seek the kingdom of God and his righteousness; and their relatives and friends have the comforting assurance when the summons came they were ready to give up their stewardship and enter into the rest prepared for the people of God.

THE FRIEND.

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The Decline of Friends in Barbadoes.*

BY GEORGE VAUX.

The decay and final disappearance of the Society of Friends from the Island of Barbadoes, where in early times it was a comparatively large and somewhat influential body, has been frequently commented upon. At the close of the seventeenth century, the Society had no less than five meeting-houses on the island, and the organization must have embraced a moderate percentage of the white population.

In connection with the meeting-houses there was considerable acreage of land, including ample burial grounds, and also dwellings for care-takers. This property was, of course, derived from gifts made by members of the Society, and its possession indicates a wide-spread interest in the religious principles which we profess.

The five meeting-houses and the amount of property held in the island are, however, misleading as to the number of members. It must be remembered that the entire white population never much exceeded twenty thousand, so that the estates held by Friends are rather evidence of the zeal of the early advocates of our principles than a basis upon which to rest an estimate of the Society's membership. There can be no doubt that the organization embraced many consistent Friends, and whilst the account of these is difficult to obtain, owing to the remoteness of the island and the apparently irrecoverable loss of the meeting records, yet a few papers are in existence here which throw light upon the subject.

Before me lies a copy of the will of Henry Ellacott, of Bridgetown, proved in 1740, evidently a concerned Friend, who valued the profession he made. In the prologue he states that "being in health and perfect strength of mind, through the great mercy of the Lord, in whom I trust, and through the death and suffering of his dear Son, Jesus Christ, my blessed Redeemer and Saviour, in whom my faith and belief is,

* See "Friends in Barbadoes" and "Extracts from Journal of James Cresson," in THE FRIEND, of First Month, 1887; also, "Friends in Barbadoes," in *Friends' Quarterly Examiner* for Tenth Month, 1892.

I have hopes of eternal salvation when this mortal life is ended, but considering the transitory failures of this life," he makes his will, proceeding with this declaration, "I desire my body may be buried, after the plain manner of my friends, the people called Quakers, at their burial-place in the Bridgetown, desiring there may be no burnt wine at my funeral, but whatsoever else my friends may think convenient."

Property is left to his daughter, Sarah Oxley, wife of John Oxley, the latter a minister, who died when on a visit to Philadelphia. A considerable share of his estate was in negro slaves, which are given, by various names, to several of his descendants. This was, of course, before the iniquity of holding our fellow-creatures in bondage was appreciated or forbidden in our religious Society.

The following extract shows the strong feeling the testator had for Friends:

"In case my said granddaughter, Ann Oxley, shall behave herself in a dutiful and respectful manner to her mother, my aforesaid daughter, Sarah Oxley, and by and with her said mother's consent, shall walk orderly and intermarry amongst the Friends, the people called Quakers, then and immediately after such marriage, and not before, I give, devise and bequeath unto the said Ann Oxley [a house and lot in Bridgetown], but in case the said Ann Oxley doth not behave herself to her mother as aforesaid, or should not intermarry with one of the people called Quakers, then or in either of these cases, I give, devise and bequeath the said house and land to my said daughter, Sarah Oxley." This granddaughter, Ann Oxley, married Benjamin Callender, a Friend. She died in 1768.

The will was dated "the 17th day of the Fourth Month, called June, 1738," but the testator did not die for more than eight years afterwards.

A copy of the will of John Oxley also lies before me, but it contains nothing of interest, beyond an intimation that he was pronounced as a Friend. It is, however, known that he was a minister in unity with Barbadoes Friends. He was probably a native of Pennsylvania, who had settled in Barbadoes and married there. He came to Pennsylvania on account of his health, and died here and was buried in Philadelphia Third Month 23rd, 1743. His friends in Barbadoes furnished him with a certificate when he left the island, a copy of which is as follows:

"To Friends and Brethren in Philadelphia or elsewhere, is the salutation of our dear love.

"*Dear Friends:* The bearer, our dear and well esteemed friend, John Oxley, having been for some time past in a declining state of health, and now designing to go a voyage, in hopes (if it be the will of God) of recovering his health, we do certify you that we have good unity with our said friend, John Oxley, in his conversation and Ministry in the Gospel, and our desires are to the God and Father of all our Mercies that he may be preserved and restored to his health and return to the comfort and satisfaction of

his Family and Friends. We subscribe your loving Friends and Brethren in the Faith of our Lord Jesus Christ.

"Signed by order and in behalf of our Monthly Meeting at Bridge-Town, the 7th day of the 2nd Month, 1743."

William Callender was a son of Edward Callender, a Scotch Covenanter, who settled in Barbadoes about 1670. The father does not appear to have been connected with Friends. William Callender was convinced of Friends' principles in the Island about the year 1700, and then joined the Society. Hannah Callender, wife of William, appears to have been of British origin, and was descended from a family of the name of Goar. She, as well as her husband, joined the Society of Friends, though her conviction was somewhat later. Both are described as having been serviceable members, and appear to have been efficient workers. William Callender seems to have died about 1755, and his wife some years earlier. Their eldest son, William Callender, Jr., was born in Spightstown in 1703, and settled in Philadelphia about 1732. He was an ancestor of several Philadelphia families. For some years he was a member of the Pennsylvania Assembly and a leading Friend. He died in this city in 1763, and was buried at Burlington.

William Morris was a son of the second Anthony Morris, of Philadelphia, by Mary Codrington, his third wife. He settled in Barbadoes early in the last century, where he married Sarah Dury, a resident of the island. He is described as having lived in unity and good reputation among Friends, orderly in his conversation and a diligent attender of meetings, both for worship and discipline. It is recorded that he had a virtuous wife and commendable family. His daughter Sarah married Joseph Richardson. The only daughter of the latter couple, Sarah Richardson, was the wife of Nicholas Waln, of Philadelphia. William Morris and his wife returned to America, and in 1730 settled within the limits of Chesterfield Monthly Meeting, New Jersey. He was active in establishing the meeting at Trenton.

William Morris' sister, Elizabeth Morris, born in 1697, married Samuel Lewis, son of Israel Lewis, of Barbadoes, Tenth Month 13th, 1716, at Philadelphia, and appears to have gone to that island to live with her husband. He died within a few years, and she was married there a second time to William Dury, Merchant, of St. Peter's Parish.

In addition to the certificate for John Oxley, given above, a number of other documents were issued, from time to time, by Barbadoes Friends, of which the following, remaining on file, in Philadelphia, are of some interest:

RETURNING MINUTE FOR MARY FOULKE.

"To Friends of y^e Monthly Meeting in Philadelphia or elsewhere:

"We wish y^e increase of pure fear and holy zeal in y^e Gospel of our Lord Jesus Christ.

"Dear Friends—Our dear and well-esteemed

friend, Mary Foulke, having performed a visit to us in y^e love and service of y^e Gospel, and desiring our certificate in her behalf, we readily acquaint you that her visit has been very seasonable and acceptable to us, being attended with a tender and careful conversation agreeable to Truth, as her exercise and service in y^e ministry has been comfortable and edifying; so that we should have been glad of her longer stay among us. But her departure now seeming necessary with her companion, we commit her to y^e tender mercies of y^e Lord, with prayer for his gracious protection of her, and her return to you with peace; and with y^e salutation of dear love in y^e holy Truth, subscribe, your loving friends and brethren.

"By order of our Monthly Meeting near Spightstown, in Barbadoes, held y^e 25th of y^e 2nd Month 1740."

RETURNING MINUTE FOR ROBERT JORDAN.

"To Friends of y^e Monthly Meeting at Philadelphia:

"Dear friends: Having received y^e visit of our dear Friend Robert Jordan in y^e service of y^e Gospel, in which he hath been industriously exercised in several parts of this island, we cannot, from a tender sense of y^e difficulty and trials that attend such an undertaking in a time of so much danger, but testify our kind acceptance of his so great labor of love; as we also certify you that his conversation among us has been agreeable to a Gospel character, and his ministry edifying and comfortable to us, as we believe it hath been acceptable to all, we are truly concerned for his preservation and support to y^e fulfilling of his present ministry where he may be further lead and for his safe return to you with y^e increase of divine virtue and comfort, and subscribe your loving Friends and Brethren in y^e unchangeable Gospel and Truth of our Lord Jesus Christ.

"By order of our Monthly Meeting at Bridgetown in Barbadoes, held y^e 12th of y^e 12th Month 1740."

RETURNING MINUTE FOR DANIEL STANTON.

"To the Monthly Meeting of Friends in Philadelphia:

"Dear Friends: The bearer our dear and well-beloved friend, Daniel Stanton, having visited us in the love of Truth and in the service of the Gospel hath during his stay here been of a very innocent, sober and truly exemplary life and conversation and his ministry has given us great comfort and edification and we hope that the power accompanying his testimony has raised living desires in us after that bread which nourishes the soul to life eternal. Our prayers for him are that he may be still preserved by the Divine grace which hath hitherto supported him through every trial that may attend him and that he may return with true comfort in his own bosom to his Family and friends in Philadelphia.

"Signed on behalf and by order of our Quarterly Meeting in Barbadoes this 8th day of the 7th Month 1748 by your loving friends and brethren."

(To be continued.)

"What a great favor it is from the Lord to be overshadowed with the calming influence of Divine Love! And through the condescending goodness of the Shepherd of Israel, to receive at times, fresh strength and refreshment to our spirits, and inward consolation!" This is a precious religious experience.

"FOR THE FRIEND."

Keeping the Head Rationally Covered.

The *Episcopal Recorder*, quoting approvingly from that widely-circulated religious weekly, *The Independent*, says that it "Very sensibly condemns the habit, at funerals, of taking off the hat at the grave. It is a habit which has really nothing to commend it, and much against it. Of course, it is no benefit to the departed one, nor will the enlightened conscience think that it is a sacrifice pleasing to the Almighty. On the other hand, it is the fruitful source of neuralgias, and, too often, of fatal colds, so that in winter nothing is more common than to learn that a valued life has been lost through the exposure incident to attending a funeral. Don't do it."

This is a correct view of the matter, and it may consistently be extended to the entrance into, and sitting down in, places set apart for religious worship. With authority it has been declared that the "Lord of heaven and earth dwelleth not in temples made with hands;" so that it can scarcely be claimed to be "a sacrifice pleasing to the Almighty" that man should necessarily uncover his head when entering the building, and likewise always remain so when seated, notwithstanding the temperature of the interior might happen, at times, to be such that the head uncovered would be likely (in the case of some at least) to be followed by neuralgias and colds.

Further, if it be a right fashion and requirement that the men should doff their hats—if any sanctity indeed inheres in the building, of frame, brick or stone—ought not the women to feel the force of the same custom and requirement, and to lay aside their head-gear, seeing that with the Most High there is no difference, as of male or female, before Him.

It is related of Joseph John Gurney (whom we would not look upon as strongly "Conservative") that he had an experience early in his conviction, of keeping the head covered, and which experience he always looked upon as having been of very great value to him in his after course. The result at the time of the occurrence was, he says, "that I found myself the decided Quaker, was perfectly understood to have assumed that character, and to dinner parties, except in the family circle, was asked no more." Farther on he said, "I dare not regret a circumstance which was, under the Divine blessing, made the means of fully deciding my course, and thus of facilitating my future progress. Here I would observe that when scruples on points of a religious and practical nature are well founded, they abide the test of time and experience. This has been completely the case with me, as it relates to plainness. Never have I regretted the change which I then made, never have I doubted that in that direction precisely lay my appointed course of religious duty."

J. W. L.

OF Mark Reeve, of Greenwich, N. J., who died in 1788, in the sixty-fifth year of his age, his friends in his meeting said, that "A gift in the ministry was conferred upon him, and his mind became enlarged in the love of the Gospel, preferring the service of Truth to every outward consideration. In humility and meekness of spirit, his desires were to strengthen and encourage the good in all; that the unity of the spirit might be experienced to be the bond of true Gospel fellowship, and that each member might fill its station and proper allotment, to the edification and comfort of the body in love."

Extracts from the Letters and Memorandums

John Barclay.

(Continued from page 261.)

"I think it right, at this time, to set down opinions, or rather such opinions as I conceive to be sound and good, relative to the subject of business. I fear many of my near and dear friends have much mistaken my ideas on this matter; and perhaps I myself have not acted up, in every respect, to that standard into which the Truth leads those who follow its dictates. I believe that it is good for a man to earn his livelihood by the sweat of his brow. If any one has, or ever comes to have, sufficient for the support of himself and family—by a sufficient, I do not mean that which will satisfy all desires, or that which may raise his family above the sphere in which they were born; neither that which will furnish his children with large capitals to enter lucrative or extensive concerns—and family in a moderate way of living, and afford his children a useful education, the knowledge of some honest employ, and a little to begin with, it is enough. I am inclined to think that such a one should consider whether it be right to give up his business to his children or faithful dependents, or to relations that will not; unless he be of a disposition that can hardly find occupation for his mind out of business, and in this case let him continue to employ himself in it, taking only a small share of the profits. With respect to charity, let not any in trade nicely glean their vine of the fruit with which the Lord hath so abundantly blessed them, but let them gather sufficient, and the rest let them leave for the portion of the poor. For my own part, if way open for my going into business, I believe it will be safest for me to engage in such a one as is moderately profitable, yielding regular returns and tending to the general and substantial welfare of mankind, to the injury of none, and which will not take up much attention or anxiety. But especially I desire that I may never sell to others any article which is an evil tendency, or which evidently is only misapplied. With respect to this particular I have lamented to see that Friends should be so easy to deal to others things which they disapprove of for themselves; that they should not hesitate to buy and sell such articles as they well know are inconsistent and incompatible with the pure teachings of that principle by which they profess to be led.

"This matter has impressed me much. I know that by adopting this sentiment I show my disapprobation of the conduct of many sincere-hearted Friends, and I am also aware how few descriptions of occupation in life are entirely free from this objection. Nevertheless, I do believe that the sincere-hearted among us will not hesitate to give up that in their outward concerns which they see and know to be an encouragement to evil in any shape. That these may come to see the matter as clearly as I do, is the warm desire of my soul.

"The reason why I or any others have adopted a strict appearance in dress, address or other particulars, is not that we thought ourselves better than those who have not found this strictness expedient for them; nor is the strictness of profession among men any certain or safe mark of taking up the cross of Christ. The cross that we have daily to take up, as followers of a crucified Saviour, is a spiritual cross, a cross to our appetites, passions, affections and wills. The crucifying power will, no doubt, after cleansing us from all manifest wickedness, cleanse us

and purify our very thoughts and imaginations, our very secret desires and latent motives, and amongst these, will it also destroy "the lust of the eye and the pride of life," with all the fruits and effects thereof which have crept into, and are so apparent, in the daily conduct of men of the world. Thus, no doubt remains with me but that, if we, as a Society, were more universally subject to the operative and purifying power which we profess to believe in, there would be found more strictness, even in minor matters, than is now seen and greater circumspection, seriousness and a continual standing in awe.

"I have been reading, and have just finished, the 'Journal of the Life and Religious Labors of Mary Alexander.' I have not read very many of the journals of deceased Friends, but, from those which I have read, there has been impressed upon me many an instructive lesson. It is in such accounts that we gain that treasure of experience which, without books or writings, would be only attainable by the aged. We see, from these narratives, at one comprehensive view, the importance, the value, the object and the end of human life. The travellers whose pilgrimages are described seem to traverse their course again under our inspection. We follow them through their turnings and windings, through their difficulties, discouragements and dangers; through their heights of rejoicing and depths of desolation, to which, in youth, in age, in poverty, in riches, under all conditions and circumstances, they have been subject. From these accounts we learn the many liabilities which surround us, and we may (unless through wilful blindness) unequivocally discover where the true rest and peace is to be found, and in what consists the only security, strength and sure standing. How loudly do the lives and deaths of these worthies preach to us. They, being dead, do indeed yet speak, exhorting and entreating that we, who still survive, may lay hold, and keep hold of, those things in which alone they could derive any comfort in the end.

"I have accompanied this dear Friend, as it were, from place to place, and from time to time. I have seen her as she passed through the changing circumstances and events of each revolving year, and cannot but observe that, while she followed the gentle leadings of Israel's Shepherd, giving up her own to his will, she found such peace as encouraged and strengthened her under every distress, perplexity and darkness. It was an unwearied, unshaken belief in the being of an infinitely great and gracious Master that enabled her, as it ever has, and as it does even now, enable all who rightly embrace it to encounter the buffetings of the enemy, the perils and pains of the body, the exercises and conflicts of the soul, the uncertainties and exigencies of time with the same calm confidence, and, at seasons, with triumphant joy. Thou, dear fellow-traveller, dear to me in proportion as thou art near to Him who is very tender to us all, I do affectionately salute thee, whoever thou art that readest what is here written, whether a relation or a stranger, young or old, born in a higher or more humble station, I affectionately entreat thee that thou wouldst weightily lay these things to heart whilst it is day unto thee, whilst the light which makes manifest what things are reprobable and what commendable shines in thine heart, whilst the Lord is in exceeding mercy, condescending to care for thee and to plead with thee. Oh, lay these things to heart. I testify as in the sight of Him who sees in secret, who knows thy and my inmost thoughts, that there is no other way to real rest amidst

the contingencies of time, nor to an unfading reward, when this earthly tabernacle is dissolved, but in obeying Him who said, 'I am the Way, the Truth and the Life!' Be warned, be prevailed upon, dear reader, by one who acknowledges to thee that he himself has been in great depths of wickedness, through disobedience to the faithful, unflattering Monitor, and has found no peace, no deliverance, but through the low portal of obedience to the same. By this he has been, from day to day, encouraged and strengthened, to leave off one evil practice and disposition after another, and has been helped, in some very small degree, to put on a better righteousness than his own; and he assures thee that thy repentance and thy faith are to be measured by thy obedience to the appearance of Christ within, 'the hope of glory,' as He is received in his secret visitations and obeyed in his manifest requirings."

(To be continued.)

A Short Account of Thomas Leigh.

He was born in Lancashire England, in the year 1775, and claimed to be a descendant of Sir Walter Raleigh, his parents were members of the Episcopal Society, and he was brought up in conformity with their belief, he married early in life, about his nineteenth year, his wife being a year or two older. They had a family of eleven children, seven lived to grow up, four dying in their infancy. Shortly after the beginning of the present century, while yet a young man, his mind as well as that of an older brother, became awakened under a visitation of God's love to their souls, to seek after a better way than that of the national religion, having also become much dissatisfied with an hireling ministry; consequently they frequented other places of worship, endeavoring to find a more soul satisfying way. About this time his brother died and he felt his loss very much, as he was a serious, good man. It is not known how long he remained in this seeking state, but one day he went to a Friends' meeting where a ministering Friend quoted that passage of Luke xvii: 20, 21, "And when he was demanded of the Pharisees when the kingdom of God should come, he answered them, and said, the kingdom of God cometh not with observation:" "Neither shall they say, Lo here! or, Lo there! for, behold, the kingdom of God is within you." This was as a nail in a sure place, a time of true conviction to him, and he eventually joined the Society of Friends, and ever after he was a consistent member.

Thomas Shillitoe gives an interesting account of a visit, he paid to a company of serious persons at West Houghton, England, in the year 1807, (see his Journal Friends' Library vol. 3, page 106.) Thomas Leigh was one of this company. After he became a member among Friends, he refused to have any more of his children baptized or sprinkled with water, this was a great trouble to his wife, as she afterwards related, thinking then, she said, they would be lost if they were not baptized, and she was solicited by some of her relatives to have them baptized without his knowledge, but to this she did not yield, and eventually became reconciled to his course, and was herself measureably convinced of the Truth and frequently attended Friends' meetings with him though she never joined in membership with them.

About the year 1816 he came over to America, to better his condition in life, and settled for a time in Trenton, N. J., where he followed his trade, being a weaver by occupation, his eldest daughter soon came after him, and kept house

for him, and in about two years his wife and their six remaining children came; they had a long and stormy passage of ten or eleven weeks.

They soon after this removed to Pennsylvania, and lived in several different places in lower Bucks County. At the time of the separation in 1827 he lived near Dolington and was an attendant of Makefield Meeting; but as nearly all the members there were taken in that snare, as long as he lived in that neighborhood, he attended Falls Particular Meeting often walking to and from, a distance of six or seven miles. In the year 1828 he moved within the limits of Falls Meeting and was a diligent attender, until disabled by rheumatism from getting out, though his interest in the Society was unabated, and his tenderness of mind remained.

The writer of this well remembers hearing him relate on one occasion, a year or two previous to his death, to a pious colored man and some others who had come to see him, on account of his conviction, and although about fifty years had passed since that time the tears ran down his cheeks as he related his experience of that eventful period, so fresh was it in his mind.

He was taken sick in the Second Month, 1856, and died early in the Third Month following. During his sickness he was much exercised that a happy exit might be granted him, and it is believed that through the mercy of God in Christ Jesus his desire was fulfilled. He died in peace in his eighty-first year, and was buried in Friends' yard at Fallington by the side of his wife, who had deceased about two and a half years previous—they having lived together about sixty years. Their descendants are scattered over six States at least, and one daughter is still living being in her eighty-seventh year. T. L.

Second Month, 1898.

The interesting account given by Thomas Shillitoe above referred to, is as follows:

"A company of poor persons at West Houghton, about ten miles from Warrington, were in the practice of meeting together for religious worship after the manner of Friends, towards whom my attention was turned, with an apprehension of duty to sit with them on First-day in their usual meeting. I had not heard that Friends had yet taken so much cognizance of them as this, and how this would be approved of by Friends of the Quarterly Meeting, was a subject that tried me not a little, lest it should be considered like laying hands suddenly upon them.

"I came down to breakfast next morning in a very poor plight to walk to Macclesfield, as I had given my kind friend to expect I intended. On my informing him how it had fared with me through the night, and that, looking towards home, my way was shut up, he encouraged me to pursue my prospect, offering to procure a conveyance and bear me company. I believed it best to proceed on foot, and as he would not be equal to such a task, another Friend offered to accompany me. On Seventh-day we walked to Wigan, where some of those who met at West Houghton we understood resided, to obtain information where their place of meeting was, and one whom we met with, engaged to conduct us to it next morning. I cautioned them against informing any, of our intention of sitting with them, except those who were their usual attenders. From the feelings which accompanied our minds in this family, we thought it might be said, peace was within their walls. The next morning the man conducted us to their meeting-

place, in a very secluded spot, remote from the public road. At the hour appointed, the meeting gathered very punctually, in all about thirty-four, many of whom, to my feelings, seemed to bring good along with them into the house. In a short time a profound silence spread over us, and not a few of our company, under the influence of it, were humbled and bathed in tears. Such were my feelings on the occasion, I could not but secretly acknowledge, these are worshipping God in Spirit, and have no confidence in the flesh. This silence was of long continuance, and feelings of tenderness towards this contrite company were so excited in my breast, that it was difficult for me to express amongst them what was on my mind, without manifesting such a degree of abasement as rendered my words I feared at times unintelligible. The Friend who accompanied me, after speaking a very few words, sat down; telling me, after the meeting, his mind was so wrought upon through the contrition generally apparent in the meeting, that after uttering a few words he was obliged to desist. When the meeting broke up, the floor in every direction was strewn with their tears. As there was a cottage adjoining their meeting place occupied by one of the families, we concluded to invite ourselves to dine with them, in order to have more of the company of such as inclined to give it to us. We found those who lived remote from the meeting place had brought their dinners with them to eat in the cottage, which was both clean and comfortable: hearing of our intention of coming to sit with them, they had made provision for us at the cottage. Although our fare was homely, our minds having been previously refreshed, and still continuing to feel the precious effects of it, we were abundantly satisfied with our repast, uniting in the acknowledgment we never enjoyed a meal more.

"On inquiry, they informed us this was the first visit they had received from Friends: at times some of them attended Friends' meeting, which they would prefer, rather than meeting as they now do, but the nearest Friends' meeting some of them would be able to get to was eight miles distant. We were as much refreshed by some of the remarks made by our company, as by the comfortable meal we made. I felt the need of cautioning them to be on the watch, lest they should be weary of sitting in silence, and that should set some of them to preaching. Desirous of information respecting their rise and progress, so far removed as they are from any meeting of Friends, the following relation was given us. "An old man, who lived at West Houghton, much attached to the principles of Friends, on Seventh-day evening went to a barber's shop to be shaved, at which shop some of those who now meet at West Houghton attended also. The old man at times introduced conversation on religious subjects, and especially on the principles professed by Friends, whereby a desire was excited in them to become further acquainted with our religious principles, in which he took great pains to satisfy them, furnishing them with such Friends' books as were in his possession. He died before they met as they now do, and his removal was like the loss of a father, from the veneration they still manifest for his memory. It was evident he had been an instrument in the Divine hand of great good to them.

"Since the visit we made them, several of this company have been received into membership with the Society, and a meeting of Friends is now settled there.

FOR "THE FRIEND."

"Wait only upon God; my soul be still,
And let thy God unfold his perfect will.
Be silent unto God, and thou shalt know,
The quiet, holy calm He doth bestow
On those who wait on Him, so shalt thou bear
His presence and his life and light e'en where
The night is darkest, and thine earthly days
Shall show his love and sound his glorious praise;
And He will work, with hand unfettered free,
His high and holy purposes through thee."

—From the Evangelist.

Where Little Things Count.

Bookkeeping has been reduced to such an exact science in the metropolitan banks that the clerks are expected to strike a correct balance at the close of each day's work, no matter if the transactions have run into the millions of dollars. When the books fail to balance, the whole force of the bank is put to work to discover the error, and no clerk starts for home until it has been discovered, whether it amounts to two cents or two thousand dollars. Generally a quarter of an hour will bring the mistake to light, but sometimes the hunt is kept up until late into the night.

Such a search was being conducted in a New York bank located in the vicinity of Wall Street. Forty-five cents were missing. At six o'clock not a trace of the errant sum had been discovered. Dinner was sent in for the whole force from an adjoining restaurant, and after half an hour's rest the search was again taken up. Midnight came, but still no clew, so sandwiches and coffee were served.

"Hello!" said a clerk. "The Blank National people are working to-night too. Guess they're in the same box."

Sure enough, the windows of the bank across the street were brilliantly lighted. The incident was soon forgotten when the wearying hunt after that elusive forty-five cents was resumed. Shortly after one o'clock in the morning, as they were about to give up for the night, a loud rapping was heard at the front door of the bank.

"Hello! Hello! What's the matter?" called the cashier through the key-hole.

"Matter? Why, we have got your forty-five cents! Come along home to bed!"

Outside stood the crowd of clerks from the neighboring bank. It appeared that, in making a cash transaction, one of the banks had paid the other forty-five cents too much. As a result half a hundred men had worked for nine hours, and the search was only ended then because a bright clerk, noticing the light in the bank opposite, shrewdly guessed the cause, hunted up the cash slip, and discovered the error.—*Round Table.*

"How inconsistent, how frail, how depraved, how disposed to evil, and how unable to do right of himself, and by his own strength is that fallen creature, man! Every day I see instances around me of inconsistency, of weakness, of blindness, as well as of absolute wickedness, though often disguised and palliated. But when I look to myself, when I examine my own heart, I find sin mixing itself with almost every thing I think, or speak or do: not merely do I see evil thoughts lurking in my bosom, but I find them insinuating into very many good motives, resolutions and actions. How fully do I feel the force and truth of the Apostle Paul's expression, when he says, 'I know that in me that is in my flesh, dwelleth no good thing; for to will is present with me but how to perform that which is good I find not; for the good that I would I do not; but the evil I would not that do I.'—*J. Barclay.*

John Yeardley and his Travels.

(Continued from page 258.)

"The twenty-ninth of the Tenth Month was the anniversary of his wife's death. His diary for this day is an affecting transcript of his feelings on the occasion.

"The shock which my earthly happiness received this day twelvemonths has been, the evening, piercingly renewed in the recollection of almost every minute transaction which accompanied the awful event of the closing moments of my precious lamb. For truly like lamb she lived, and was well prepared to become an angel-spirit. O, happy spirit, thou art at rest; then why should I mourn thy loss? Surely He who knows the weakness of our frame will forgive, for He himself gave us the example in weeping over those He loved. The Almighty has been very good to me; he has put it in the hearts of those with whom I reside to care for me with an affectionate interest."

"Twelfth Month 1st, 1822.—The reading meeting this evening has been a precious time. Our spirits have been much tendered in reading some account of the lives and deaths of our worthy Friends recorded in Sewel's History. Tears so overpowered the reader and the hearers, that the reading was at times obliged to be suspended until we had given relief to our feelings.

"In addition to this meeting, John Yeardley established another for the young, to be held on Fourth-day evening, 'in which they might improve themselves in reading, and acquire knowledge of the principles of the Society, with other branches of useful information.' The young women were to bring their work; and it was his delight to interrupt the reading with religious instruction, and such remarks as a father makes for the improvement and gratification of his children. We see him here for the first time in a character in which he was well known to the present generation in various parts of England, viz., as an instructor and guide of the youth. In noticing in his diary the formation of the youths' meeting at Pymont, he comments with pleasure on the innocent, cheerful manners of his audience, and on the advantages which might be looked for from this kind of social intercourse.

"The last entry in this year records an occasion of near approach to the throne of grace in prayer in the little congregation at Pymont.

"29th, First-day.—A most remarkable season of Divine favor in our evening assembly. The awe which I had felt over my spirit the whole of the day, and not feeling freedom to break my mind in the meeting in the morning, induced me to look to the evening opportunity with fear and trembling, which indeed is always the case when I feel the Master's hand upon me. The most solemn act of worship, that of public supplication, so powerfully impressed my mind, that I believed it right to yield to a motion, which I humbly trust was done in reverence and humility of soul. Our spirits were so humbled under feelings of good that it seemed as if the secrets of all hearts were presented before the throne of grace, to ask forgiveness for former transgressions, strength to serve the Master High with more acceptance, and to be finally prepared to reign with Him in glory. O, how these seasons of refreshing will rise up against us in the great day of account, if we are concerned to improve by them! Grant, dear Father, that I may experience a nearer and stronger tie to do thy will more perfectly; and let it please thee to remember those in this place

and this land for whom my spirit so often secretly mourns and prays."

"Pymont is one of the oldest watering-places north of the Alps. The inhabitants are very much dependent on the visitors who resort thither during the three summer months, and amongst whom may frequently be reckoned some of the first families of Europe. This year, 1823, the prince and princess of Prussia (the present regent of Prussia and his consort) were there, and one Fourth-day morning attended the Friend's Meeting. The meeting-house stands in one of the *allées*, and although its position is not central, it is sufficiently public to be an object of attraction to the curiosity of strangers. A memorandum under date of the eighteenth of the Sixth Month records the royal visit, and John Yeardley's spiritual exercise on the occasion."

"Sixth Month 18th.—To-day the young prince and princess of Prussia, with the princess their mother, and the Hofmeister, have been at our Fourth-day meeting. They entered with such seriousness on their countenances that I felt my spirit suddenly drawn towards them in love, and a secret prayer was raised in my heart for their everlasting good. Feeling the influence of Divine love to increase, I believed it right to kneel down, and in brokenness of spirit I expressed what had opened on my mind, which afforded me peace; and I hope good to others was imparted, although I may say through the unworthiest of instruments. For truly I have for some time been as in a state of death and darkness, owing to my unwatchfulness. O, what would I give for more circumspection, that I might be more prepared to receive the word, and when command is given, publish the same. But, unworthy creature, I often deprive myself and others of seasons of good through my negligence and barrenness. When will the time come when I can say, all earthly things are under my feet, and the cause of religion and virtue rules predominant in my heart! Lord, haste the day; and preserve my feet in thy path in the midst of many snares; and rather let me die than be suffered to do anything which would dishonor thy gracious and holy Name, and the profession I am making of thee before the world. Loose my bands, and enable me to say in sincerity of heart, I am willing to serve thee freely."

"The attendance of visitors at the meeting-house was often numerous, although it was seldom that they remained during the whole time of worship. Meetings of this kind were very trying to John Yeardley's faith and feelings; but sometimes they were seasons of heavenly blessing such as abundantly to make amends for past humiliation."

"Seventh Mo. 6th.—To-day the small meeting-house and passage were quite filled with strangers, and I was told many went away who could not get in, and some remained under the windows. No creature on earth knows what my poor mind suffers when I go to meeting under such circumstances. Many whom curiosity brings in the expectation to hear words may sometimes be disappointed, but I hope there are some whose intentions are sincere, and who are desirous to be informed the way to Zion. I hope strength was afforded me to preach Christ crucified. O, that the Lord may support me in these very trying seasons, and take from me the fear of man, and fill my heart with a holy fear of offending Him whom I humbly trust I am desirous of choosing to be my Lord and Master."

"30th.—Our Fourth-day meeting to-day has

been a precious heavenly season. Much more weightiness of spirit appeared to exist in the strangers who attended, and consequently more stillness. I had not long taken my seat before I believed it right to stand up with the words of the apostle, "Awake to righteousness and sin not, for some have not the knowledge of God; I speak this to your shame." The women's side was nearly full of richly-clad females; they bore the marks of worldly distinction, and were indeed as fine as hands and pins could make them. But the tenderings of Divine love reached the hearts of some among them in a particular degree. I felt such a nearness of spirit towards them that I had great openness in speaking of the things which came before me. After meeting they very willingly accepted of some books. One of them was much reached, and went into the little plantation to weep. Another went to her to comfort her; but she replied, Go from me and leave me alone. We may truly say with the apostle that God is no respecter of persons, but those who fear Him and work righteousness will be accepted of Him, to whatever nation, kindred, tongue or people they may belong. All distinctions of religious sects and party spirit are laid aside when our hearts become prepared to embrace each other in true christian love. I do believe the Lord's work is begun in the hearts of many in this land; and the fervent prayer of my spirit is that He may be pleased to carry it on to perfection, and that we may live to see the glorious day when righteousness shall cover the earth as the waters cover the channels of the sea. O, Germany, Germany, what does my heart feel on account of thy inhabitants! It seems as if I could tread thy soil for the remainder of my days if I could only be made the instrument of helping on their way those scattered ones who are athirst for the sincere milk of the word of life.

"One of the females who visited our meetings came to the school-room on Seventh-day, and requested the favor of having a few books to peruse and circulate. She said she was from Osnabrück, and that there were a number of people in that place who had a great love to the Friends of our Society. Such opportunities afford the means of circulating a knowledge of the truth to those whose hearts may be preparing to receive it; and if such are only awakened to seek after the ways of holiness, although they may never come to be of our number on earth, they will be found among the number of the saints in heaven. The bathing-list this season already amounts to twenty-five hundred persons, in which number there are many who are desirous to inquire the way to Zion. It is much to be desired that the peculiar advantages which Pymont affords for spreading in the different parts of the Continent books illustrative of our religious principles should be judiciously embraced, particularly as there appears such an openness to receive it. I can truly say I have been thankful that my lot has been here this summer, and I trust I have not flinched from doing what I believed to be required of me."

(To be continued.)

"THAT ministry which standeth in the wisdom of man, can never reach to the deep things of God: it can neither understand them nor minister of them: Christ crucified is foolishness to it."—STEPHEN GRELLET.

"Tarry not in idle yearning
For the moments that are gone;
Yesterday hath no returning,
And life's stream is flowing on."

Scripture Illustrations.

"THROUGH THE CORNFIELDS.—Jesus and his disciples were passing along an unfenced path that led through a field of ripening wheat. It was the sabbath, and the disciples, as they journeyed, plucked ears of wheat, rubbed them in their hands, then blew the chaff away, and ate the grain. I have seen my muleteers do the same thing a hundred times, and I do not think any native could pass through a wheat field without doing as the disciples did. I had often to remonstrate with my men for taking bunches of ears to parch over the camp-fire at night; but they always gave me to understand that they were acting strictly in accord with the traveller's recognized rights. The Pharisees did not object to the plucking of the ears, for in Deuteronomy chapter xxiii: 25th verse such taking of what really belonged to another was allowed: "When thou comest into the standing corn of thy neighbor, then thou mayest pluck the ears with thine hand; but thou shall not move a sickle into thy neighbor's standing corn." What the Pharisees objected to was not the act of plucking, but the rubbing and eating on the sabbath. The act evidently transgressed some of their own frivolous traditions, which regarded man as made for the sabbath, but did not look on the sabbath as made for man. . . .

"THAT WHICH IT IS NOT LAWFUL TO DO UPON THE SABBATH."—It is impossible to appreciate fully our Lord's teaching with regard to the sabbath without some idea of the burdensome trivialities with which the Jews had surrounded the observance of that day, and a record of these is to be found in the Talmud. There was sober legislation as to the removal of vermin from garments. . . . Food cooked inadvertently on the sabbath day may be eaten, but, if cooked deliberately, must not be eaten. An egg laid on the sabbath day was not to be removed from its place on that day. According to the school of Shammai, a man may add warm water to cold on the sabbath day, but not cold to warm. The school of Hillel maintained that either was lawful. A donkey might go out on the sabbath with a pack-saddle, provided it had been attached to its back the day before, but not with a riding-saddle, though it may have been on it from the day before. . . . A bit of clay on the garment on the sabbath was to be thrust off from the inside to avoid the appearance of cleaning. . . . Clay might be removed from the shoes on the sabbath with the blunt edge of a knife. It was not lawful to look in a mirror on the sabbath; but the severity of the precept was mitigated by Rabbi Meir, who made it lawful in case the mirror was fixed to a wall. . . . Thus a man was stoned to death for riding on horseback on the sabbath at a time when Gentile tyranny prohibited the observance of the law."

FOR "THE FRIEND."

Hymns of the Brahmo Somaj.

John G. Whittier says: "I have attempted this paraphrase of the Hymns of the Brahmo Somaj of India, as I find them in Mozoomdar's account of the devotional exercises of that remarkable religious development which has attracted far less attention and sympathy from the Christian world than it deserves, as a fresh revelation of the direct action of the Divine Spirit upon the human heart." Can any of the readers of THE FRIEND give any information in regard to the account above alluded to?

W. P. T.

Second Month 25th, 1898.

"Thy mercy, O Eternal One!

By man unmeasured yet,
In joy or grief, in shade or sun,
I never will forget.
I give the whole, and not a part,
Of all thou gavest me;
My goods, my life, my soul and heart,
I yield them all to Thee!

We fast and plead, we weep and pray,
From morning until even;
We feel to find the holy way,
We knock at the gate of heaven!
And when in silent awe we wait,
And word and sign forbear,
The hinges of the golden gate
Move, soundless, to our prayer!
Who hears the eternal harmonies
Can heed no outward word,
Blind to all else is He who sees
The vision of the Lord!

O soul, be patient, restrain thy tears,
Have hope, and do not despair;
As a tender mother heareth her child
God hears the penitent prayer.
And not forever shall grief be thine;
On the Heavenly Mother's breast,
Washed clean and white in the waters of joy,
Shall his seeking child find rest.

Console thyself with his word of grace,
And cease thy wail of woe,
For his mercy never an equal hath,
And his love no bounds can know.
Lean close unto Him in faith and hope;
How many like thee have found
In Him a shelter and home of peace,
By his mercy compassed round!
There, safe from sin and the sorrow it brings,
They sing their grateful psalms,
And rest, at noon, by the wells of God,
In the shade of his holy palms!

THE BRAHMO SOMAJ.—In response to the above question of our contributor concerning the Brahmo Somaj, a theistic church in India called *The Society of God*, we gather from the *Cyclopædia Britannica* that it was organized in 1830 by the celebrated Rajah, Ram Mohan Rai. After his death in England, in 1835, the Society continued a lingering existence, till in 1850 a separation took place, when the more advanced party, leaving the Vedas, or sacred writings of the Hindoos, as their basis, held that nature and intuition form the basis of faith. The new church now began to make rapid progress. Though the number of avowed Brahmas does not exceed three thousand, yet the greater part of the educated natives of Bengal sympathize more or less with the movement. The Society has built a chapel in Calcutta, which is crowded every First-day evening; and they encourage the establishment of branch Societies in different parts of the country. Their creed was definitely formulated as follows:—

"(1.) The book of nature and intuition supplies the basis of religious faith. (2.) Although the Brahmas do not consider any book written by man the basis of their religion, yet they do accept with respect and pleasure any religious truth contained in any book. (3.) They believe that the religious condition of man is progressive, like the other departments of his condition in this world. (4.) They believe that the fundamental doctrines of their religion are the basis of every true religion. (5.) They believe in the existence of one supreme God—a God endowed with a distinct personality, moral attributes worthy of his nature, and an intelligence befitting the Governor of the universe, and they worship Him alone. They do not believe in any of his incarnations. (6.) They believe in the immortality and progressive state of the soul and declare that there is a state of conscious existence succeeding life in this world and supple-

mentary to it as respects the action of the universal moral government. (7.) They believe that repentance is the only way to salvation. They do not recognize any other mode of reconciliation to the offended but loving Father. (8.) They pray for *spiritual* welfare, and believe in the efficacy of such prayers. (9.) They believe in the providential care of the Divine Father. (10.) They believe that love towards Him, and the performance of the works which He loves, constitute his worship. (11.) They recognize the necessity of public worship, but do not believe that communion with the Father depends upon meeting in any fixed place at any fixed time. They maintain that they can adore Him at any time and at any place, provided that the time and place are calculated to compose and direct the mind towards Him. (12.) They do not believe in pilgrimages, and declare that holiness can be attained only by elevating and purifying the mind. (13.) They put no faith in rites or ceremonies, nor do they believe in penances, as instrumental in obtaining the grace of God. They declare that moral righteousness, the gaining of wisdom, Divine contemplation, charity, and the cultivation of devotional feelings are their rites and ceremonies. They further say, govern and regulate your feelings, discharge your duties to God and man, and you will gain everlasting blessedness; purify your heart, cultivate devotional feelings, and you will see Him who is unseen. (14.) Theoretically there is no distinction of caste among the Brahmas. They declare that we are all children of God, and therefore must consider ourselves as brothers and sisters."

THE skeptic may assail our understanding, but cannot storm the citadel of consciousness.
—J. D. RANKIN.

FOR "THE FRIEND."

Liquefied Air.

It was discovered years ago that carbon dioxide, commonly called carbonic acid gas, could be converted into a liquid by pressure. It was also found possible to liquefy sulphur dioxide by packing a tube in ice and salt and passing the sulphur dioxide into it. From these two results many persons were led to infer that either intense cold or great pressure would liquefy any gas. A scientist named Nitterer accordingly determined to liquefy oxygen and the other "permanent" gases by pressure. He found, however, that even when subjected to pressures as great as twenty tons to the square inch, these gases did not become liquid. The behavior of the gases under such pressures was observed by having them confined in thick-walled glass tubes of very small bore. A gas which can be liquefied by pressure alone at ordinary temperatures, shows under such treatment a gradual change from solid to liquid state; the lower part of the tube showing liquid wetting its sides and therefore curving upward as water does, while the upper part still contains gas. But with oxygen, hydrogen and nitrogen no such result could be reached; the gas remained perfectly homogeneous under even the intense pressures mentioned. The name permanent gases seemed a fitting term as applied to such substances.

The next development was perhaps in the first instance the result of accident. Benjamin Andrews, having some liquid carbon dioxide imprisoned in a strong glass tube, subjected it to a temperature above 88° F., and found to his astonishment that it was no longer liquid. On being cooled below 88° the lower part of the tube

again became filled with liquid. Again, heating it gradually he found that at 88° the dividing line between liquid and gas disappeared, misty appearance followed, with some signs of circulation, and after a few moments the tube was full of homogeneous gas. Further experiment showed that increase of pressure does not affect the temperature at which the change of state takes place. This point, above which substance is a true gas and below which it is vapor, is called the critical temperature. This line along which future experiments must be made was thus pointed out. In order to liquefy the permanent gases, they must be subjected to great pressure and great cold. When liquid carbon dioxide is exposed to the air its rapid evaporation produces intense cold, sufficient to liquefy oxygen under great pressure. The next step in the process produced liquid nitrogen and the next liquid hydrogen.

Professor Dewar, at the Royal Institution, London has achieved many wonderful results during the past five years in his "search for absolute zero." The phrase which I have quoted is the title of an article in *McClure's Magazine* about four years ago, in which are given many interesting particulars of Professor Dewar's work.

So far as we know, every form of matter is capable of existing in any one of the three physical states. Lime, carbon, and some other substances do not melt under any degree of artificial heat yet reached; but we have no manifold doubt that such a temperature as that which exists on the sun would melt them, and on Sirius it is highly probable that every substance known to us would be in a gaseous state. So at the temperature of outer space it is highly probable that any of our gases could exist only as solids, since they would lose all their heat by radiation and so freeze. It is plain, therefore, that at a low enough temperature, gases will remain liquid without great pressure. In order that we may intelligently examine the conduct of air in liquid form it is perhaps worth while to consider at a moment the changes which water undergoes. Below 32° F. it is solid except under very great pressures. At 32° it begins to melt, absorbing a large amount of heat in the process. It is this absorption of heat in melting that makes ice a good refrigerant. If water be further heated to atmospheric pressure it begins to boil at 212° F., and absorbs in passing into vapor an amount of heat nearly seven times as great as in melting. Increased pressure raises the boiling point, but above about 750° F. no pressure can keep water liquid. With reference to temperature above 212°, then, water is a very effective refrigerant. The blacksmith cools his irons in a tub of water. Imagine the effect of a liquid oxygen, at a temperature of 300° degrees below zero, on objects such as we are familiar with.

It is not yet known exactly how much heat oxygen takes up in passing from liquid to gaseous state, but it must be not greatly less than that in the case of water. Add to this the heat that would take up in rising from 300° to +40°, and it is likely that it would be from six to ten times as valuable weight for weight as ice. It is probable that such commercial considerations as led to the experiments which have resulted in a practical machine for liquefying air in quantity.

The inventor is a New York man named Tripler. He compresses air under about one ton per square inch in a worm surrounded by a refrigerant. The cold compressed air is allowed to escape from a very small opening into a chamber containing a second coil, into which the air is compressed as in the first. The experi-

sion of the air takes up heat and produces a very low temperature. Another repetition of the same operation suffices to cool the air to about 320° F., at which temperature all its constituents are liquid. No detailed description of the process has appeared, but the air is no doubt freed from both water, vapor and carbon dioxide before entering the machine, as these would solidify and clog the apparatus.

Professor Barker, of the University of Pennsylvania, gave a lecture at the University on First Month, 1898, which was the first public demonstration in this city of the properties of liquid air. About two and one-half gallons of the liquid made in New York with Tripler's apparatus was brought in a can arranged like an ice-cream can, except that the place of the ice and salt was taken by "hair felt," and the inner can was made of aluminum instead of tin. The liquid was ladled out and poured into vessels on the table. The condensation of vapor of water from the air soon covered the outside of the vessel with frost. Not only so, but the vessel was partly hidden by a cloud formed in the air around it by condensation. The cooling of the air causing it to fall, this cloud continually flowed down past the vessel, which was on a pedestal a foot high, and disappeared in the warmer air before reaching the table. The same phenomenon is seen at Cape Town, South Africa. The trade wind blowing across Table Mountain is so cooled on the summit as to be cloud-laden, but as it flows down the precipitous western slope, the cloud melts away in the warmer strata below.

(To be continued.)

Notes from Correspondents.

May those who are now responsible for the conducting of THE FRIEND be enabled to perform their important duties under renewed extensions of Divine help, is often my desire. Thus may the paper be kept true to its name. S.

The removal by death of our esteemed and dear friend, Joseph Walton, is a mutual bereavement, and not this only; for can we not also realize along with it a degree of Christian gladness on his own account? His perseverance in what he thought and felt to be his line of service, is on the strain no longer—a worthy memory to all survivors in this respect. DANIEL PICKARD, Leeds, Eng.

If we can, by faithfulness to Him who hath delivered us from many hindering things, leaven the denominations around us, it will be more than large numbers. The priestly assumptions of the clergy cannot always blur the vision. E.

A minister once remarked to me that a very large part of the Society's work has all along lain among those who are not Friends, and who are not ever likely to become such. That is, they have been helpful in *strengthening the Life* in the souls of others, which is the sum of all true Christian labor. B.

I was yesterday in company with a friend of mine who had been much in contact with the Society, though he is not a Friend; and in allusion to the newer class of members of the last few years, he said, "I am very jealous for the reputation of the Society of Friends; and I cannot look on these people as really Quakers. Several men with whom I come into town every day to business feel the same. They are not Friends, but they are jealous that the real standard of Quakerism should be maintained." B.

A letter from Ohio invites our attention to the Haddonfield, N. J., training school for mentally deficient and backward children. It is conducted by Margaret Bancroft, who began with two children, and now has seventeen, in a home with spa-

cious grounds, known as "The Lindens," and presented for this humane purpose by Charles Lippincott. She believes that "every child that opens its eyes to the world is put among us for a purpose." This school is said not only to have become highly appreciated, but also what she intended—"a public incentive to work in smaller channels."

I believe that much of the *apathy* and *self-satisfaction* that prevails is caused by the general intellectual coldness of the age; when notions, opinions and recreations are too much in the air, and the truth itself too little. And also from this very observable fact: that parents who are, in good degree, religiously concerned in their own particulars, are too solicitous to provide for their families a comfortable condition of getting on in the world.

P.

I have been led to mourn over a state of being too prone to place our entire dependence on man, or those who are termed among the heads of our meetings, instead of the alone Head of the Church; as also to allow the missteppings or shortcomings of some of these to be as stumbling-blocks rather than timely warnings.

The sincere-hearted and faithful of every class and denomination are regarded by the All-seeing eye; and those of us who are willing to seek in sincerity for refuge under the shadow of his wing, will witness preservation amidst all doubtings and tossings.

We, the parents of these tender lambs that He has entrusted to our care have great need to keep very near his guiding Hand, or we, too, may be found falling far short in the performance of so great a duty. May we, then, be ever watchful that our example in our daily walk is keeping pace with the precepts we are endeavoring to instil into their tender little minds.

Keep in that which will always keep one in touch with the young. They "are a heritage of the Lord," and "blessed is the man," and church too, whose "quiver is full of them." The *touch* keeps the good man's love of introversion from becoming morbid; it quickens the circulation; it augments the sense of responsibility; and helps to reach and maintain that even balance of relationship which is so essential, between "office bearers" and those they wish to influence. The office bearer working with the mind of the Master can help the self-willed to discriminate between a control that is arbitrary, and a control that is salutary.

Items Concerning the Society.

A letter from Joel Bean informs us of the decease of a dear Friend and minister, Benjamin H. Jones, a member of the College Park Meeting of Friends in California. His lively, persuasive and tendering ministry, formerly in Lynn, Mass., is a cherished memory of younger years: "and here, in these last years," our correspondent writes, "the exercise of his gift has strengthened many a heart, and again and again reassured my own faith in the reality of an immediately inspired ministry."

"A noted living Christian was once asked, says the *Bible Student*, 'How about women's preaching?' 'Oh, that would never do,' he replied, 'they would usurp the position of the men.' 'But the Quakers have women preachers,' said a bystander. 'Yes,' was his answer, 'but they are different.' Now, how are they different, as far as we know or see, is only in this, that they are filled with the Spirit."

Paul prescribed how women should appear when they publicly prophesy or pray. He allows not a woman to "speak" in the church in any other than this prophetic gift. The principles of Friends agree with Paul in this, both for women and for men.

We have received from Edwin L. Peirce a copy of an account of a most interesting, sweet, and remarkable life, entitled: "*Elizabeth Haddon: A True Narrative of the Early Settlement of New Jersey.*" Philadelphia; Christian Publication Office, 245 Market St. Price, ten cents. The preface says:

"The following narrative has been mostly derived from a manuscript copy that has been in possession of a family (relatives of the publisher), since about the year 1815, and has been thought worthy of publication at the present time." Elizabeth Haddon's loving impulses to do good to all, her sense of a mission to come to America, her remarkable meeting here with John Estauigh, through whose ministry in England her mind had early been tendered, the unique manner of their engagement in marriage, their happy and Christian lives together, make refreshing reading for old or young.

Burlington Quarterly Meeting, N. J., held on the first instant, was an occasion of unusual interest and increased attendance. The ministers who are visiting many places throughout the Quarter are said to have been especially favored in an appointed meeting held in Burlington the previous evening, in boldly declaring the Truth in its bearing on the signs of the times.

THE FRIEND.

THIRD MONTH 12, 1898.

We had hoped that the slight foretaste of the horrors of war which the explosion and sinking of the *Maine* in Havana harbor has given to our countrymen in a time of peace, when none of the glamors of war accompanied the disaster to blind us, would touch the people with a sobering second thought of the woe that war really means. Those agonies, horrors and destructions must be repeated a hundred-fold to make an international war, and probably with a state-result ridiculous compared with the awful immensity of the cost, immeasurable by money, a cost in hearts and lives to fall almost wholly on families and men that have been innocent of the causes. Now that international differences can be settled by rational and Christian methods, the glory of any war that can be fabricated out of materials now in sight or conceivable, would be its shame.

Where there is a will to find Christian modes of settlement they will be found. But the passions of the beast in man of their own nature spurn the spirit of Christ, as too loving in its methods for impatience, revenge, violence. "But," says the apostle, "If any man have not the Spirit of Christ, he is none of his." Neither is a nation Christian on any other characteristic. Neither would its official head or counsellors be Christian save as being of Christ's Spirit in modes of reconciliation with a brother offending.

A ruler sometimes cannot escape being "in a strait betwixt two"—the popular clamor from beneath, and the spirit of Christ from above. Such was Pilate's dilemma. But may our rulers be strengthened to choose the better part, Christ in them the hope of glory and Prince of Peace.

Hoping, as we began with saying, that this preliminary sacrifice will serve as a public object-lesson as to the nature of war, to warn us away from its spirit unto more humane methods, we have desired that the awful event may be overruled for good by the King of nations, so that "The wrath of man shall praise Him, and the remainder of wrath He will restrain."

The *Bible Student* contains the following language:

"We are waiting patiently for some one to demonstrate that a 'central body' among Friends would convert more people and send out more missionaries. There is lots of talk about other things, but how about these two things, which are the essentials in Christian work. As a Church we want to move in the best way, but much of

the argument we have yet heard favoring a 'central body' savors not a little of 'prestige,' 'standing,' 'a solid front,' 'uniformity,' etc. Unless there are higher and purer motives than these, we are not anxious to see the 'central body' regime."

While in sympathy with the main purport of the above, as regards a "central body"—which may yet claim our attention—we merely at this time indulge a hope that the expressions do the writer injustice which seem to say that man, or a body of men, can "convert people," or be the Authority that can "send" a missionary.

When a drunkard replied to a minister, "Why—I am one of your converts!" he was answered, "Likely enough. I should expect as much from my converts! But if you had been one of Christ's converts, you would have been a different man." We apprehend the writer would put the same construction on his own language as on that of James iv: 20, "He that converteth a sinner"—namely, as an instrument of the Spirit's converting power. Also, as to the sending of missionaries—that while the Church may own and aid the concern of him whom the Spirit sends, yet the direct sending power belongs to the one "Head over all things to his Church."

These two things—converting people and sending missionaries—are spoken of as "the essentials in Christian work." We believe purposes and results are here thought of (valid only as the product of the one Essential Power), and that elsewhere in the same periodical it is rightly claimed that the Holy Spirit is the one essential in Christian work. This truth is fundamental. No work is Christian without its realization.

Readers will take terms and expressions at their surface-meaning. And thus a seed gets sown broadcast, prolific of doctrines that may not be in the writer's heart to spread.

SUMMARY OF EVENTS.

UNITED STATES.—A special dispatch from Havana to the *Herald* says: "The Maine's back was broken. Latest discoveries made by divers not only support the disclosures made by Ensign Powelson, but convince those in charge of the submarine investigation, beyond all doubt, that a mine rent the battle-ship a-under. The keel of the ship has been found in two pieces, the nearest ends of which are now separated by a distance of from two and a half to three feet."

Last week the Spanish Government requested the recall from Havana of Consul-General Lee, and also that the American warships, which have been designated to convey supplies to Cuba for the relief of the starving people, be replaced by merchant vessels, in order to deprive the assistance sent of an official character. The President refused to consider the recall of General Lee. He has borne himself throughout this crisis with judgment, fidelity and courage, to the President's entire satisfaction. As to the supplies, all arrangements have been made to carry a consignment this week from Key West by the dispatch-boat Fern, which is satisfactory to the Spanish Government.

An official communication was received from Minister Woodford on the 7th instant stating that Spain withdrew her request for the recall of Consul General Lee from Havana. It is now believed the incident is practically closed.

On the 7th instant Chairman Cannon, of the Appropriations Committee, introduced in the House a bill entitled "Making appropriations for the national defence." It provides for an appropriation of \$50,000,000 out of any money in the Treasury not otherwise appropriated. It is stated that the bill was introduced as a result of a conference with the President and Republican members of both Houses, and that the bill has the President's approval.

On the eighth inst. this bill passed the House unanimously, and it was believed would pass the Senate without debate.

The comparative statement of the Government receipts and expenditures, shows that the total receipts during Second Month amounted to \$28,572,358 and the expenditures \$26,599,255, leaving a surplus of \$1,973,103. For the same month of 1897 there was a

deficit of \$4,395,059. The surplus for the fiscal year to date is \$3,070,135.

Secretary Wilson, of the Agricultural Department, in pursuance of his determination, as far as practical, to utilize the agricultural seed appropriation in securing new, rare and valuable seeds, dispatched Professor Niels E. Hansen, Professor of Horticulture at Brookings, S. D., to Eastern Europe and Asia, to secure new seeds and plants, and to ascertain what the people at the original cradle of mankind had been doing to adapt plants to their conditions. Professor Hansen is now preparing his report for publication, after a trip involving many thousands of miles of travel in Eastern Russia, Trans-Caucasia, Russian Turkestan, Western China and Siberia. The immense distances travelled, the change of climates and food, and especially the overland journey in Asia, which was a very rough and adventuresome one, severely tested the endurance of the young and active man sent on this mission. The trip was a successful one. Many promising varieties were obtained. About three carloads of seed will be distributed to State experiment stations and others. These seeds, it is expected, will be chiefly of value in the arid regions, the purpose of Prof. Hansen's trip being to obtain such as were distinguished for resistance to drouth and heat.

The sixth annual meeting of the National Lumber Dealers' Association was held in Cleveland on the 2nd instant. The organization contains 220 of the largest wholesale dealers in the Middle and Northeastern States, and it is declared that their interests amount to \$100,000,000. One important statement made by the president was that the annual output of lumber in this country exceeds in value all the gold, silver, coal, iron and wheat.

The Georgia Supreme Court has sustained the validity of a marriage contract made on the First-day of the week. Property worth \$1,000,000 was involved in the case.

The War Department has decided to abandon its expedition for the relief of the miners in the Klondike region, because the conclusion has been reached that no necessity exists for it. Congress will be asked to authorize the sale of the supplies purchased, including the reindeer from Norway.

The Secretary of the Treasury has received, through the British Ambassador, information that the Canadian Government would hereafter allow American vessels to carry merchandise from one port in Canada to another.

"Mississippi," says the *Vicksburg Post*, "may be foolish about free silver, but she has plenty of good, hard sense in regard to war. We believe there is little or no war feeling in this State, and the Governor has set a good example of moderation. Our people know a great deal about the old miseries, horrors and losses occasioned by war, and certainly will not favor any unjust and unnecessary resort to hostilities."

Deaths in this city last week numbered 480, which is 12 more than the previous week, and 57 less than the corresponding week of 1897. Of the whole number, 236 were males and 244 females: 80 died of pneumonia; 56 of consumption; 49 of heart disease; 26 of diphtheria; 24 of old age; 18 of convulsions; 17 of typhoid fever; 16 of apoplexy; 15 of inflammation of the brain; 14 of nephritis; 13 of inflammation of the stomach and bowels; 12 of marasmus; 12 of inanition; 11 of uræmia; 9 of cancer, and 9 from casualties.

Markets, &c.—U. S. 2's, 99 a 100; 4's, reg., 111 a 113; coupon, 112 a 113; new 4's, 124½ a 125½; 5's, 112½ a 113; currency 6's, 1899, 103 a 105.

COTTON.—Middling uplands, 6½¢. per pound. FEED.—Spot bran, \$16.00 a \$16.50 per ton for winter in bulk and \$15.00 a \$15.50 per ton for spring in sacks.

FLOUR.—Winter super, \$3.00 a \$3.25; do extras, \$3.25 a \$3.65; Pennsylvania roller, clear, \$4.25 a \$4.40; do., do., straight, \$4.50 a \$4.65; Western winter, clear, \$4.30 a \$4.50; do., do., straight, \$4.60 a \$4.85; do., do., patent, \$4.90 a \$5.15; spring, clear, \$4.25 a \$4.50; do., straight, \$5.00 a \$5.25; do., patent, \$5.25 a \$5.40; do., favorite brands, \$5.50 a \$5.65. City mills, extra, \$3.35 a \$3.65; do., clear, \$4.40 a \$4.60; do., straight, \$4.60 a \$4.75; do., patent, \$5.25 a \$5.65. RYE FLOUR.—Choice Penna., \$2.90 a \$3.00 per bbl. BUCKWHEAT FLOUR.—\$1.30 a \$1.50 per 100 pounds, as to quality, for new.

GRAIN.—No. 2 red wheat, \$1.00½ a \$1.00½. No. 2 mixed corn, 34½ a 34½¢. No. 2 white oats, 33½ a 33½¢. BEEF CATTLE.—Extra, 5½ a 5½¢; good, 5½ a 5½¢; medium, 4½ a 5¢; common, 4½ a 4½¢. SHEEP AND LAMBS.—Extra, 5 a 5½¢; good, 4½ a 4½¢; medium, 4 a 4½¢; common, 3½ a 3½¢; lambs, 5½ a 6½¢.

HOGS.—6 a 6½¢. for best Western, and 5½ a 6¢. for others.

FOREIGN.—The accomplice of Karditza in the tempt to assassinate King George of Greece was arrested in Athens on the 1st instant. He is a Macedonian workman, named Giorgii. He made a confession.

An epidemic of "black blister" has broken out in the State of Hyderabad. Fifty deaths are occurring daily.

Terrific weather is reported from Northern Persia over 100 persons have perished in the snow, and many others are missing.

Russia has ordered thirty new torpedo boats to augment her Pacific Squadron at Vladivostock and Port Arthur, and will keep eight cruisers of the volunteer fleet continually in the far East instead of the Black Sea.

Both Russia and France have opposed the Anglo-German loan, and have each demanded of China *quid pro quo*. Russia insists that China surrender her all her sovereign rights over Port Arthur and Tsin-Lin-Wan for the same period and on the same conditions as in the case of Kiao-Chau. Five days are given for reply.

A Pekin despatch to Berlin says China has agreed to lease Port Arthur and Tsin-Lin-Wan to Russia for ninety-nine years.

It is stated that Japan has addressed a note to Russia demanding an immediate and explicit statement on the question of the continued occupation of Port Arthur.

The Korean Cabinet, with the exception of the Foreign Minister, have resigned because of the granting of the Deer Island concession to Russia by the Foreign Minister without the consent of the cabinet.

General Weyer denies emphatically that he has placed any mines or torpedoes in the harbor of Havana. His defensive preparations were confined to mounting large calibre artillery to protect the harbor.

Severe earthquake shocks were felt on the 5th inst. at Antigua, St. Kitts, Guadeloupe and Montserrat, the Leeward Islands. Much damage was done at Antigua.

The latest returns of elections in Ontario show that the Liberal government has been sustained by a majority of 3. The figures are: 48 Liberals, 43 Conservatives, 1 Patron and 1 Independent. There is one constituency yet to hear from.

NOTICES.

WESTTOWN BOARDING SCHOOL.—Applications for the admission of pupils to the school, and letters in regard to instruction and discipline should be addressed to WILLIAM F. WICKERSHAM, *Principal*.

Payments on account of board and tuition, and communications in regard to business should be forwarded to EDWARD G. SMEDLEY, *Superintendent*. Address, Westtown P. O., Chester Co., Pa.

WESTTOWN BOARDING SCHOOL.—For convenience of persons coming to Westtown School, the stage will meet trains leaving Philadelphia 7.17 and 8.46 A. M., and 2.53 and 4.32 P. M. Other trains are met when requested. Stage fare on regular trips, fifteen cents; on special trips, twenty-five cents each way. To reach the school by telegraph, wire West Chester Phone No. 1. EDWARD G. SMEDLEY, *Sup.*

DIED, at his residence in Philadelphia, on the twenty-sixth of the Tenth Month, 1897, THOMAS L. PINCOTT, aged nearly eighty-one years; an esteemed member and valued elder of the Monthly Meeting of Friends of Philadelphia, for the Northern District. By yielding in early life to the manifestations of the Holy Spirit in the secret of his heart and continuing faithfulness, he grew in grace and in the saving knowledge of our Lord and Saviour Jesus Christ. Having a humble view of his own attainments, yet being of sound judgment, his counsel was much sought after in affairs of the Church. The last few years of his life he was afflicted with a lingering and painful illness, being confined to bed for many months, at times being obliged to endure severe bodily suffering, which he was enabled to bear with great patience and much Christian resignation. After a period of intense suffering, he said, "If it should please my dear Lord and Master to end the work short in righteousness, it would be a great relief, but I desire to be kept patient." Another time, having expressed a desire to be released, he added, "I am in my Heavenly Father's hand. He knows best when the right time comes." The language seems applicable: "These are they which come out of great tribulation, and have washed their robes and made them white in the blood of the Lamb."

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For "THE FRIEND."

The Atonement.

The solemn and mysterious doctrine of the sacrifice of our Lord and Saviour, Jesus Christ, upon the cross, as an atonement for the sins of mankind, was recognized in the creed of most Christian denominations in the seventeenth and eighteenth centuries. Of latter time this doctrine has been denied or objected to by many religious professors, including a considerable number of professing Friends. To these it seems to be thought inconsistent with our ideas of justice, that the innocent should be a substitute for the guilty; and that the sufferings unto death of the substitute should be an expiation for the "accumulated sins of humanity." I propose to examine the Scriptures of truth for the grounds on which Friends accept the doctrine. All Scripture quotations will be taken from the revised version.

In the thirteenth chapter of Leviticus is given an account of that loathsome eastern disease, which is still the dread of mankind—the leprosy. In the fourteenth chapter are detailed the rites and sacrifices in cleansing a leper, and the means to be employed in removing the disease from an infected house. The priest is directed to "command to take for him that is to be cleansed, two living clean birds, and cedar wood and scarlet and hyssop; and the priest shall command to kill one of the birds in an earthen vessel over running water: as for the living bird, he shall take it, and the cedar wood and the scarlet, and the hyssop, and shall dip them and the living bird in the blood of the bird that was killed over the running water; and he shall sprinkle upon him that is to be cleansed from the leprosy seven times, and shall pronounce him clean, and shall let go the living bird into the open field."

As sin is the spiritual leprosy of mankind, there must be a parallelism in its cure with the means needful in the case of the material disease.

Cedar wood, the most incorruptible and beautiful timber that the country afforded, was Divinely directed to be employed in building the sacred temple, upon the mercy-seat of which Jehovah himself rested. Hyssop was an herb com-

monly used for purposes of purification, instead of a sprinkler, and was tied to the cedar wood with a scarlet string. The running water is a beautiful emblem of purification. The bird that was killed in an earthen vessel over the water seems to clearly typify the crucified body of Christ Jesus. The living bird that with the other symbols, was to be dipped in the blood of the bird that was killed, and after the sprinkling upon the leper, was let go into the open field; does not this represent the living Christ, whose Spirit freely visits all parts of the earth?

In the sixteenth chapter of Leviticus is given the law of the sin offering of the people, "because of the uncleanness of the children of Israel, and because of their transgressions even all their sins." "And Aaron shall cast lots upon two goats; one lot for the Lord and the other lot for Azazel [dismissal—in the old version scape-goat]. And Aaron shall present the goat upon which the Lord's lot fell, and offer him for a sin-offering. But the goat on which the lot fell for Azazel, shall he set alive before the Lord, to make atonement for him, and send him away for Azazel into the wilderness." The account then states that Aaron confessed the sins and transgressions of the people over the live goat, upon whose head he put them, and sent the animal by a man that was in readiness into the wilderness. This seems clearly a repetition of the crucified and the living Christ—our atonement and our sin-bearer.

In the nineteenth chapter of Numbers is given the law of the water of separation for the purification of the unclean. In this case the sacrifice is a young heifer without blemish, "and upon which never came yoke." Mingled with the burning animal was cedar wood, hyssop and scarlet. The ashes were poured into a vessel, into which running water had been placed. This was the water of separation, that was applied for purification, by dipping hyssop into it and sprinkling upon the unclean.

Throughout the law of Moses, the reader must be impressed with the large number of sacrificial animal offerings required for the various transgressions and sins of the people. We find these animals include bulls, bullocks, heifers, calves, rams, lambs, goats, kids, sparrows, turtle doves and young pigeons; all of them without spot or blemish. Well might the author of the Epistle to the Hebrews exclaim: "And according to the law, I may almost say, all things are cleansed with blood, and apart from the shedding of blood there is no remission."

Atonement for sin by sacrificial death then, was the appointed means, under the law of Moses, to continue as long as that law itself should stand. But that a time should come when this should be superseded by a greater and universal law, is shown by prophecies of Isaiah and Zechariah.

In his fifty-third chapter, fourth, fifth and sixth verses, Isaiah says: "Surely He hath borne our griefs and carried our sorrows; yet we did esteem Him stricken, smitten of God and afflicted. But *He was wounded for our transgres-*

sions, He was bruised for our iniquities; the chastisement of our peace was upon Him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every man to his own way; and *the Lord hath laid on Him the iniquity of us all.*" The whole chapter treats on the same subject, and the apostle Philip, in the eighth chapter of Acts, tells us that Isaiah was at this time prophesying of Christ.

Zechariah in his twelfth chapter, speaks of a "day" in which the "Word of the Lord" should be: "And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplication; and they shall look unto me whom they have pierced; and they shall mourn for him as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his first-born." In the thirteenth chapter he continues: "*In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem, for sin and for uncleanness.*"

John the evangelist records that the last words of Jesus on the cross were: "It is finished;" and that the Scripture was fulfilled which says: "They shall look on Him whom they pierced." The law of Moses was finished; the temple rent from the top to the bottom; no longer a human priest only could enter the holy of holies, and that but once a year, to offer a sacrifice for the sins of the people, but all could now have free access by the great Sacrifice, "once for all," and a perpetual and everlasting fountain was opened for all sin and for all uncleanness.

That Christ himself testified to the truth of this doctrine of his sacrifice for mankind, is shown where He says in Matthew xx: 28, and in Mark x: 45: "The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many;" and in John x: 11: "I am the good Shepherd, the good Shepherd *layeth down his life for the sheep.*"

The following testimonies on this subject are from the New Testament:

ANGEL TO JOSEPH—"Thou shalt call his name Jesus [Saviour], for it is He that shall *save his people from their sins.*"

JOHN THE BAPTIST—"Behold the Lamb of God,* *which taketh away the sin of the world!*"

PETER—"Christ also suffered for you . . . who his *own self bare our sins in his body upon the tree, that we having died unto sins might live unto righteousness: by whose stripes ye were healed.*"

PAUL—"For what the law could not do, in that it was weak through the flesh, God, sending his own Son in the likeness of sinful flesh and *as an offering for sin, condemned sin in the flesh,*

*This designation of Christ would have great significance to the Jews, who in their sacrifices were so frequently required to offer up a lamb; and the more especially so when they remembered the deliverance of the first-born in Egypt from death, that fell upon all who were found in houses where the blood of the sacrificial lamb had not been sprinkled upon the lintel and upon the side-posts. (See Exodus, chap. twelfth)

that the ordinance of the law might be fulfilled in us *who walk not after the flesh but after the Spirit.*"

"There is one God, one Mediator also between God and man, himself man, Christ Jesus, *who gave himself a ransom for all.*"

JOHN—"If any man sin we have an Advocate with the Father, Jesus Christ, the righteous; and *he is the propitiation for our sins*; and not for ours only, but also for the whole world."

It is not difficult to reconcile this expression of John that Christ is a *propitiation* for the sins of all mankind, with Christ's own language that He gave his life a ransom for *many*. He died indeed for all, and thus placed every man in a capacity to be saved; but this ransom is not available for the impenitent sinner, who will not "do justly, love mercy and walk humbly with his God," which we are told the Lord requires of us.

This uniformity of the testimony of our Saviour, and of some of the most eminent writers of the Scriptures regarding the mediatorial, propitiatory and reconciliatory office of Jesus Christ, cannot be set aside without rejecting the Scriptures themselves.

(To be concluded.)

Two Ways of Living.

The Scripture injunction, "As ye sow so shall ye reap," is verified in many instances of everyday life.

A way back in the forties the writer knew two young mechanics, natives of Dauphin County, nearly of the same age, and both were practical blacksmiths. They worked together at the same forge, in a shop where a large amount of work was required of them daily, which they performed to the satisfaction of their employer, a man carrying on an extensive business. The real names of the parties it is not necessary now to give. Suffice it to say they were known as Johnson and Cliff. Both were men of limited education, but what they lacked in intelligence was made up in strength, brawn and a thorough knowledge of their calling. Johnson was the "boss" of the shop, but Cliff, who had a will of his own, often got headstrong and caused trouble, throwing thorns in his own path. The two blacksmiths made fair wages and boarded with their employer. Johnson dressed neatly, but plainly, saving every penny he could, and attended Divine worship. Cliff spent all his earnings in dress, visiting the restaurants at night, treating his companions, and in many other ways, was vain, dressing in the style of a dandy—wore blue cloth swallow-tail coat, white vest, silk hat and patent-leathers. He would often be found seated on the verandah of Wilson's (now Lochiel) hotel, with his feet up on a chair, using a toothpick after dinner hours, to convey the idea that he was a boarder at Wilson's.

"Just look at Cliff, the blacksmith, putting on style," the men about town would remark, as they passed the hotel.

Cliff was inordinately fond of sweetmeats, and carried a good supply of candy in his pockets when off duty.

"Cliff, you'll never amount to anything; mind what I say. You spend too much, you save no money. You—"

"Haven't I a right to spend what I earn?" was Cliff's ready reply on every occasion on which Johnson "called him down" for his spendthrift habits.

"True," Johnson would reply, "but you will see the day that you will need money, or travel the road to the poor-house."

"You speak provokingly plain, comrade. But never fear, my dear friend; if my life is spared I'll lay enough by for a 'rainy day.'"

Now for the sequel, half a century later.

Fate has dealt gently with Johnson. He saved his earnings, became a contractor at one time, married into a very worthy family, raised a family of bright children, and is now spending his declining years in his comfortable home in the East End, awaiting the call of his Lord and Master.

And Cliff? Alas, poor Cliff, the skilled mechanic, the dandy imitator, the spendthrift. He married in the prime of life, worked with a will to support his wife—he was never lazy—but parted from his family many years ago. He drifted hither and thither, doing a job wherever it presented itself, and, until his advanced age unfitted him for the performance of any duty by which he could obtain a living. He was assisted in various ways by the philanthropic and humane people who knew him, and for several years a mechanic in the East End allowed him to prepare a bed in his shop, to shelter him from the storms of winter. As for rations, Cliff was so well known over the city and throughout the country, that no one refused him a "square meal." A year ago his friends persuaded him to enter the almshouse, which he reluctantly did, and there he is now, spending his days in vain regrets.

Johnson's prediction has been fulfilled.

And why, dear reader, this wide difference in the lives of two men who started out in life with exactly the same privileges—the same chances?

One followed the rules laid down in the Book of Life. The other chose the paths of pleasure—the way of the world. He now reaps, in his dotage, the seed sown in the days of vigor, manhood and prosperity.—*Commonwealth.*

A COSTLY COMMA.—There was a time when the punctuation marks as now used in common print were not known, and as the result it was often more or less difficult to arrive at the exact meaning of the writer, and to avoid this, the points were introduced. Of course, about the smallest, and apparently the most insignificant of them all is the comma; but its misuse is often the cause of very annoying mistakes, as well as loss of money. It should be the aim of those now in school to learn thoroughly how to use this little mark, and never be guilty of making a mistake like the following, an account of which we read not long ago:

It seemed that some twenty years or so ago, when the United States, by its Congress, was making a tariff bill, one of the sections enumerated what articles should be admitted free of duty. Among the many articles specified were "all foreign fruit-plants," etc., meaning plants imported for transplanting, propagating or experiment. The engrossing clerk, in copying the bill, accidentally changed the hyphen in the compound word, "fruit-plants," to a comma, making it read, "all foreign fruit, plants," etc. As the result of this simple mistake, for a year, or until Congress could remedy the blunder, all the oranges, lemons, bananas, grapes and other fruits were admitted free of duty.

This little mistake, which anyone would be liable to make, yet which could have been avoided by carefulness, cost the government not less than two million dollars. A pretty costly comma that.—*Youth's Instructor.*

WISDOM excelleth folly as far as light excelleth darkness.

John Yeardley and his Travels.

(Continued from page 269.)

"The Friends of Minden and the little company of awakened people at Eidinghausen, when on his first coming to Germany had taken a firm hold of John Yeardley's mind, continued to excite his religious sympathy, and he again visited them in the latter part of this year.

"(Minden).—On Seventh-day last, the first of the Eleventh Month, I left home in company with some of my dear Pymont friends to attend the 'Two-months' Meeting, and to spend a few days with my dear friends of this place. I lodged with Frederick Schmidt, and feel myself perfectly at home. It is a most orderly and agreeable family, consisting of himself, daughter and housekeeper; and the time passes pleasantly away when I am only enough concerned to improve the opportunities afforded by this gentleman's company. He was one of the first in this place who was convinced of the religious principles of Friends, and his beginning was small both in temporals and spirituals. I cannot but admire how his endeavors have been prospered. He remarked the other evening in conversation, that it was of great advantage to the Friends to persevere in their outward callings and not jump (as he expressed it) out of one thing into another. This would be the means of establishing their credit as men of business.

"7th.—Sarah Grubb mentions that when she visited Minden, she met with great kindness and attention from a councillor of this place, who on their leaving accompanied them a little way out of the town to an inn, where he had provided coffee, and had invited a few of his friends to take leave of them. This was at the house of my worthy host [Frederick Schmidt] who then kept the inn at Kuckuk, and had for some time been under deep [religious] impressions. He related to me that her discourse at the meeting she had had in the town had affected him, and yet he could not give her a hand, but went into the garden to weep; and after she had got into the carriage and driven from the door, she suddenly made a stop, came again into the house, and asked for him. When being called, she had a remarkable opportunity with him; she told him she believed the Lord had a work for him to do in this place, and that he would have to stand foremost in the race, and when the time came he must not flinch from doing what his Master would require. She has in a remarkable manner been fulfilled on the present day, and affords an encouraging example to the poor tried servants of the Lord to be faithful to apprehended duty. Although they may not live to see the effect of their labors, yet their Lord and Master will not leave him without a witness in the hearts of his people; praised be his name.

"14th.—Since Thomas Shillitoe and I visited Eidinghausen, there has been a remarkable revival to a sense of religion; a number come together in a sort of society every First-day forenoon, to read, sing, and pray for the edification one of another. As all things have a beginning, this may perhaps prove a step to a more perfect way of worship. I had long been inclined to visit the meeting in Eidinghausen, and had looked towards accomplishing it first at Minden.

"I went there on the ninth instant, and my intention to be there being known a few days before caused many of these awakened people to attend the meeting so that the little school-room was quite full, and many stood in the passage. I was truly thankful to be amongst them, for it

proved a most satisfactory season. They are a rustic set of folks, but have each a soul to save or to lose, and all souls are of equal value in the sight of the Judge of the whole earth. Lewis Seeböhm kindly gave up his time to attend me as interpreter, for I still prefer help of this sort when it can be done through one who is so feelingly capable. I often feel as a poor wandering stranger in a strange land, and yet I dare not complain. The goodness of the Lord is great towards me; He opens the hearts of those whom I am concerned to visit, to receive me into their hearts and houses, so that it affords me great freedom in speaking to them on serious subjects relating to their best interests, both spiritual and temporal. I am convinced if we mean to be useful to a people of a strange land, all must be done in a spirit of love and humility; with the weak we must be willing to become weak; only we must be on our guard and not flinch from our well-known testimonies.

"The reflection contained in the passage which follows is of deep significance, and the lesson it conveys is one which the Church has as much need to learn now as at any former period.

"15th.—We find recorded in the writings of our ancient Friends that occasionally a few words spoken in the course of common conversation made a deep impression on the minds of those to whom they were addressed. The cause must have been that they lived in a more retired state of mind, and were consequently better prepared to feel the smallest of good impressions in themselves, and were also more attentive to embrace every opportunity of improving the minds of others. I fail in this respect; I do not live enough in what may be truly called a spirit of prayer. I must be more watchful over my thoughts, words and actions, and improve my seasons of retirement; for there is no other way of preservation than by waiting and praying for a renewal of spiritual strength."

"After his return from Minden he accompanied John and William Seeböhm, who were going on a journey of business to Leipzig. They went by way of Brunswick and Halberstadt, and returned by Nordhausen and Einbeck. In this tour through the heart of Germany, John Yeardey made many observations on the state of agriculture, the cities, and the character of the people. Of the last they met with several curious traits, some of them sufficiently annoying."

"On our journey homewards we had much perplexity with some cloth, etc., which J. S. had bought in Leipzig to bring to Pymont. This arose from want of better information respecting the laws of the Prussian territory. They are exceedingly strict as to duties. All kinds of wares are allowed to pass through the country at what may be called a reasonable excise; but those travellers who have excise goods with them must preserve a certain road, called the Zoll-strasse. It was our lot to miss this road; for apprehending ourselves at liberty to pursue what road we pleased, we took another way. But we found our mistake when we came to the place where the duty is paid; for we were informed we had taken the wrong road, and that transit duty could not be received; we must either pay the full excise as when goods remain in the Prussian territory, or return back until we come again into the Zoll-strasse. It took some time to consider which was best to be done. To be sent about we knew not whither, and on roads scarcely passable, would prove a serious inconvenience; and on the other hand it was exceedingly mortifying to pay for such a trifling so enormous an excise. The officer was

very civil, but told us it was not in his power to do otherwise. We concluded it would be best and cheapest to pay dearly for our error rather than be retarded on our journey. We had a regular seat for what we paid, but inadvertently departing again from the appointed way, we were in danger of paying the full duty a second time, or having the goods taken from us. So much for travelling with excise goods."

"In the Fifth Month, 1834, he attended the Yearly Meeting in London. At the Meeting of Ministers and Elders, an unusual number of certificates were granted for religious service abroad. These various concerns drew from him the following reflections:

"As I sat under the weighty consideration and disposal of these subjects, I felt a degree of rejoicing to spring in my heart, that there are still members who hold the promotion of the cause of righteousness in the earth dear to the best feelings of their hearts. It is indeed cause of heartfelt gratitude that the Divine Master is directing the feet of his messengers not only to the borders of this isle, but also into distant parts of the earth."

"During the Yearly Meeting John Yeardey lodged at William Allen's, at Plough-court and Stoke Newington, and was introduced to several Friends with whom he had not before been acquainted."

"Elizabeth H. Walker, of West Chester, U. S. A., had a meeting with the younger part of the Society in London and the neighborhood. In noticing this meeting J. Y. has some discriminating remarks on the exercise of the ministry."

"During this as well as many other meetings for worship I sat under religious exercise, but could seldom believe it required of me to take part in the public ministry. I often think, when many exercised brethren and sisters are present, there would be a danger of interrupting the true Gospel order, if all were not careful to wait on the great Minister of the sanctuary. If we patiently abide under the rightly baptizing power, what we may apprehend preparing in our hearts for utterance may often be delivered by others, and we have only to say, as it were, Amen. We may also be brought into a right willingness to speak in the Lord's name, and still be excused; this may be, perhaps, a preparation of an offering which may be called for at another place. O, the importance of knowing the word rightly to be divided, and when and where the offering is required!"

To be continued.

Fourth Month 5th. 1787.—"While ye are commendably and moderately diligent in outward business, be diligent and fervent in spirit, serving the Lord and his cause with your best in your generation."

Tenth Month 14th 1787.—"However we be employed in this world we must, in a little time, certainly leave it. If in this life we shall have been favored with being sensible of the spirit and power of christianity, and qualified to bear witness of it to others, in such manner as the great author of it shall have been pleased to appoint, whether by word and doctrine, life and conversation, or all together—then we shall not have lived in vain."—R. SHACKLETON.

Words are requisite to convey the sense of one person to another, but not to that Omniscent Being, who is a universal spirit, and everywhere Almighty, who therefore stands not in need either of the use of corporeal organs, instruments, on the sound of words, to communicate with the spirit of man. JOSEPH PHIPPS.

NEW YEAR'S HYMN.

"They shall perish; but Thou remainest" Heb. i. 11.)

You murmur that your lot is cast
Where doubt rough handles holy things,
And plucks away the timid hand
That constant to God's altar clings.
Yet murmur not—neath every change
God's truth and kindness still abide;
Rest thou on Him; no mortal force
Can thrust thee forth from his dear side.

You murmur that your lot is cast
'Mid rival creeds that scorn all doubt,
And think to settle shallow—sure
The truth by numbers' noisy shout;
Yet heed not their discordant notes;
Be Christ your life, be Christ your creed,
He who revives the smoking flax
Breathes music through the bruised reed.

You murmur that your lot is cast
Where wealth is counted more than worth—
Fear not; these perish in the use,
With all that hath not heavenly birth;
But every deed of simple love,
And every step of duty trod,
Are songs to cheer the pilgrim feet
That go through sorrow unto God.

—Bp. of Ripon.

The Decline of Friends in Barbadoes.

BY GEORGE VAUX.

(Continued from page 266.)

Occasional references are found in the minutes of different meetings in this country to certificates of removal, and epistles received from, and sent to Friends in Barbadoes. From the minutes of Third Haven Monthly Meeting, Maryland, held the twenty-fourth of Tenth Month, 1680, it appears that Barbadoes Friends desired to correspond with Friends in that province "concerning the affairs of the Church and the prosperity of Truth." At the Quarterly Meeting in the Eleventh Month following, the Epistle from Barbadoes was read, and the "Meeting showed their unity therewith, and desired that some lines may be written to Friends at Barbadoes in return, by way of epistle, to manifest the same," for which purpose a Committee was appointed. And at the Monthly Meeting held First Month, 1693, an Epistle from Friends in Barbadoes to Friends of Pennsylvania, with a report to George Keith for his separating from, and writing against Friends, was read in the meeting, and well approved.

At the same Monthly Meeting, held the twenty-seventh of Sixth Month, 1719, certificates were read for Eunio Williams, from Barbadoes Quarterly Meeting, dated the eleventh of Fourth Month, 1719, and also from Barbadoes Meeting of Ministers and Elders, dated tenth of Fourth Month, 1719.

In some cases money was sent from Barbadoes Friends to aid in the erection of meeting-houses and other purposes in America. In 1738 £50 were so sent toward a project to erect a meeting-house at Arch and Fourth Streets, which, however, was not undertaken at that time.

The meetings of Friends in Barbadoes seem to have borne the same relationship to the Yearly Meeting of London as is now the case with the meetings in the Southern Hemisphere.

The absence of records renders it difficult to ascertain the exact character of the organizations in Barbadoes. It is known that there was one Monthly Meeting (possibly two), one Meeting for Ministers and Elders, and one Quarterly Meeting. Whether the latter was a separate meeting or every third Monthly Meeting, on the plan that existed in some other places in

early days, is not apparent. There is no evidence of the existence of Preparative Meetings, but it is probable that meetings for worship were held in all the five meeting-houses. In one instance a meeting is called a "Monthly Particular Meeting," but whether this indicates any distinctive characteristic is at least doubtful. The Monthly Meeting was sometimes held in Bridgetown and sometimes at Heathcote's Bay, near Speightstown. Bridgetown and Speightstown are but ten miles apart, and Heathcote's Bay lies between them, but is nearer to Speightstown.

The London Epistle of 1724 mentions that the Government had extended to Friends in Barbadoes "the same form of affirmation with us," and it appears that from 1684 to 1754, with occasional brief intervals (except one of nine years from 1707 to 1717), they addressed yearly Epistles to the parent Yearly Meeting in London. An Epistle was also sent to London in 1759 and another in 1765, but as Meetings for Discipline were discontinued in the island after 1760, the latter was probably prepared, in an informal way, by the few Friends that then remained there. The records were in existence in 1785, when James Cresson, who visited the island, inspected them.

The decline of the Society seems to have begun early in the eighteenth century, and at its close Friends had entirely disappeared from the island, and the places that had known them knew them no more. But the property still remained, and what its fate was has been the object of much discussion.

It has been repeatedly stated, with some confidence, that the membership in the island had been reduced to two, that one, being Clerk, disowned the other, and then appropriated the whole of the property to his own use. There is no evidence to establish this statement. Such a transaction may have occurred with property in another place, but it is certain that the estates in Barbadoes were lost to Friends in a very different way. The fact that Meetings for Discipline were not held after 1760, is conclusive on this point, were there no other evidence.

The late Thomas Evans, when examined as a witness in "the Trenton trial," relative to property in New Jersey, stated that it was generally reputed that, when the Society in Barbadoes was reduced to one man, he sold the property and accounted for the proceeds to London Yearly Meeting. This was also erroneous. Such an incident actually occurred in one of the West India islands, but it was not in Barbadoes.

We will now proceed with a history of the causes which led to the loss of the estates, and the circumstances connected with the earnest efforts made to secure them:

By a statutory provision of the island, an adverse possession of property for five years gave title. It was largely this that diverted the property from Society use into the hands of private persons. With the decay of the Society, the possession of the several pieces of property was assumed, either by descendants of Friends or by individuals who were placed in care of them, and these took advantage of their possession to assert rights which, whilst manifestly contrary to what their moral responsibility demanded, could not be combatted without a heavy expenditure of money, with a strong probability that the effort to secure the estates would be unsuccessful. It must not be assumed, however, that no attempt was made to preserve the property. The Meeting for Sufferings in London was greatly concerned in relation to the matter,

when it became apparent that the Society in Barbadoes was in a disorganized and expiring condition. Their Committees entered into correspondence with such persons as had control of the estates, or those who could give information relative thereto, and also sought the aid of the Meeting for Sufferings in Philadelphia.

Andrew Dury, of Bristol, formerly a resident, and probably a native, of Barbadoes, and one of the trustees of Friends' property there, wrote, under date of Bristol, nineteenth of Fifth Month, 1773, to John Fothergill and Thomas Wagstaffe, of London, as follows:

"I think it unkind that John Luke has not answered your letter to him on the subject of Friends' property in Barbadoes, seeing he has their books and papers under his care, and could have given you the best information. In answer to yours of 10th of 4th mo last, I have annexed an account of their property in that island, as far as I can recollect. The estates they held were granted, for the use of the Society, to such Friends as the donors could confide in to fulfill their charitable intentions, without specifying any uses, for at that period (between the years 1656 and 1680) Friends were so envied and persecuted by both priests and people that such uses might have been deemed superstitious, and the clergy might have claimed these estates as the Church's property.

"The right has been transferred, from time to time, by the direction of Friends, and those now invested with it are Joseph Jackman, Andrew Dury, John Luke and Joseph Collins.

"In regard to securing this property, I can point out no means more effectual for attaining that end than the naming some Friends in England or Pennsylvania to hold the right jointly with those in Barbadoes. This I proposed to them before I left the island, but they would not consent to it, and I am inclined to think they never will. I propose, nevertheless, to write to John Luke on the subject, and will give you the purport of his answer when received by your respectful friend,

ANDREW DURY."

"An account of Friends' property in the Island of Barbadoes.

"A meeting-house, with about $\frac{1}{2}$ an acre of land and a graveyard about half an acre, in Bridge-Town.

"A meeting-house [called Plantation meeting-house] stable, &c., and about 14 acres of land at Heathcote Bay, near Speightstown.

"Spring meeting-house and about 25 acres of Land in Thomas' Parish.

"Pumpkin hill meeting-house and about 4 acres of land in Lucy's Parish.

"Three Burying grounds, about $\frac{1}{2}$ an acre each, in Philips', Thomas' and Joseph's Parishes.

"£1000 Barbadoes currency in John Luke's hands.

"£500 or upwards due from the Estate of Joseph Gamble dec^d, now Joseph Jackman's.

"£450 due from the estate of John Oxley, dec^d." [This could not have been the John Oxley who is mentioned above, but was probably his son.]

It appears from other papers that the money due to the Society was estimated as high as £2,597, but all of it seemed lost, except £500, which lay in the hands of John Luke. After his death, his son Joshua Luke is said to have applied this sum to walling the graveyard and rebuilding the meeting-house at Bridgetown. It is probable that the money, or some of it at

least, was so applied, as there was a meeting house actually standing in Bridgetown in the year 1800, as will hereafter be seen.

On Sixth Month 10th, 1774, John Luke wrote from Barbadoes to London Friends as follows:

"I received your kind favor of 4 Mo. 1 1773, on the 12th of 9 Mo. following, requesting I would have the epistles sent me read to the remaining number of Friends who profess with us, as it seldom happens that we all meet together, am therefore deprived of that opportunity. However I have dispersed them among Friends, both in town and country, and desire they would at least read them in their several families.

"I should have answered your letter soon but waited an opportunity of meeting with many of our friends together as possible, in order to confer together and have their general thought and resolution on the occasion, and join me in answering the meeting on the subject. In order thereto, I invited all the parties particularly concerned, as several others are the trust besides myself, but I was only favored with Joseph Jackman and Joseph Collins' company, and after dinner I produced the letter from Friends of the Meeting for Sufferings in London with our friend John Fothergill and Thomas Wagstaff and Andrew Dury's letters all on the same subject, and would have had them join me in answering Friends' letters on the occasion, but they declined it and chose rather to leave it to me, and after considering the affair, we concluded with saying that we cannot see the necessity of transferring our property to Friends abroad, whilst there remains anybody in our own country, where the donations, contributions and gifts were raised by our ancestors for to answer, I apprehend, some certain purposes among ourselves, and although they may appear at present that religion is but a low ebb among us, we that are reduced but to a small number, yet we hope and do not despair that it will please Infinite Wisdom to restore us and bring us back again and increase our number. We have many young people among us, and others that visit us at times from England and America. Some have made families and set down amongst us, and others may be encouraged to do the like, and if we transfer and give up all our possessions and property, would not appear as though we were willing to exclude the Society from the island and deprive them of the benefits our ancestors designed them, and give up the cause entirely. I hope our Friends will not think that I am pleading thus, because I am one of the Trustees and have money of Friends in my hands and from this motive induced to join others in this opinion.

"No. I am speaking the real sentiments of all concerned, I assure you. I did not desire to trust, but chose rather to be excused, but as Friends in general thought me a proper person to make choice of for the purpose, and I hope I shall never abuse the confidence they repose in me, as I do not intend to rob the church, and thereby commit sacrilege.

"Upon applying to my friend, Andrew Dury, who was conversant with Friends' papers, he may, perhaps, remember whether the estates granted were limited to the Friends of Barbadoes, or left at large for the benefit of the Society in general, and if for the advantage of the former, how far will it be consistent for us to convey it to Friends abroad."

(To be continued.)

LET other's faults remind thee of thy own

About War.

What does civilization mean if not the progress from the arbitrament of brute force to the arbitrament of reason and the maintenance of justice by peaceable methods in the righting of wrongs and in the settlement of conflicting opinions or interests? If it were proposed to abolish our courts, and to remand the decision of difficulties between man and man to trial by single combat, or by street-fight between armed bands enlisted by the contending parties, it would be called a relapse into barbarism too absurd, as well as too dreadful, to be thought of. We denounce the application of lynch law as a practice utterly repugnant to the fundamental principles of civilized life, and as a blot upon the character of a civilized people. What a strange anachronism it is, that while we abhor the arbitrary resort to brute force in private life as a crime against human society, the same arbitrary resort to brute force in deciding differences between nation and nation, although infinitely more horrible in its effects, has still remained the custom of the civilized world, and is surrounded with a halo of heroic romance.

General Sherman once said, "You would know what war is? War is hell!" He knew what he was speaking of, and he meant it. Was it an exaggeration? When the news of the destruction of the *Maine* arrived we threw up our hands in horror! Two hundred and fifty men killed by the explosion! What a frightful calamity! Thus we feel, and thus we speak, in a state of peace. How in time of war? Two hundred and fifty men killed? Only a skirmish, a slight brush with the enemy. Nothing of importance. A pitched battle comes. Five thousand killed and fifteen thousand wounded on our side; the loss of the enemy believed to be greater. A hard fight, but, perhaps, not decisive. Then, more battles, more thousands of killed, more tens of thousands of wounded, the hospitals crowded with countless multitudes of sick. Naval fights also, of those mysterious monsters called battleships. Some go to the bottom of the sea, some of our own, as well as some of the enemy's. How many men perish with them? Two hundred and fifty? A mere trifle. It must be many times two hundred and fifty to make a sensation. What is then our first thought? The gaps must be filled, and more of our young men are sent to the front and upon the ships. And the crowds of parents made childless, and of widows and orphans! "Well, very sad, but war is war. Let us take care of them the best way we can to keep them from starving." But more than this. Wherever the armies operate, devastation, ravage and ruin; wherever the warships sail, destruction of commerce and mutual havoc—the fruit of years of patient industry and exertion ruthlessly wiped out, and those agencies of intercourse and mutual advancement by which modern civilization has made the nations of the world dependent upon one another disastrously interrupted, and loss, desolation and misery spread broadcast. Was General Sherman wrong when he said that "war is hell?"

But we are told that a nation needs a war from time to time to prevent it from becoming effeminate, to shake it up from demoralizing materialism, and to elevate the popular heart by awakening heroic emotions and the spirit of patriotic self-sacrifice. This has a captivating sound. But is there not something intensely ludicrous in the idea that the American people, while the rugged work of subduing this vast continent to civilization is yet unfinished, need wars to save them

from effeminacy? Were we more effeminate before our civil war than we have been since? As to the demoralizing materialism, was the pursuit of money, the greed of material possession and enjoyment, less prevalent after the civil war than before it? Did not the war itself stimulate that "materialism" to a degree not known among us before? As to heroic emotions and the spirit of patriotic self-sacrifice, it is true that war is apt to call forth splendid manifestations of them. But does war *create* those noble impulses? Could it bring out the manifestations of them, if they did not, although unmanifested, already exist? And is, after all, the readiness to die for one's country the sum of all bravery? Is there no call for heroic emotions and patriotic self-sacrifice in a state of peace? Is not a patient and faithful struggle for the truth against the fanaticism of prejudice, and for justice against arrogant power, as brave a feat as the storming of a battery? And is not that civic virtue more rare than the physical courage of the soldier, and, on the whole, more needful to the republic? On the other hand, while war calls forth demonstrations of heroic spirit, does it not also stimulate the baser passions of a larger number? Have we ever heard of a war which, whatever great objects it may otherwise have served, improved private or public morals or stimulated the cultivation of those quiet and unostentatious civic virtues which are most needful to the vitality of free government? . . .

But will not this horror of war at last make cringing cowards of us all? No danger of that. No peace feeling can emasculate our patriotism. The danger lies in the opposite direction. It is that the popular mind may too easily forget that war is justifiable only when all the resources of statesmanship to avert it have been exhausted, and when the true value of the object to be accomplished through it outweighs the blood and loss of wealth and human misery and demoralization it will cost. This being the temper of a high-spirited people, so much do the fiends who seek to drive the nation into unnecessary war by false reports or by unscrupulous appeals to prejudice and passion deserve to be execrated by all good men, and so much more gratitude is due to those in power who, firmly resisting the screams of a reckless demagoguery, know no higher duty than to spare the people the scourge of war so long as the blessing of peace can honorably be preserved. —*Carl Schurz in Harper's Weekly.*

"**PLOWING AND SOWING.**"—In some parts of the world much labor is required in preparing a piece of land to bring forth a crop of something useful. Firstly, the stones may need removing, before the plow will work to advantage. The husbandman views not the labor as time lost, for in most cases the soil is richest where stones abound. Resurrected Christians know that there is something in places besides stones that need to be taken out of the way in order to reconcile the mind to that which is unreconcilable. Away, then, with the accumulation of sticks comparable to the many thoughts which are a hindrance to devotional feelings, and learn what it is to "Be still and know that I am God," according to the declaration of sacred Scripture. Then shall we know, if we follow on to know the Lord, his going forth is prepared as the morning and He shall come unto us as the rain, as the latter and the former rain unto the earth." In case these blessings are not improved, nothing but fresh mercy from the hand of the Lord can avail to restore to

Divine favor. "Repentance toward God and faith in our Lord Jesus Christ," with obedience being the condition of salvation. "The cry unto God will then be, "My God, we know thee," and knowing Him in whom we have believed, is proof of everlasting life.

P. R. GIFFORD.

Liquefied Air.

(Concluded from page 271.)

When poured into the open vessel the liquid boiled violently. Of course the liquid air was at its boiling point or very near it in the can, just as ice is at its melting point when delivered from the wagon. It boils when poured into the vessel for the same reason that hot water would boil if poured into a vessel at 550° F. After a few moments it became more quiet, but on shaking the vessel a little the liquid sizzled against the sides of the vessel. The finger can be thrust into the liquid for a moment without being frozen, because the layer of gas formed next the finger protects it from contact with the liquid. Professor Barker stirred a beaker full of it with his finger for a second or two. A piece of ordinary sheet tin having been thrust into liquid air and held there for a few seconds, broke like molasses candy. Copper and aluminum are not so affected. A piece of paraffin, not unlike beeswax in character, crumbled like a lump of sugar after being cooled by a bath of the liquid. As each of the different articles was thrust in the liquid boils with fresh violence. Red-hot stones affect hot water so!

After treatment with liquid air, paper crumbled like an egg-shell, soft rubber tube behaved like glass, mercury served to drive nails, alcohol turned out on the table a solid cake, an egg cracked up much as if made of rosin, and cotton saturated with it burned explosively. A piece of match-stick being stuck on the point of a steel pen was lighted and thrust into a vessel of liquid air. The pen burned violently, throwing a brown cloud of oxide of iron into the air, and for a second or more a molten mass lay on the bottom of the glass vessel, glowing hot, under a layer of perhaps a half-inch of liquid air. The contrast of temperature quickly broke the glass.

A vessel holding perhaps a gill was filled and set aside to see how soon it would evaporate. It lasted about half an hour. This vessel, like the others, was so coated with frost, that we could not see whether anything was in it or not.

In order to see the liquid well it is necessary to put it into double glass vessels, the space between being exhausted to a nearly perfect vacuum. Vacuum being a perfect non-conductor, heat could get to the liquid only very slowly by radiation, and there being no moisture to condense on the inner vessel, the liquid can be seen perfectly. These vessels had narrow openings, so that little if any circulation of air from outside was possible, and one of them stood on the table half full of liquid air during the ninety minutes of the lecture without apparent diminution. On looking closely at one of these double globes, it was apparently simmering. Nitrogen boils at a lower temperature than oxygen, and as air is a mixture and not a chemical compound, the nitrogen evaporates more rapidly than the oxygen. After standing thus for some hours simmering, the remaining liquid is rich in oxygen. That used to burn the pen had been standing for some time. Oxygen is magnetic, and liquid air that has lost a considerable part of its nitrogen by evaporation shows this property very strikingly. A watch-glass filled with it was placed under the poles of a powerful

electro-magnet. When the current was turned on the liquid leaped up against the faces of the poles.

One of Professor Dewar's favorite experiments is to use a globe filled with liquid oxygen as a lens to concentrate heat rays, and so burn a hole in a piece of blackened paper. Professor Barker showed a piece of paper which had a hole in it that was made in this manner by Prof. Dewar, but he did not repeat the experiment. The significance of this experiment may not at first sight appear. The same thing goes on every day in the transmission of radiation to us from the sun through the inconceivably cold void. Kindling a fire with an ice lens is an experiment not infrequently tried. Radiation is not heat. It is energy which is transformed into heat when it strikes a body which can not transmit it and therefore absorbs it.

A question often asked in connection with any new discovery or invention, "Of what use is it?" was well answered many years ago by an eminent scientist by the return question, "Of what use is a child?" Time alone can tell what results shall follow any discovery. It is easy to name some uses to which liquid air *may* be put:

As a refrigerant it would be ideal. Vessels of it hung in a refrigerator would evaporate more or less slowly according to the size of aperture. These might be vessels of double glass as above described and the form may be such, and the opening of such a size as would make the contents last for twenty-four hours. A pint would probably do the work of ten pounds of ice, and instead of slop and slime the new refrigerant would give off pure dry air which would be even germless! The problem of keeping the refrigerator clean, dry and odorless would be simplified to the last degree. No separate compartment would be provided for the vessels of air. They would hang just as well on hooks in the same compartment with the provisions. The delivery of a few small flasks of liquid by the ice company instead of a great bulk of ice would be a gain in convenience. Of course the flasks could not be corked.

Some one has suggested that the new liquid may be used to propel machinery. No doubt it may. Stored in strong enough vessels and subjected to the ordinary temperature of outdoor air, it would be reconverted into gas at a pressure of something like two thousand pounds per square inch. Whether or not it would be an economical medium for the storage of energy remains to be shown. If it proves that a ton of liquid air has more energy than a ton of coal, and if its cost is not too great, it would furnish an admirable source of power for vehicles employed in carrying meat to market. The meat would furnish some of the heat to expand the liquid air, and so be kept as cold as desired in transit. It does not seem likely, however, that it can be used economically on a large scale, because, so far as now appears, the heat given out by the air in condensation is simply lost, *wasted*, and as it seems scarcely probable that it can be used in engines, except at low temperatures, unless artificially heated, the heat given out in condensation would be only partially recovered from the atmosphere in again expanding.

We may put in here a financial analogy, which may serve to make more clear the character of the energy transfer. When one is going a broad he buys a letter of credit, and gets his cash back at any bank all over the world. So the air when compressed pays out its energy

(heat), say to the surrounding atmosphere, and gets it back from any part of the atmosphere on demand.

The figures for the critical temperatures and boiling points of the permanent gases are not yet generally available, and it may be worth while to repeat them here. Temperatures are in degrees Fahrenheit, pressures in atmospheres.

	Critical temperature.	Lowest pressure.	Boiling point.
Oxygen,	— 157°	49	— 301°
Nitrogen,	— 191°	42	— 313°
Hydrogen,	— 313°	99	

The absolute zero is — 459°.

It is not unlikely that within the current month other exhibitions of liquid air will take place in this city. L. B., JR.

NOTE.—In the portion of this article contained in our last number, page 270, latter part of third column, the figures 300° should be preceded by a *minus* sign, thus: "— 300° to + 40°." Also, in line 20th, instead of "solid" read "gaseous."

Natural History, Science, etc.

A Humming Bird's Umbrella.—In front of a window where I worked last summer was a butternut tree. A humming bird built her nest on a limb that grew near the window, and we had an opportunity to watch her closely. In fact, we could look right into her nest. One day when there was a heavy shower coming up, we thought we would see if she covered her young during the rain. Well, when the first drops fell, she came and took in her bill one of two or three large leaves growing close by and laid this leaf over the nest so as completely to cover it; then she flew away. On examining the leaf we found a hole in it, and in the side of the nest was a small stick that the leaf was fastened to or hooked upon. After the storm was over the old bird came back and unhooked the leaf, and the nest was perfectly dry.—*American Sportsman.*

New Champion for the Sparrow.—The sparrow has found an unexpected champion in the Prime Minister of France. The farmers have recently been agitating in favor of the extermination of the little bird, and succeeded so far that a decree was submitted to Premier Meline for signature, giving orders for the destruction of the bird throughout the country by all available means. Before giving his sanction to the measure the Prime Minister determined to make an investigation, in the course of which he has received so much information in favor of the birds, especially from the Forestry Department, that he has not only refused to sign the decree, but has announced that he is about to take steps to promote the increase of the species in consequence of its usefulness. It seems that the harm they do to the crops is more than counterbalanced by the benefits which they confer in destroying the caterpillars, worms, and other insects that are so detrimental to trees.—*Selected.*

A MEMORIAL from the Monthly Meeting of Friends of Philadelphia, for the northern district, respecting Charles Williams, says: "Our friend Charles Williams, son of Hezekiah and Grace Williams, departed this life on the ninth of Tenth Month, 1793, in the twenty-ninth year of his age, and about the ninth from his first appearance in the ministry. His meek and humble spirit bore instructive witness to the efficacy of Truth, whereby his disposition was rendered sweet and tender."

"It is the love of God which is boundless—boundless—extending the world over!"—JAMES EMLÉN.

WHEN THOU PASSEST THROUGH THE WATERS.

S. C. KIRK.

Is there any heart discouraged as it journeys on its way?
Does there seem to be more darkness than there is in a sunny day?
Oh, it's hard to learn the lesson as we pass beneath the rod,
That the sunshine and the shadow serve alike the will of God;
But there comes a word of promise, like the promise in the bow—
That however deep the waters, they shall never overflow.

When the flesh is worn and weary, and the spirit is depressed,
And temptations sweep upon it like a wave on ocean's breast.
There's a haven ever open for the tempest-driven boat,
There's shelter for the tempted in the promise of the Word;
For the standard of the Spirit shall be against the foe,
And however deep the waters, they shall never overflow.

When a sorrow comes upon you that no other soul can share,
And the burden seems too heavy for the human heart to bear,
There is One whose grace can comfort, if you'll give Him an abode;
There's a Burden-bearer ready, if you'll trust Him with your load;
For the precious promise reaches to the depths of human woe,
That however deep the waters, they shall never overflow.

When the sands of life are ebbing and I near the Jordan's shore,
When I see its billows rising, and I hear its waves roar,
I will reach my hand to Jesus, in his bosom I shall bide,
And 'twill only be a moment till I reach the other side;
It is then the fullest meaning of the promise I shall know,
"When thou passest through the waters they shall never overflow."

Tent-Making.

It is said of a certain theological seminary, "It would be well for them to turn out more tent-makers." There are numbers of preachers of the Gospel, excellent men, but so helpless they do not know how to earn their daily bread; and they are constantly dependent like those of old, who said, "Put me, I pray thee, into one of the priests' offices, that I may eat a piece of bread" (1 Sam. ii: 36). A priest of the church of Rome when "unfroked" is often one of the most helpless of all creatures. If for some reason, either good or bad, he loses his position, and is cast upon the world, what can he do? He is, as a rule, neither trade, profession, skill, nor experience in earning his daily bread.

Many ministers are in almost as bad a case. Many a man is unable to be absolutely true to God and to conscience, simply because he cannot earn his living with his hands, and so must preach to please those on whom he depends for his bread. A man who has some trade, some method of earning his livelihood, who can support himself, and does not need to beg, such a man can preach as opportunity offers, can work while necessity requires; he can make tents with Paul or fish with Peter; but he cannot be starved out by a worldly church, or be forced to sell his convictions to please a few rich men.

The Jewish rabbins taught that a man who brought up his son without a trade, brought him up to be a thief. A vast proportion of the criminals are men without trades, and many a man may trace his failure in later life to the helplessness which is the result of a lack of training.

in his early days. The world is full of work, and some one has to do it; and ministers of the Gospel cannot always sit at ease, and expect to be supported and provided for. They must be ready to plunge into the thick of the battle, to endure hardness as good soldiers, and to obey from the heart the commandments of God and the leadings of his Holy Spirit. And if we are able to endure hardness as good soldiers, and to labor, working with our hands; if we have the disposition to make ourselves useful; if, like the shipwrecked Paul, we are ready to pick up sticks and build fires, and do every needed thing, we shall find welcome where we otherwise would be unwelcome, and shall make our way where others might never be able to go.—*Christian Safeguard.*

FOR "THE FRIEND."

SUFFERING FOR THE TRUTH.—Not to every soldier in the church militant is given the ability to champion the cause of Gospel truth in eloquent words or by deeds so eminent as to win the commendation of men; yet to the humblest child of the kingdom equally with the most gifted, there is granted the precious privilege of *suffering for the Truth*. Though his stammering tongue command no audience amid the voices of the world that deride his Master, yet may he steadfastly stand before all as Christ's witness; though the world offer its kingdoms for one bending of the knee, yet may he choose poverty with Christ. Indeed, as the friendship of the world is enmity with God, so is tribulation in the world to be expected by the Christian disciple. The servant is not greater than his Lord, whom in the days of his flesh the world persecuted; but his cheer is that he abides in One who hath overcome the world, and whose words of heavenly consolation are ever to his faithful ones: "Fear not, little flock, for it is the Father's good pleasure to give you the kingdom."

C. F. S.

Items Concerning the Society.

"We were much favored," writes a North Carolina correspondent, "to have a good Quarterly Meeting at Rich Square last week. B. W. Wood, of Canada Yearly Meeting, was with us. The Meeting took further action against paying for evangelistic work (so called), by our Yearly Meeting, and appointed a committee to prepare another protest to be forwarded to the next Yearly Meeting."

The last of the meetings under the name of Friends on Nantucket has been laid down. This meeting, says the *American Friend*, "sprang up in early times as a result of the labors of John Richardson, Thomas Story, Samuel Bownas and Thomas Thakley. In the year 1708 a monthly meeting was established under the jurisdiction of Rhode Island Quarterly Meeting. Nantucket Monthly Meeting was laid down in 1867, and the little meeting for worship has now passed away. In a community where more than two thousand people were once attendants at a Friends' meeting, and where sixteen hundred Friends, at least, resided, there are to-day but two individuals left as representatives of their once numerous and influential body."

From a native of Nantucket well acquainted with the history of Friends there we learn that instead of the above figures we may safely state that the two Friends' Meetings once held in Nantucket, numbered three thousand attenders, of whom two thousand were members. We are encouraged to hope that an adequate history of Friends and their meetings on Nantucket will, in the near future, be prepared.

Can any of our readers help Howard M. Jenkins with Extracts from the Minutes of Philadelphia Yearly Meeting, according to the following letter from him?

"*Dear Friend* :—May I ask the opportunity of mentioning in thy columns my earnest desire to procure copies of the "Extracts" sent down by Philadelphia Yearly Meeting, in the years preceding 1749? It has been my plan to make the 'Extracts' into an historical volume, which I think would have an important value to Friends and others, as an authentic record. Through the kindness of several of the readers of *THE FRIEND*, some years ago, I had the loan of many copies of 'Extracts,' and I have entirely completed the series from 1749 to 1827, both years inclusive, but preceding 1749 the set is very incomplete. Those I have are for the years 1707, 1709, 1711, 1712, 1715, 1722, 1727, 1732, 1737, 1738, 1744, 1746 and 1747. All others are lacking, except that I have for the years 1739, 1740, 1741, 1742 and 1748, the Quarterly Meeting 'Extracts,' which appear to be condensations prepared by Quarterly Meetings from the documents sent down to them by the Yearly Meeting' and which, therefore, are not entirely satisfactory as a substitute for the fuller summary.

"I think there must be in existence somewhere copies of the 'Extracts' for the missing years, and it will be a great favor if any who have them will loan them to me for the purpose of having copies made. I will take the best possible care of them, and return them with little delay. As I have made a start as early as 1707, I should regret not to perfect the set from that time down to 1748, and so have it complete to 1827.

"May I ask, also, of anyone familiar with the subject, when the practice of sending down 'Extracts' was begun?"

"Very truly,

"HOWARD M. JENKINS.

"921 Arch St., Philadelphia."

We find in the Philadelphia *Times* a report of a lecture delivered by a Catholic priest, in which he speaks as follows of the Society of Friends:

"Our Catholic teachers and writers should render full justice to the admirable spirit of toleration which has always distinguished the Society of Friends. Griffin has shown conclusively that Penn was thoroughly tolerant, and this in an age in which both Catholic and Protestant governments deemed persecution justifiable. I thank God that we all have made progress in the right direction, and I hope that our children will surpass us in respecting the rights of conscience. I believe that the day is coming when all the children of the republic will be educated in the broadest tolerance, and when the Bible will take its proper place in education as the text book of the morality of the highest civilization."

The silent and steady work of the "Tract Association of Friends" goes on with its seed-sowing; but the great harvest will not be seen on earth. As many as one hundred and forty-three thousand and two hundred of its publications were circulated in the past year, leaving now two hundred and fifty-five thousand on hand. Encouraging results of the providential meeting with some of these tracts, in the turning of readers from the power of Satan unto God, have come to view within the year.

We have received a copy of a book entitled "A Quaker Experiment in Government," by Isaac Sharpless, President of Haverford College. Phila.: Alfred J. Ferris, 1898. "The purpose of the book is to include," says the Preface, "with other sources of information, the contemporary Quaker view. This has been gained by a careful examination of meeting records and private letters of the times, and a fairly intimate personal acquaintance with many who probably represent, in this generation their mental and moral characteristics, the 'Quaker governing class' of the first century of the province. The ordinary public sources of information have, of course, been used; but a dependence on these alone would incur the danger, if not of misrepresenting facts, at the best, of giving them a wrong coloring."

This wrong coloring and misrepresenting of facts has been painfully apparent in much that passes for authentic history of early Pennsylvania, that has of late years been passed upon the public by

writers of ability. Accordingly, we welcome the last sentence of the preface as a promise of a future corrective, namely: "An authentic and impartial history of colonial Pennsylvania is yet to be written."

Of the work before us, we at present thus announce its publication; hoping soon to give it a more extended notice.

Eliza H. Varney, in the course of a religious visit on the Pacific coast, had arrived in the State of Washington, and had a meeting appointed at her request on the twenty-eighth of Second Month, at Steveson, which was well attended, and very quiet and orderly. On the first of Third Month she attended a meeting about five miles distant, and was expecting to have a meeting at Vancouver on First-day, the 6th, and to start back on the following day towards San Jose and Pasadena, Cal. She had been accompanied from Pasadena by Enoch Carter and his wife.

THE FRIEND.

THIRD MONTH 19, 1898.

A system of man-made worship must include a man-made ministry, to be sustained only as it is man-paid. "Personally conducted" meetings being of the same root, are feeders of the same tendency.

An evident movement to drop our principle of worship from the higher to the lower plane—from worship to entertainment or teaching—occasions our notice of the following extract:

"Very often a general lack of interest in religious meetings means a lack of painstaking preparation on the part of those who conduct or take part in them. Impromptu work has killed many a meeting where the level best of those concerned would have made it a refreshing feast."

On the principle that the exercises of a meeting for worship are the product of human effort and talent, like those of a literary society, a lecture hall, or a concert, the assertion quoted is true. And those who employ the best talent that their means can command, for religious services of that order, have a right to expect of such talent what is called its "level best." They have a right to expect the like also of voluntary or unpaid offerings, if they give them their time to hear them. It is a fair and understood engagement between parties performing and parties served, on the avowed basis of human endeavor. This is carried on, not without a hope that the Holy Spirit may assist, but without his direction being waited for, that He may be waited on. If He arrive on time for a stated exercise, so much the better. If not, the performance goes on without Him. Such churches are consistent with their principles; let us be with ours.

But Divine worship, from Friends' standpoint, is not a transaction between man and man. It consists in intercourse with God, and not with man. It waits only upon God, for its expectation is from Him. The less of man there is, and the more of the Divine Spirit, the more truly is worship present. Our only remedy for dullness in meetings is the Divine intercourse. Can the very Spirit of Life himself be tedious?—to sin, indeed, doubtless; but not to a Christian worshipper.

But what of the non-worshippers—shall they not be spoken to? This state of interchange between our spirits and the Father of spirits, which is reached and experienced in the silence of the creature, is a state in which the pointings of his

holy will may be known. And if, in this, the secret witness of his Spirit is felt to be imperative on any worshipper, male or female, to "stand and speak to the people all the words of this life," that servant, yielding to the heavenly requisition, becomes God's minister to others, until the Divine ability is withdrawn. Here is where the most ably prepared production of man would "kill" a meeting; and "impromptu work," so that it be prompted by the Spirit, the saving of its life; where, indeed, to make it a "refreshing feast," the plane of the high and holy "best" is the only true "level best" of those concerned. Herein "the preparations of the heart in man, and the answer of the tongue, are from the Lord."

On this line, or understood as on this spiritual plane of preparation, we unite with the writer in saying that "very often a general lack of interest in religious meetings means a lack of painstaking preparation on the part of those who take part in them." There is enough in the "painstaking preparation" of the daily cross, and its victories over self, to qualify the disciple for the communion or the service of the Spirit due in a religious assembly. How knows the creature what conditions to be spoken to will be gathered in the next meeting? Let "the Head over all things to his church" conduct its services. True worshippers will sit under his ministry, or speak under it. "Thou that sayest, 'Have confidence in God,' hast thou confidence" in Him, enough to give up to Him the conduct of his own meetings? A watching and praying preparation in daily duties will not cease, when we are gathered in his name, to let the inspeaking word of God have free course and be glorified. Keep, then, in that which makes meetings interesting.

SUMMARY OF EVENTS.

UNITED STATES.—On the 9th instant the United States Senate passed unanimously the bill appropriating \$50,000,000 for national defense. There was no debate. Twelve minutes after the bill was reported to the Senate the Vice President announced its unanimous passage. The measure was signed by the President in the afternoon and is now a law.

The President is reported to have said to several persons who talked with him on the 14th inst., "I do not expect war. I believe this whole matter can be settled diplomatically." It is understood that the suggestion now is to have a great syndicate of American and European capitalists organized for the purpose of purchasing Cuba.

The Brazilian cruisers *Amazonas* and *Admiral Alencar*, now receiving their finishing touches in an English shipyard, have been purchased by the United States. It is thought the cruisers cost about \$1,700,000 each.

Thirteen whaling vessels and four tenders have reached San Francisco from the Arctic regions. In all they brought 5,416 barrels of oil, 1,401,074 pounds of whalebone and 5,948 pounds of ivory, besides a large quantity of furs. A conservative valuation of the material brought by these vessels is \$750,000.

It is estimated that the cotton mills of the South have a capacity for the consumption of one-tenth of the entire produce of their cotton-fields. In 1880 the South had \$22,000,000 invested in the cotton industry, and to-day it has \$100,000,000.

General William S. Roseraos, a distinguished officer of the civil war, died at Los Angeles, California, on the 11th instant. He was in his seventy-ninth year.

A determination of Professor Barnard with the Lick telescope places the diameter of Neptune at 32,900 miles—from 2,000 to 4,000 miles less than is stated in most text-books.

All the villages of Daviess County, Ky., are said to be connected with each other and the county seat by telephone.

It has been estimated that in San Francisco thirty per cent. of the Chinese are addicted to smoking, and that ten per cent. of the entire population of Chinatown are habitual "opium drunkards."

A special dispatch of the 2nd instant to the New

York Voice from Frankford, Ky., says, "A local-option bill has passed the State Senate here by a vote of 21 to 11, under the provisions of which it will be practically impossible for the saloon to maintain a foothold in more than six or seven of the 119 counties of Kentucky. The bill is sure to pass the House, and Governor Bradley will sign it beyond a question."

A dispatch from Denver, Col., of the 12th instant, states that "During the past two weeks the attention of the business men of the city has been attracted to the unusually large number of counterfeit silver dollars that are now in circulation. The counterfeits are such remarkably close imitations of the genuine coin that it is almost impossible to detect them, and even Government experts are frequently at a loss to choose between the false and the genuine. At the United States Mint it is stated that the situation is so serious that the Treasury has made it the subject of a communication to Congress regarding the propriety of adopting a new device for the coin. It is estimated that there are fully two million dollars, worth of these spurious coins in circulation in the country. All that have been found bear the mark of the New Orleans Mint, a lower-case 'o' immediately under the eagle, and are dated 1888. The Government is making every effort to detect the men engaged in the business. It is believed that the coins are made somewhere in the South."

Deaths in this city last week numbered 464, which is 16 less than the previous week, and 57 less than the corresponding week of 1897. Of the whole number, 240 were males and 224 females; 80 died of pneumonia; 49 of consumption; 38 of heart disease; 21 of old age; 20 of apoplexy; 19 of diphtheria; 19 of measles; 18 of inflammation of the brain; 13 of inflammation of the stomach and bowels; 12 of nephritis; 11 of inanition; 9 of marasmus; 9 of convulsions; 9 of Bright's disease, and 9 from casualties.

Markets, &c.—U. S. 2's, 98½ a 100; 4's, reg., 110½ a 111½; coupon, 111½ a 113; new 4's, 122½ a 123½; 5's, 111½ a 112½; currency 6's, 103 a 105.

COTTON.—Middling uplands, 6½c. per pound.

FEED.—Spot bran, \$16.00 a \$16.50 per ton for winter in bulk and \$14.50 a \$15.00 per ton for spring in sacks.

FLOUR.—Winter super, \$3.00 a \$3.25; do extras, \$3.25 a \$3.65; Pennsylvania roller, clear, \$4.20 a \$4.40; do., do., straight, \$4.40 a \$4.60; Western winter, clear, \$4.25 a \$4.40; do., do., straight, \$4.50 a \$4.75; do., do., patent, \$4.90 a \$5.15; spring, clear, \$4.25 a \$4.50; do., straight, \$4.90 a \$5.10; do., patent, \$5.15 a \$5.35; do., favorite brands, \$5.40 a \$5.65. City mills, extra, \$3.25 a \$3.65; do., clear, \$4.30 a \$4.50; do., straight, \$4.50 a \$4.75; do., patent, \$5.25 a \$5.60. **RYE FLOUR.**—Choice Penna., \$2.90 a \$3.00 per bbl. **BUCKWHEAT FLOUR.**—\$1.30 a \$1.50 per 100 pounds, as to quality, for new.

GRAIN.—No. 2 red wheat, 98½ a 99c.

No. 2 mixed corn, 34½ a 34¾c.

No. 2 white oats, 33½ a 34c.

BEEF CATTLE.—Extra, 5½ a 5¾c; good, 5½ a 5½c; medium, 4½ a 5c; common, 4½ a 4¾c.

SHEEP AND LAMBS.—Extra, 5 a 5½c; good, 4½ a 4¾c; medium, 4 a 4½c; common, 3½ a 3¾c; lambs, 5½ a 6½c.

HOGS.—5½ a 6c. for best Western, and 5½ a 5¾c. for others, and 5½ a 5½c. for State.

FOREIGN.—It is officially stated that Lord Salisbury, the British Premier is obliged to take a rest, but that he does not contemplate resigning. Foreign affairs are in the hands of Arthur J. Balfour.

The railroads of Great Britain carried last year 800,000,000 passengers, with safety to all but five.

Nearly 60,000 acres have been reclaimed in Ireland during the past year from bog and marsh lands.

In the House of Commons on the 10th inst., it was stated that no communications on the Cuban question had been exchanged between the British Ambassador at Washington and the Government of the United States.

Anxiety in Madrid last week as to the relations between Spain and the United States, which has pervaded financial and commercial circles, has culminated in a heavy fall in funds. The newspapers call upon the Government to stop the panic by a prompt and clear statement as to the real conditions existing in Cuba, and also defining the international relations.

The British Minister at Peking has lodged a strong protest against the cession of Port Arthur to Russia, saying it would destroy the balance of power in China. The Chinese officials, however, declared their inability to withstand the Russian demands. A Berlin despatch says that Russia is determined to carry the Siberian Railroad to Port Arthur whether China consents or not.

A Russian imperial ukase just issued orders the bursement of 90,000,000 roubles (about \$70,000,000) as extraordinary expenditures for the construction of war ships.

Not within living memory has there been known so abnormally snowless a winter in European Russia as the present season. Throughout the whole of the Southern latitudes, says an Odessa correspondent, for a stretch of nearly 2,000 miles northward, there is only here and there the merest sprinkle of snow, while the temperature alternates between a few degrees of frost and crisp spring weather.

A committee of the Norwegian Storting has recommended that universal suffrage be granted to all above twenty-five years old.

Germany and Austria produce about two-thirds of the world's crop of beet sugar.

There was a serious outbreak in Bombay on the 10th inst., the most alarming in India in many years. A plague search party was stoned by a mob of Hindus and Mohammedans, several soldiers were killed, hospitals and houses of Europeans were attacked, the police and troops finally fired upon the mob. The loss of life was not known.

V. Loret has discovered in Upper Egypt, near Thebes, the tomb of the great King Thothmes III.

Contractor John Ross died suddenly in Lancaster, Ontario, on the 11th instant. It is said that he built more lines of railway in America than any other man.

NOTICES.

CULTURED young woman Friend, experienced, with engagement to travel abroad or here with woman Friend, as companion to her. Little or no salary expected. Address "P," Office of THE FRIEND.

A WOMAN FRIEND desires a position of some kind in an institution, or would be housekeeper or companion to an elderly person or invalid. Adr. "X. Y.," Office of THE FRIEND.

TRACT ASSOCIATION OF FRIENDS.—The Annual Meeting of the Association will be held in the Committee Room of Arch Street Meeting-house on evening of the 29th instant, at 8 o'clock. All interested Friends are invited to attend.

HENRY B. ABBOTT, Clerk.
PHILADELPHIA, Third Month, 1898.

WESTTOWN BOARDING SCHOOL.—Applications for the admission of pupils to the school, and letters in regard to instruction and discipline should be addressed to WILLIAM F. WICKERSHAM, Principal.

Payments on account of board and tuition, and communications in regard to business should be forwarded to EDWARD G. SMEDLEY, Superintendent.
Address, Westtown P. O., Chester Co., Pa.

WESTTOWN BOARDING SCHOOL.—For convenience of persons coming to Westtown School, the stage will meet trains leaving Philadelphia 7.17 and 8.46 A. M., and 2.53 and 4.32 P. M. Other trains are met when requested. Stage fare on regular trips, fifteen cents; on special trips, twenty-five cents each way. To reach the school by telegraph, wire West Chester Phone 35.

EDWARD G. SMEDLEY, Superintendent.

DIED, at his residence in Winona, Ohio, on the 10th of Second Mo., 1898, JOHN OLIPHANT, in the sixty-sixth year of his age; a member of New Garden Monthly and Particular Meeting of Friends. Had an attack of illness over two years previous to his death, at which time he was truly concerned to leave of an acceptance with his Maker. It appeared that his sins were set in order before him, and so formidable were they that he felt almost discouraged, whereas in the twinkling of an eye, all was changed, and he felt inexpressible peace and joy, and love for all mankind, and all fear of death was taken away. During the continuance of his life this merciful visitation was from time to time given him. Although conscious of deviations he did not feel that anything was laid up against him, saying during his last severe illness, his sweet peace is with me pretty nearly all the time. Near the close, he said, "Oh, the peace and comfort and quietness there is in Heavenly things, they are so precious in my sight." He passed quietly away without a struggle, and through redeeming mercy we trust his spirit is forever at rest.

—, on First-day morning, Third Mo. 13th, 1898, ELISABETH MORRIS, wife of Israel Morris, in the eighty-first year of her age.

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The Atonement.

(Concluded from page 274.)

When Nathaniel Stevens, the priest of his native town, asked George Fox "Why Christ died on the cross, 'My God, my God, why hast thou forsaken me?' and why he said, 'It is not possible let this cup pass from me, yet not my will but thine be done.'" "I told him," says George, "that at that time the sins of all mankind were upon Him, and their iniquities and transgressions with which He was wounded, and which He was to bear and be an offering for, as He was man, but that He died not, as he was God. So in that He died for all men, tasting death for every man, He was an offering for the sins of the whole world." From this it is manifest that George Fox did not regard Christ as merely a Divine teacher and a perfect example for all mankind; but as Paul expresses it: "Christ crucified, unto Jews a stumbling-block, and unto Gentiles, foolishness; but unto them that are called, both Jews and Greeks, Christ, the power of God and the wisdom of God."

I am not aware that any of the members of our religious Society in the seventeenth and eighteenth centuries, denied or doubted the doctrine of the Atonement. Some, it is true, have claimed that William Penn and Job Scott were exceptions. It would not be difficult to disprove this assertion by quotations from the writings of both these eminent and faithful Friends.

In regard to Wm. Penn's views, a misapprehension has arisen on account of some statements in his "Sandy Foundation Shaken," where he denies the extreme view that the propitiatory sacrifice justifies sinners by the righteousness of Christ being imputed to those who believe in Him, while they continue in their sins.

In his "Testimony to the Truth of God as held by the People called Quakers," William Penn says: "We believe Him [Christ] according to Scripture, to be the Son of Abraham, David and Mary, after the flesh; and also God over all blessed forever. So that He that is within us, is also without us, even the same who laid down his precious life for us, rose again from the dead, and ever liveth to make 'intercession for us,' being the blessed and alone Me-

diator between God and man, and Him by whom God will finally judge the world, both quick and dead; all which we as sincerely and steadfastly believe as any other Society of people, whatever may be ignorantly or maliciously insinuated to the contrary, either by our declared enemies or mistaken neighbors."

Widely divergent views exist among Christian professors on what Henry W. Longfellow calls "creation's enigma—the atonement." In the theology of Unitarians, Universalists and others of the same general line of thought, the term signifies the act of bringing men to God, in contradistinction to the idea of reconciling God to man. The *sacrificial* or Calvinistic, consists fundamentally in Christ's sacrifice for man's sins. This theory embraces manifold shades of opinion—one of the most extreme being that the vials of Divine wrath were poured upon Christ when He suffered on the cross. The *remedial*, that the Almighty entered into humanity so as to eliminate sin by the ethical process of Christ's life and death, and make the human race at one with himself. The Socinian, or *moral influence*, that Christ's work consists in influencing men to better lives.

A view that has gained ground of latter time, and is held by some bearing the name of Friends, is that the sacrifice on the cross has finished the work of man's redemption, leaving him nothing to do to become a participant in its saving efficacy, excepting a belief in and public confession of his acceptance thereof.

Early Friends and those of the present time who believe with them, reverently accept the work of Christ without them as a preparatory and necessary part of the plan of man's restoration to that state in which Adam was created, and from which he fell through disobedience to the Divine command. They also hold it to be of equal necessity to this restoration that man should co-operate with the visitations of the Holy Spirit revealed in the secret of his heart, by which his sins are made manifest and their abandonment shown to be necessary. By obedience to these Divine revelations, the power of sin becomes more and more weakened, and desires after heaven and holiness strengthened. Obedience being thus persevered in, sinful desires are removed, and the Holy Spirit becomes an abiding guest; and through the most satisfactory offering of Christ, and not from any merit on account of good works which he may claim, man's sins are blotted out of the Lord's book of remembrance, as though they had never been committed. Like the ten lepers of old, he is cleansed in the path of obedience.

Remembering Christ's injunction, "What I say unto you, I say unto all, Watch!" "Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak;" Friends believe that the enemy of man's happiness may still continue to tempt him to disobedience, should he lay down his spiritual armor or cease to be frequent in aspirations to the throne of Grace.

A doctrine so clearly set forth in the Scrip-

tures and reverently believed by so many of the most eminent and faithful Christians in all ages of the world, should certainly not be set aside or rejected because of the different attempts to formulate it. Are not these differences owing to human reason having been employed to explain where Divine revelation only can expound; and one of the deepest of spiritual subjects has been treated with the wisdom of man? Paul says in the first Corinthians ii: 14: "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; and he cannot know them, because they are spiritually judged."

Or how can we, how dare we reject or minimize the importance of a doctrine connected with the salvation of our souls, because of our inability to comprehend it. Can we understand why sin, and suffering, and sorrow, and injustice and many other things have been permitted among mankind? Is it not robbing Christ of his prerogatives? He whom "God highly exalted, and gave unto Him the name that is above every other name; that in the name of Jesus every knee should bow, of things in heaven and things on earth, and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God." He through whom God made the worlds, and who, when He shall sit upon the throne of his glory, shall separate the righteous from the wicked.

The assumption that the Omnipotent Father, and his Son Jesus Christ and the Holy Spirit are distinct persons, seems to have been in large measure the ground upon which the varied theories of the Atonement have been constructed. The Scriptures apply the terms person and persons only to human beings. An apparent exception is found in second Corinthians ii: 10, where the person of Christ is mentioned. But the word here rendered person also signifies presence.

God we are told is love; a God of peace; a God of patience and of comfort; a God of hope; God is light; a Sun and shield; a shadow of a great rock in a weary land; is true; is good; is our defence; is gracious; is long suffering; is merciful; is faithful; is nigh to all them that call on Him; is pitiful and of tender mercy, etc.

Christ is the good shepherd; the door of the sheepfold; the true vine; the way and the truth and the life; the true light that enlighteneth every man coming into the world; the Shepherd and Bishop of souls; the Minister of ministers; the bread of life come down from God out of heaven; and the communion of saints.

God so loved the world that He gave his only begotten Son, that whosoever believeth in Him should not perish, but have eternal life. Christ, then, was the manifestation of the love of God to mankind and not a separate being. "I and my Father are one," said Christ. "He that hath seen me hath seen the Father." "No one cometh unto the Father but by me." Christ's sacrifice was the greatest possible manifestation of his love to mankind.

Having such a loving, Omnipotent Father;

such a compassionate Redeemer; let us take the cup of salvation with thanksgiving, without attempting too much to solve the mysteries of the Divine law. Knowing this: that "the secret things belong unto the Lord our God: but the things which are revealed belong unto us and to our children for ever, that we may do all the words of this law" (Deut. xxix: 29).

Science and the Society of Friends.

BY ROWLAND RINGWALT.

In his recent speech at the Bishop McVickar banquet, Joseph Wharton dwelt on a striking fact, known to the great majority of our citizens, but rarely emphasized. There are few Pennsylvanians who have not observed how frequently the names of Friends appear in the management of our railroad, coal and iron interests; how prominently the influence of Friends has appeared in the workings of the Franklin Institute; how the Friends have quietly and persistently worked for the advancement of science. Joseph Wharton forcibly referred to the debt of chemistry to John Dalton, and the obligation of electricity to Thomas Young. He might have added that when George Stephenson was looked on as a crack-brained empiric, a wealthy Friend advanced the money needed to help the infant locomotive on its way. The influence of the Friends as scientific pioneers is, perhaps, as decided as the influence of the Anglican Church on ecclesiastical music, or that of the Scotch Presbyterians on studies of a metaphysical character. It is one of the facts in the history of industrial science which no student can fail to observe.

The reason of this scientific aptitude is seldom mentioned, but an adequate cause reveals itself to the investigator. Born in a rough, fighting age, the Society of Friends found the social life of England, indeed of the whole world, leavened with a warlike spirit. The famous Friend for whom this Commonwealth was named was the son of an admiral, and to that fact owed a large share of the court favor which he enjoyed. During the fierce wars with the Dutch in Charles II's time, it was almost necessary for a man who wished to figure in society to make at least one cruise against the enemy. The younger sons of the nobility and gentry sought eagerly for commissions in the army or navy.

Cut off from war, the energies of the Friends turned to farming, iron-mining and various industries which gave opportunity for the talents and application which might have won promotion in fleet or navy.

Poor boys, with no relish for martial pursuits, with studious habits and devotional inclinations, often looked to the Church. England's annals tell of many a bright lad, whose craving for knowledge pleased the village parson and the country squire. Such boys were helped in their studies, scholarships made their way less rugged, and, finally, the position of servitor at one of the universities would be held out to them. It required patience and self-denial, as well as industry, to pass through the numerous ordeals of a poor scholar, but it could be done, and George Whitefield and a host of others did it. The son of a mechanic or farmer might hope for a country vicarage or a head-mastership; he might become tutor in a nobleman's family, or end his days as a "fellow" in the college where he wrestled with Aristotle's logic or translated Augustine's confessions. From the prizes of the Church the Friend could receive nothing. He rejected its entire system of worship and govern-

ment. The existence of a settled, paid ministry was to him a stumbling-block, and his scruples, if they excluded him from cockades and garters, also barred the way to lawn sleeves and doctor's hoods.

Youths for whom neither the camp nor the chancel possessed any fascination, saw a road to advancement in the legal profession. Blackstone shows his apprehension lest the bar would be largely controlled by persons who had not received a classical education. Industrious boys made themselves useful to attorneys, and gradually built up lucrative practices. Steady lads, who never won the fame of Coke, yet rivalled him in the severity of their labors, and reached a gratifying degree of success. The Friend who would not fight and who would not read the Book of Common Prayer, objected to an oath, and this scruple kept him out of the courts and bade him entertain no hope whatever of public office. A host of public positions tempted other men, but the Friend, who refused to swear before any tribunal, knew that law and politics were not for him. Generations passed before he was allowed to give his simple affirmation in testimony of a fact. His creed banished him from the normal channels of ambition and from the favorite amusements of society. Bear-baiting, cock-fighting, the prize-ring and many of the sports in which the merry monarch's courtiers delighted, would have disgusted the followers of Fox and Barclay. It was almost a necessity for the Friends to hew out new occupations and find some work that might test the capacities of their young men. What they have done in botany and metallurgy, in mining and agriculture, in chemistry and electricity, requires a volume rather than a newspaper article. The reason of their activity in scientific pursuits is, we think, to be found in the facts to which we have called attention.—*Journal of the Franklin Institute.*

DO YOU READ THE BIBLE?—All things duly considered, the Bible is the cheapest and best circulated book in the world. Every man may have a copy for the asking. Now, there was a day when men prized this right as their dearest possession. They read their Bibles and they read very little else. They knew their contents so thoroughly that even their everyday speech was colored with its grand phraseology. To the Puritans of the seventeenth century, the Bible was history, and poetry, and adventure, and practical teaching, and literature in general, as well as religious instruction. What the newspaper, the magazine and the novel together are to us Scripture was to them. The Old Testament was as carefully read as the New—indeed, very much better, as many have pointed out.

What a change has come over the Protestant world in our time! It is not a Bible-reading world as it used to be. The right to read Scripture may be still emphasized, but great multitudes neither appreciate it nor take advantage of it. There seems to be less and less family reading of the Scripture every year. In thousands of Christian families there is no attempt at any such thing. Even individual members refer to the Bible very occasionally, if at all. It is not regarded as a book for every-day use. Like encyclopædias and dictionaries, it is a book of reference that every one ought to have, merely to keep on the shelf. The poor, fragmentary knowledge of the Bible that a great portion of people have has been gained chiefly in childhood at school, later on through the reading of

Scripture at church, and from the occasional references to the Bible in the literature of the day. But it is a most disappointing knowledge. It grasps nothing completely, and understands nothing thoroughly. Facts, names, dates, characters, events, are often in a most hopelessly tangled mass. Why not treat the Bible as tentatively as you would treat any other book? Why not read it through from beginning to end respectfully, earnestly?—*Bible Standard.*

John Yeardley and his Travels.

(Continued from page 275.)

In the Sixth Month of 1824 John Yeardley returned to Germany.

"In the Seventh Month, 1824, Thomas Slitoe and Elizabeth H. Walker came to Pirmont, and to the latter J. Y. gave his assistance in various religious engagements. After his departure he again visited Minden, with the neighboring villages of Eidinghausen and Hille. His visit to the last-named place (First Month 13th, 1825), was marked by a singular circumstance.

"Finding a sudden draft [in my mind] to be at the reading meeting at Hille, to begin two o'clock, there seemed but little time; however, proposing it to my dear friend John Rasc, he was quite willing to accompany me, and during quickly we came in due time. When the [meeting] was over, the Friends told me they thought it very remarkable that we should come unexpectedly on that day, and that what was communicated after the reading was particularly suited to the state of a woman Friend present, who was laboring under the temptation that she had committed the unpardonable sin, and could find no rest day or night. I could not prevent them from expressing their thankfulness for such a mark of Providential interference, in this way to afford the poor woman a little relief and encouragement."

"Four days afterwards, having then returned to Friedenthal, J. Y. adds: 'Since our visit to Hille, the person above mentioned is dead!'

"The depression under which John Yeardley labored, from the loss of that comfortable presence of his Lord which had been almost from his youth as a lamp shining continually upon his head, seems to have reached its lowest point in the early part of this year. Under date of the twenty-fourth of the Second Month he says:

"I have this morning once more been enabled to pour out my sorrowful spirit before the Father of mercies in a way that has afforded me some relief and encouragement. In bitterness, and I may almost say, in agony of soul have I spread before Him some of those circumstances which have been a cause of unspeakable distress to me for many months past, and rendered me unfit for almost every service, temporal or spiritual."

"Thou knowest, O gracious Father, I long to have my ways and steps regulated by thy holy will. Therefore I beseech thee, have mercy on my faults, and blot out from thy remembrance all my sins, and everything wherein I have in weakness offended thee; and be pleased to give me strength to become more perfect and lastingly thine. O how sensibly do I feel my own weakness, and that without thee I can do nothing, not for a moment preserve my course."

"In the midst of his discouragement his mind was directed towards the accomplishment of the other part of the commission which had been entrusted to him before he left England—to sojourn for a time amongst the Friends in the south of France. Accordingly, early in the

Third Month he went to Minden, and laid before the Two-months' Meeting his intention of going to Congeues for this purpose, and also of seeking a religious interview with some serious people in the neighborhood of Cologne.

"This information," he says, "was received by my friends with much sympathy and, I trust, weightiness of spirit, and I felt a little strengthened by the expression of their feelings and unity with me in this concern. A certificate of their approbation was ordered to be drawn up. No creature on earth knows how this prospect humbles me. I always think I am dealt with in a remarkable manner—somewhat different perhaps from others. Notwithstanding all the seemingly insurmountable difficulties which stand in the way, and which are far too numerous to particularize, my peace is connected with my obedience. What will be the result I know not; the way appears not yet quite clear as to the time of departure. O Lord, favor me to wait on thee for the spirit of discernment not to step forth in the wrong time."

"The obedience which he practised in committing himself in simple faith to this religious prospect prepared the way for a temporal blessing, as well as for the return of inward joy. He little knew, when persecuted by the Accuser of the brethren, and mourning over the weakness of his own corrupt nature, that his Lord was about to provide for him a congenial and helpful companion, in the room of her whose loss had left him solitary in the world. Without this timely sacrifice of his own will, it could not have been so easy for him to make the journey to France in the way in which it was done, and which was the means of bringing about the union which shed so much comfort on the remainder of his life.

"Between two and three months after the meeting at Minden, he received the information that Martha Savory, accompanied by Martha Towell, was about to pay a religious visit to the Friends at Pymont and Minden. He had been introduced in London to Martha Savory as a minister of the Gospel, and one who had been abroad in its service, but his acquaintance with her seems to have been slight. On receiving this intelligence he writes:

"The prospect of seeing a few dear Friends from my native land would be cheering, but I am really so cast down that I seem as if I could not, and almost dare not, rejoice in anything. May this low proving season answer the end for which it is permitted!"

"As he apprehended the Friends accompanying Martha Savory who were coming from England might require a guide, John Yeardley went to meet them at Rotterdam.

"An account of his journey, both going and returning, is also contained in J. Y.'s diary; it presents some additional notices which claim a place here.

"Before leaving Minden for Rotterdam, he twice visited Eidinghausen, and saw some young men who were under suffering because of their refusal to serve in the militia.

"One in particular (he says, in writing up the diary), a sweet young man, at this moment may be in torture. O, how I feel for him! My soul breathes to the Almighty Father of mercies on his account, that he may be strengthened to endure all with patience for the sake of his Lord, who has given him a testimony to bear against the spirit of war and fighting."

"At the conclusion of the second meeting at Eidinghausen, he says:

"The meeting was fully attended, and I af-

terwards dined alone in the school-room with a light heart. I thought I could say, After the work is done, food tastes sweet."

"At Rotterdam, John Yeardley and his companions made the acquaintance of a 'very interesting missionary student, who believes he has a call to go on a mission to the Greeks, and is waiting for an opening: his name is Gützlaff.' At Amsterdam, a letter from Gützlaff introduced them to the priest of the Greek church in that city, Helanios Paschalides, a man of child-like spirit, and long schooled in affliction, who had become awakened to his own religious wants, and who believed himself called to return to Greece and instruct his countrymen. These two interviews are memorable, as being, probably, the commencement of the strong interest which J. and M. Y. evinced in the Greek people, and which issued years afterwards, in a religious tour in that country. At Zeist, where there is a settlement of Moravians, the ministers, finding the Friends desired to convene their members in a meeting for worship, readily consented.

"The meeting," writes J. Y., "was more fully attended than we had expected. There is much sweetness of spirit to be felt about these people, but a want of stillness. I thought some of the hearers were prepared to see further than their teachers, and the time may yet come when some may be drawn into a more spiritual worship. We left them a few tracts, and they kindly gave us a few little books of theirs. It is remarkable in what a spirit of love they received us."

(To be continued.)

FOR "THE FRIEND."

Withdrawals from Rome.

Mention is made in the Second Month number of the *Converted Catholic* of the conversion and coming away from the Romish Church of a young Irish priest, who had been chaplain to the Foxford Convent in Ireland. He had received a liberal education at the ecclesiastical institution of Maynooth, and held successive appointments as priest in several parishes. The account says that he "attributes his change of faith to no human influence, it seems to have been the work of the Spirit of God alone. For some years past he has been troubled in his conscience about the doctrine of transubstantiation, in his heart of hearts unable to believe that the host which he elevated, and to which the people bowed down, was, as his church taught, the literal body of Christ. Nor could he believe in the assumed power of absolving from sin, etc." Some books which he obtained were helpful in confirming him in taking the important step of separation. The bishop of the diocese, on two occasions, having sent a deputation in order to induce him to return, he sent a courteous but decided response, that his action was final, especially dwelling therein on his awakened apprehension of the great error of the "sacrament of the mass," with its gross teaching of the literal eating of the flesh and drinking of the blood of the Lord.

A second account of recent withdrawal from Rome, contained in the journal above referred to, is that of a young Spanish priest of the island of Porto Rico, in the West Indies. At the local Roman Catholic seminary where he was entered at the age of thirteen, he pursued a five-years' ecclesiastical course, "without," he says, "there entering my mind a single thought that would lead me to doubt the truth of my religion, to the study of which I had been dedicated, in order that in the future I might become its minister and defender." With subsequent religious

knowledge, however, "doubts innumerable," he continues, "entered my mind and sadness took possession of my heart. I studied more and more, trying to quiet the voice that was crying from the depths of my heart, 'This system, this dogma, this which we are studying, is false! This is not the truth! This is not the religion of Jesus Christ!'" Nevertheless, at the age of twenty-two, his studies were finished, he was "ordained" a priest, and continued in the unsatisfying service two years; but, early last autumn, having received orders to enter upon clerical duties in a new parish, he declined to accept it, "because," he says, "I had formed the firm resolution to retire from Porto Rico for another country, and declare my emancipation from the errors of Romanism and my desire to embrace the Gospel faith. . . . Once a priest and out of the seminary, I dedicated myself earnestly to the study of the Scriptures, and, aided by the grace of the Holy Spirit, for which I continually prayed, my eyes were opened to the light of Truth and my soul to hope. What comfort possessed my heart from that happy moment!" The latter remark is made by him in briefly stating the reasons that led to his conversion.

Still a third renunciation of the errors of the papacy is detailed more at length than either of the foregoing, in the paper entitled "Professor Bunkofer's Declaration to the Public," dated in the Seventh Month last, from Wertheim, a walled town in Baden, and at the gymnasium whereat the then priest Bunkofer was an instructor. In a letter addressed to the archiepiscopal chapter of Freiburg he had announced his abandonment of the papal church, a step which, he says, "Was the final result of a hard mental and moral conflict during half a lifetime, by which I have been forced to tear down stone after stone of a structure that, during the first half of my life, had been erected upon exclusively Romish, and, therefore, insufficient foundation principles." Beholding how the Roman Church, infected with Vaticanism, had in so many instances expelled the Spirit of Jesus from the clergy, the people becoming "estranged, in the liturgical services, from the language of the heart in their intercourse with God;" the offered prayers, even the funeral services, "performed in a strange, unintelligible language;" a steadily growing externalism in the practice of devotions; the practice of indulgences, a sad "degeneration of the doctrine of grace, to say nothing of the implied degradation of the idea of God;" the inconsistencies of the doctrine of priestly confessions, and the confusion in the estimation of degrees of sinning—the great evil of "mortal sin" being incurred "by either eating flesh on Friday or omitting mass on Sunday,"—such doctrines, he concludes, "by their repulsive obtrusiveness, harm religion beyond estimation, and are powerless to impose upon any man who, from time to time, lifts his gaze towards the stars to listen to their sublime preaching of 'Our Father who art in heaven.'" Having referred to "the great sin of 1870, . . . its absolutism begetting servility, and its infallibility begetting a lie," this protestant says, "The Vatican sect presumes that it is impossible to withdraw from the Romish Church, except for reasons of lust and ungodliness. This delusion is connected with the monopoly of the Holy Ghost, which the church of the pope pretends to own. But I testify before God that my renunciation has been the result of long, deep and painful examination, and I cannot yield any one the right to misjudge this declaration." J. W. L.

From an English Letter.

The Root of Christian Reform.

Apparently, of late years, there is a tendency in our Society to drift from a hearty living concern for the cause of Truth and all that belongs to it, into an occupation with side-issues, such as temperance, peace, socialism and the rights, or rather obligations, of property, and such moral questions as are, in themselves, of no small importance, yet which cannot be satisfactorily dealt with where the foundation of faith, life and conduct is not rightly laid, and this, I apprehend, is the main business of religion and that which gives religious questions a precedence over all others.

Any religion which ignores or lessens the right of Christ to be the chief corner-stone and the sure foundation, without which the building is in vain, is a false one so far as it does so.

I have little faith in the permanent character of any social reform so long as false religion abounds, and I have still less confidence that such religion will cease or be trampled under foot until Quakerism—if we choose to call spiritual religion by such a name—becomes general.

As citizens, we may advocate just measures and discourage iniquitous customs, but as friends of Christ, *i. e.*, servants of God, we shall feel that our principal work on the earth is not that of judges or dividers of its inheritances, but in filling up the measure of suffering and conflict allotted us, whereby we shall be enabled to hold forth the Word of Life, whether in word or deed, to a perishing world.

The blessings of service in Quakerism lies in this—that anything a man does, however humble the act may be, from the principle of life in him and in the subjection of self, is not merely accepted above as regards himself, but tends to set up the kingdom of God in the earth, to introduce the reign of Christ and universal harmony. But everything that he does, however good in itself, not from this spring and source but independently of God, carries an influence with it which strengthens the gates of darkness, tends to block up the way of the kingdom, and sets up man, with his puny, short-sighted wisdom, in opposition to God. We may call some such acts “good” acts, and so they may be considered in themselves, but there is a mystery of iniquity behind them which forbids the title “good,” so far as the actual influence or power exerted by the individual is concerned.

Now false religion calls that good which is not good, hence it sets up a false standard of life which leads to many evils, inward and outward.

A living Quaker body has a testimony which strikes at the very root of evil in all states and conditions of mankind. The bodies not representing the root, principle of life and service fall short here, and hence the need of a distinct and separate manifestation of Truth, such as, I trust, we see the beginnings of here with us and in America, and shall see much more before many years are up.

THE “CURFEW” APPROVED. — Charles A. Crane, a Methodist minister of Boston, advocates the revival of the curfew bell in that city. “Boston,” he said the other evening, “owes it to herself, and especially to her boys, to pass and faithfully execute a curfew law which shall require all children sixteen years of age and under to be off the streets at eight o’clock in the winter and nine o’clock in the summer, Lincoln, Nebraska, was the first city to adopt the cur-

few law about two years ago. Omaha, Denver, Kansas City, Des Moines, Topeka and Evanston, Ill., are among the larger cities which have followed. The testimony in favor of the innovation is strong. The chief of police of St. Joseph, Mo., says that seven-eighths of the people give it their sincere approval. There has been a reduction of fifty per cent. in commitments to the reform school from that city.”—*Selected.*

FOR “THE FRIEND.”

Simplicity of Living.

In a letter to T. Shillitoe, in his twentieth year, J. Barclay says, “Nearly as long as I have been privileged by an acquaintance with the houses and families of Friends, which, though I was born a member, is not long, I have at times almost mourned at the great relaxation from Gospel strictness and simplicity of living so evident amongst us. . . . Whatever some may think in regard to these things, I feel assured that he who, in his outward appearance or behavior, bears any remnant of a testimony against the customs and fashions of the world, ought to be ashamed of himself if he belies his avowed sentiments by a departure from simplicity in the furniture of his house and way of living.

Some, indeed, seem to be desirous of disguising their violation of the simplicity which their better feelings convince them they should practice, by saying that this or the other new or fashionable vanity is an improvement on the old article, that this gay and gaudy trumpery will wear and keep its color better than a plainer one, or that this precious bauble was given them by their relations. Thus are they endeavoring to satisfy the inquiries of those who love consistent plainness and to silence that uneasy inmate, the unflattering witness which is following them. I have been much exercised on my own account, and on that of others, and been very desirous that we may all keep clear of these departures.

I have for years believed that the declension amongst Friends from the true standard of simplicity is great, and I am of the mind that if they had diligently hearkened unto, and implicitly obeyed, the dictates of best Wisdom, they would have been led to apply all the gifts of Divine Providence to the purposes for which they were intended.

The Root of War and of Peace.

It is a great blessing to live under a government whose rulers are for peace with all nations, and who appreciate the real barbarousness, waste and horridness of war. But, after all, the real issue, in a Christian sense, is not abstinence from fighting—even worldly policy may, and does, dictate that negation—but rather the quenching of the fountain of lust in the heart, the “desire to have,” which is the direful spring of all wars and fightings. This restless covetousness and minister of self, it is the province of the Gospel of Jesus Christ alone to root up, and plant, in its stead, love to God and man. Thus is a man’s life changed from the old round of living to self, getting gain for self, resenting injuries to self, to the life unto the Lord, in whom henceforth he lives and moves and has his being. Then peace indeed rules—not the negative peace of selfish men seeking to make secure their lives and property—but the heavenly peace of the kingdom of God, bearing fruit in positive works of righteousness. This peace, begotten of the Lord and preserved in his power, is it not this that Isaiah saw in prophetic vision, “of

whose increase there should be no end,” and which our Lord has testified, “My peace I give unto you—not as the world giveth.” C. F.

The Decline of Friends in Barbadoes.

(Continued from page 276.)

In an addendum to this letter, John Luke says that the Pumpkin Hill Estate had long been the adverse possession of various parties, the last of whom, a certain Mary Fortune, now claimed it by virtue of the five-year statute, and that it was lost to the Society.

The Plantation Meeting-house and land, near Speightstown, was in possession of a certain Thomas Whitney, who married William Callender’s daughter. He had acquired the squat title under the five-years’ statute, but disclaimed an intention to take advantage of it, and preferred to purchase.

Thicketts Meeting-house estate (not mentioned by Andrew Dury) was in possession of Ralph Weeks, who claimed it as his own as heir of his grandfather (who originally gave it to Friends).

John Luke also says: “Friends have burying-places at Bridgetown, near Speightstown, Te Spring, and near Philips’ Chapel, Hacklet’s Clift, Pilgrims’ near Savoury’s Plantation on leeward, and in Francis Ford’s Plantation.”

In another letter, dated Barbadoes, Sixth Month, 15th, 1774, John Luke resists the request of London Friends for a renewal of Trust to include trustees outside of Barbadoes, and says emphatically: “I am persuaded Friends will not consent to transfer their [the Society’s] property.”

The efforts of London Friends of the Meeting for Sufferings to obtain some satisfactory agreement with John Luke having proved unavailing, the subject was referred to the Yearly Meeting of 1775. That meeting adopted the following minute: “Upon considering the Minutes of the Meeting for Sufferings relative to the property belonging to Friends in Barbadoes, the meeting agrees that to join some other Friends, either of this nation or of Pennsylvania, with the present trustees, as was lately done with respect to Friends’ property in Holland, and to signify to the said Friends that it is not the intention of this meeting to take the administration of said property out of the hands of Friends so long as there are any remaining on that island, but solely to secure it for the purposes intended by the donors, would be the most effectual method to secure the same for the benefit of Friends. It is therefore recommended to the Meeting for Sufferings that they proceed therein accordingly.”

The Meeting for Sufferings, it is presumed through a Committee, embraced the foregoing minute in a letter to John Luke, in which they also say: “We regret much that so little care remains amongst you to meet together to discharge a duty so incumbent upon you as the worship of God, the Giver of all you enjoy, and your great Preserver, but of the duty you owe to yourselves. Example to your offspring and wish to stand acquitted in the great day, cannot prevail upon the few yet remaining to keep up their assemblies for these necessary purposes. In vain are the desires, the entreaties, the exhortations of the brethren on your account.

“The Meeting for Sufferings, by whom we are directed to write on this occasion, very fervently desire that a fresh concern to feel after the spring of living mercies may be awakened in you and raise you up to be living members of the body.”

Under date of London, fourth of Seventh

Month, 1777, the Meeting for Sufferings addressed a letter to John Luke, Joseph Jackman and Joseph Collyns, in Barbadoes, in which they say :

"The Meeting has been informed that the property of Friends is mouldering away. The burial-grounds in some places almost become a waste and the meeting-houses either gone to decay or in so ruinous a condition as to become almost unsafe to meet in. When we were last ordered to apply and to propose that some Friends, either here or in America, should be joined in the trust, the answer was, 'Whilst there were any Friends remaining in the island, it seemed most reasonable that the trust should remain with them.' Friends here did not want to be concerned in the matter any further than to secure Friends' property to the uses intended by the donors or testators. But what must we conceive to have been the real motives to this refusal, when we have strong reasons to believe that were there any persons disposed to have a meeting in any part of the island, there is not a house fit for the purpose, nay, scarcely in Bridgetown itself. This we are directed by the meeting to say, and request that the money in the trustees' hands may be disposed of for the purposes for which it was left, the accommodation of the Society and its ministers as occasion may offer, and surely nothing can have a stronger claim to the attention of the trustees than to preserve a place fit for the few remaining Friends to meet in. We may further acquaint you that Friends of the Meeting for Sufferings, the deputies of the Yearly Meeting, think themselves under the necessity of pressing this matter home to your consideration and to request you, as members of the Society and men of reputation, to take such effectual care, both in respect to the complaints we have mentioned and the further security of the property of Friends as may best comport with your present and future satisfaction."

On the twelfth of Second Month, 1779, the London Meeting for Sufferings again wrote to John Luke, and, after quoting from a letter received from him declining to take the advice previously given him, they say :

"We do not want to have the property bequeathed for the use of Friends to be put into our possession, but only wish what remains of it to be secured to the Society, and that some Friends, either in this place or in Philadelphia may be added as trustees to those remaining in Barbadoes, that, at their demise, due care may be taken of the donations left by many worthy Friends of your island, and that these donations may be applied to the purposes by them intended, the relief of the indigent and other necessary charges."

"We observe, in the account of the estate and effects of Friends in Barbadoes sent by thee to us, that Pumpkin-hill Meeting-house is lost through a person possessing it five years and claiming it by a statute law of the island, and that Plantation Meeting-house and land is in the possession of Thomas Whitney, who married William Calender's daughter, and who has paid no rent."

After mentioning several other properties, the letter proceeds :

"We recommend to your care to support and preserve them out of the produce of the estates, as thou expresseth it in one of thy letters," and closes with the remark, "We shall be glad to hear from thee on this subject, and we would willingly persuade ourselves that a request which has no other object than the general good will readily meet with thy concurrence and assistance."

But little if anything appears to have been done from this time till 1785, when James Cresson and John Parrish, of Philadelphia, visited the island, and found all the meeting-houses in a ruined condition, having been blown down in a recent hurricane. The Thicketts Meeting-house and grounds, containing about five acres, were then in possession of a certain Ralph Weeks, whose grandfather, of the same name, gave it to the Society, and the then occupant vigorously claimed it as his own.

It was considered irrevocably lost, as well as the "Hackleton Cliff Ground," "Pilgrims' Ground, near Savery's Plantation to leeward," and ground in "Francis Ford's Plantation." The Philips Chapel Ground in St. Philip's Parish was also thought to be lost.

(To be continued.)

"FOR THE FRIEND."

Christ, the Word, "In the Beginning."

"In the beginning," said Moses, in describing the creation of the universe, as known from the earth as a standpoint, "the earth was without form and void, and darkness was upon the face of the deep." No words but those of inspiration could have thus boldly and briefly pierced the clouds enveloping the existing chaos of this remote pre-animate period. None but an inspired pen could have so clearly delineated the preparations made by the Almighty Creator for this future home of man, whom He would form in his own image, for, as God's prophet Isaiah declares, "God formed the earth to be inhabited" (Is. xlv : 18). Nor does it at all weaken our faith in this inspired record to know that the word "day" in the original means an indefinite period of time, for with the Eternal God "A thousand years are but as yesterday when it is past" (Ps. xc : 4). With Him who, by his Word, created all things, is not only infinite power, but an eternity of days, therefore time cannot enter as an important factor in what He does ; for whether God now feeds the millions on earth by the gradual growth of the food required, or feeds the thousands with a few loaves and fishes, as Christ did, the power is still the same.

How natural it is to the eye of man to behold things near as being much greater than objects more remote. How often we think of the stars as being simply sparkling gems in heaven's vault. And yet, with all the improved instruments of these modern times, man fails to sound the depths of heaven, and finds but an infinity of space, in which revolves countless myriads of suns, such as that around which the earth we live upon revolves. Well may the pious man, contemplating this handiwork of God as but a portion of his dwelling-place, with the psalmist exclaim, "For that thy Name (or power) is near, thy wondrous works declare" (Ps. lxxv : 1), for it is the same Almighty Power who created all things, by whom these things consist, by whom they move in noiseless cycles, with swift speed and times so accurate.

"And God said, 'Let there be light,' and there was light." God's word is then the mandate of his will Divine. His Word is his Almighty power, for He willed and said, and it was done.

It is in the unfoldings of this Divine will, by the clearer revelation of himself to man, in these last days, that God, by his Son, hath more plainly declared himself and the purport of his will towards man.

And, as Moses, in describing God's creation of this visible earth and heaven by his words, "In the beginning," takes us back to a period

of time too remote for man's computation, so does the Apostle John, in describing Him, the Word, by whom all these things were made, by the use of the same phrase "In the beginning," take us back to the very womb of eternity, which neither man nor angel could fathom any more than the minutest animalcule could the volume of the ocean. For, great and marvellous as are God's works as seen in his creation around us, not less so are those works of his as seen on this earth below, in the imprint of his laws on matter, animate and inanimate. But, above all, we magnify his works in the revelation of himself to man, and of God's work of redemption through his son, Christ Jesus, our Lord. Of Him John says, "In the beginning was the Word, and the Word was with God, and the Word was God" (John i : 1). "All things were made by Him" (3rd v.) He, then, is this Almighty creative and upholding power of God. "In Him was life, and the life was the light of men, and the light shineth in darkness, and the darkness comprehended it not" (vs. 4, 5). Now God is a Spirit, but this "Word is God" (see v. 1). So does the Apostle say, "Now the Lord is that Spirit" (11 Cor. iii : 17). Again, "He that is joined to the Lord is one Spirit" (1 Cor. vi : 17). So here is a new Sun and new heavens, which were before those which are visible to man, and which, as the work of his hands, at the mandate of whose will shall all pass away. These new heavens are invisible to man, yet, in the light of God's Spirit, are seen and known. It is not a created light shining amidst the darkness of the visible heavens, but it is the light of the Creator himself, the Word, shining in the hearts and spirits of his creatures, into whom He once breathed the breath of life, and man became a living soul. Man, through sin, lost this life, this Divine image, and became dead to God. Now does God's Word again shine there, that by his Almighty power man may be born again to Him in spirit and in power, and be renewed into the image of Christ, who is the express image of God, and God is a Spirit.

"But," says one, "men are not spirits." It is true, but what is the body without the spirit? It is dead, being alone. So, also, "this Word was made flesh, and dwelt among men" (v. 14). "How, then," says the same unbelieving spirit, "can God, who is a Spirit, become as man?" There are depths in God's creation which man must ever fail to fathom. How much more, then, when we come to speak of himself, the Creator? Vain is it, O man, to query after that thou canst never know whilst life is thine, for life itself is a mystery to thee. It is by faith we believe in God, by faith we believe in his Word. Content are we to receive himself and the fullness of his joys, which He gives alone to those who do believe. And by the same faith by which we believe He prepared the world for a habitation for man, do we also believe his word, "I go to prepare a place for you." And this place of blessedness is one in himself that will never pass away. W. W. B.

THE human body should be to us like a sacred temple, which we should keep pure and undefiled, approach with something of awe and reverence, a temple of flesh, dedicated to the highest purposes, the habitation of a Divine image.

"Friends believe that all true Ministers of the Gospel are good examples in humble waiting upon the Lord until they feel the renewal of that ability in which alone they can minister, to their own peace and the health of the church."

Extracts from the Letters and Memorandums of John Barclay.

(Continued from page 267.)

[A few lines affectionately offered and addressed to every young person whom they may concern:]

"Dear fellow-traveller, dost thou not at times, when thy mind is, in some degree, disengaged from the round of sin and folly, or when thy natural flow of health and spirits is somewhat broken, dost thou not feel within thee convictions of thy wickedness and condemnation for the same? Hast thou not intelligibly heard at such intervals a language which whispers, 'All is not right?' Hast thou not felt that the end of these these things in which thy gratification is placed, can never be peace, can never be anything short of death, eternal death to the soul that persists in them? Be assured, then, that although these are thy secret feelings, thou art still the object of infinite condescension and loving kindness. He who desires not the death of the evil-doer, but the death of the evil, is still near thee, notwithstanding all thy rebellion, following thee in thy ways, which are those of sin, and running after thee, as a shepherd in search of his strayed sheep. These pleadings of Divine grace, these convictions of the Spirit of Christ, which, in spite of thy concealment of them, are pursuing thee, and in spite of thy endeavors to appease them by partial reformation, are galling thy soul—even these are the evidences of his gracious hand upon thee, who wounds only to heal, and whose very judgments are in mercy. O, that thou mayest come to see with undoubted clearness the truth of this, that thou mayest be encouraged and emboldened unreservedly to follow that which is, as I fully believe, shown thee to be right and acceptable in the sight of the great Judge of all the earth. Assuredly, He has shown thee what He is requiring at thy hands and what his righteous controversy is with. He requires of thee nothing but that which has separated thee from Him, the only source and centre of true joy, nothing but that which, if not forsaken, will embitter thy present life, and plunge thee into utter darkness after it.

"Dear fellow-traveller, it may be that thou hast been, within these few years, my companion in the walk of wickedness; that I have taken thee by the arm, have helped thee forward in the broad and beaten track which leadeth downwards; that we have taken delight to set at defiance the commandments of a great Creator, and have yielded ourselves and all that we possess, the ready instruments of satan—our time, our talents, our means, our youth, our health, our peace, have been freely sacrificed at the altar of our soul's enemy. Be then entreated by one who has himself trod in this path, who has hurried forward with impetuosity down this fatal current, who, borne by the rushing waters to the very brink of a tremendous precipice, has been there snatched from the very mouth of destruction. There is indeed, dear young person, neither help nor hope, nor happiness even, in this state of existence, but in the favor of Him in whose favor is life, in implicit obedience to the Divine will, as far as it is made known to us. It is to no purpose that we reckon ourselves, or are reckoned by others, as belonging to this sect or the other church, to this class or the other division of professing Christians—if we fall short of those unalterable marks and evidences of true Christianity by which we shall be known and distinguished in that great day,

when every gloss will be removed and every ceremony and shadow shall fade before the eternal sun of Truth. We read that at that awful crisis there shall be but two names or classes by which the inhabitants of the whole world shall be known—the sheep and the goats, the good and the bad.

"Well, dear fellow-traveller, it remains for each of us, if we have any desire that this transient state of things may terminate in an unfading inheritance, to lay aside all the false and foolish reasonings, all the vain suggestions, the cheating insinuations of an unwearied adversary, and with sincerity and simplicity of soul, to take up the holy resolution to seek and to serve the Lord our God during the few remaining days that may be allotted us, and to this end that we may be found daily inquiring in his temple, the temple of our own hearts, and waiting upon Him there, where his kingdom must come and his will be done; that so we may feel his presence and power to direct and to guide us into the saving knowledge of himself. That thou and I, as well as all our poor brethren upon the face of the earth, may be of that gloriously happy number who shall inherit an eternity of joy unspeakable, in the kingdom of heaven, is the earnest desire of one who feels himself thy soul's true friend.

"Whatever some may think in regard to these things, I feel assured that he who, in his outward appearance or behavior, bears any remnant of a testimony against the customs and fashions of the world, ought to be ashamed of himself if he belies his avowed sentiments by a departure from simplicity in the furniture of his house and way of living.

"Some, indeed, seem to be desirous of disguising and excusing their violation of the simplicity which their better feelings convince them they should practice, by saying that this or the other new or fashionable vanity is an improvement on the old article, that this gay and gaudy trumpery will wear and keep its color better than a plainer one, or that this precious bauble was given them by their relations. Thus are they endeavoring to satisfy the inquiries of those who love consistent plainness, and to silence that uneasy inmate, the unflattering witness which is following them. I have been much exercised and troubled on my own account and on that of others, as to these matters, and have been very desirous that we may all keep clear of these departures. . . . I believe myself called upon to bear an open, unequivocal, unflinching testimony, not only against all pride, extravagance, ostentation and excess, but also, in a peculiar manner, against all the secret insinuations and covered appearances under which they are creeping in and growing up amongst us as a Society. I have for years believed that the declension amongst Friends from the true standard of simplicity is great, and I am of the mind that if they had diligently hearkened unto, and implicitly obeyed, the dictates of Best Wisdom, they would have been led to apply all the gifts of Divine Providence to the purposes for which they were intended. I believe it is my duty to live in such a humble, plain, homely, simple manner as that, neither in the furniture, food nor clothing used, any misapplication of the gifts of Divine Providence be admitted or encouraged.

(To be continued.)

WHATEVER it may be that steals the mind from God will eventually steal the soul from Heaven.

A Just and Fearless Judge.

The following arraignment upon the license liquor traffic was recently made by Judge J. H. Boughton, of Colorado, in pronouncing sentence upon a man who had been convicted of serious crime, committed in a saloon on a Friday evening:

"The fact is again brought prominently before us, stares us in the face here out of the records in such a manner that we cannot escape it, that this is another crime attributed to the open saloon. I weigh my words well in what I say in this connection, after mature and careful deliberation, and I assume the responsibility for everything I say regarding this infamous business.

"It is a business I know all about; this is matter upon which I do not have to seek information. It is a fact as plain as the noonday sun, and it is confirmed by all human experience, that the saloon is the hot-bed of crime, vice and debauchery; that it cannot live for one single day without dragging boys within its meshes, manufacturing drunkards out of boys to take the places of older drunkards who have passed beyond the reach of the saloon, to such a stage where their patronage is unprofitable to the rumseller. Boys must step up the bar to take their places. The saloons cannot live without making drunkards out of boys one single day, any more than yonder flour mill can run one day in the manufacture of flour without using wheat. This is a consequence which flows directly from the open saloon. People may be shocked at the commission of a crime of this character on the Sabbath-day in a law-abiding community like ours, but they need not be shocked. No intelligent man in this day and age of the world has a right to be shocked at the discovery of such a crime committed within the portals of these man-traps.

"This is the legitimate consequence and fruit of the business; and, as has been developed by the facts in this case, boys are not the only monster feeds upon, it does not stop with boys. Its demoralizing influence reaches every family directly or indirectly. The young generation is not safe from its clutches. And the fact of having been legalized by the votes of Christians and women does not render the crime committed in its name any the less atrocious.

"The facts and circumstances developed during the trial confirm my conclusions in this respect; they are uncontrovertible, and the result cannot be escaped. We see women walking the streets, gaunt with hunger, half-clad and hollow-eyed with misery; children barefooted, prematurely old, haggard with hunger and brutal treatment; women broken-hearted because of the debauchery of their husbands, fathers, and brothers by this hydra-headed monster, which is created, protected, legalized, and pampered by the laws of a Christian government."—*St. Louis Outlook.*

FOR "THE FRIEND"

The Permanent and the Temporary.

The true aim of education and of all right teaching is to draw out and assist the mind in its development, so as to perceive and respect those principles which underlie our life's true welfare, spiritually, mentally and physically, and, conversely, to detect and reject all that is injurious to it.

While change is indelibly written upon the face of the whole visible creation and is its irresistible law, the outward is only the varying

expression of that which is unchangeable and eternal.

He therefore who can separate the essential and eternal from that which is ephemeral has the key of happiness, and, as he uses it by living up to his convictions, will unlock that door which remains closed to the vast majority of our race. J. E.

Religious Notes.

The New York *Observer* says: "We are getting weary by the destructive work that is being done under the name of literary criticism" of the Bible.

Though great established institutions, with large endowments and learned instructors, may afford great advantages, yet in them often men study the words of men rather than the words of God. No amount of human learning can supply the place of that Divine wisdom which comes from the Word of God, "which liveth and abideth forever." No matter what we study, if we neglect God's Word, the man of God will never "be perfect, thoroughly furnished unto all good works." He may know Greek, but he will not know God; he may understand Hebrew, but will lack the Holy Ghost, and his life and ministry will be a failure.—*The Argosy*. [The above is quoted for its application to the living Word.—Ed.]

SWINGING BACK.—Of the higher critics a few years ago it might have been said: "The world has one after them." By degrees the pendulum is swinging back, and men are recovering their balance. Says the *Christian Church*:

"We are pleased to note another secession from the ranks of the critics. Hitherto, Halevy, of Paris, the distinguished Assyriologist, has been numbered among the disciples of Wellhausen. He has now joined Sayce and Hommel in their attack upon the theories of his former master. Assyriology is too glaring a disproof of the critical theories to permit even neutrality. Assyriologists are bound to declare the critical conclusions to be unscientific and untrue. Halevy took the opportunity afforded by the recent meeting in Paris of the Oriental Congress to maintain the essential truth of the Mosaic history."—*The Armory*.

A Methodist writes in the *Christian Advocate*, on "Some Evil Tendencies in Methodism." The same may serve as warnings in other denominations—one of which can claim that the enemy has sown no tares in its field. (1). The growing laxity of discipline towards notorious offenders. (2). The growing indisposition of our official brethren to spiritual duties. One phase of this is "a painful lack of soulfulness and spiritual power in religious exercises." (3). The apparently weakening hold of Methodism on the masses. (4). The overgrowth of a spirit of officialism in our ministry. The coveting of pastorates in an office-seeking spirit. (5). The appointing power in our conferences; as, sending ministers on hard and unwelcome missions "like dumb driven cattle" without consulting them. (6). The intrusion of a worldly spirit into the churches.

"We must not forget that only as the ruling forces in our church life keep in touch with the part of the Christ, and so in touch with the multitudes of unsaved men, can we accomplish the mission to which Divine Providence has called us.

"In one of the largest and best conditioned Conferences in American Methodism, with a lay membership of more than forty thousand, with all our up-to-date League enthusiasms, our camp meetings and conventions, our Sunday-schools and special evangelists, there was, in a recent year, only a net gain of forty-six. The case is probably exceptional, and yet it is enough to give us prayerful pause while we diligently inquire the reason why."

Notes from Correspondents.

I have been fearful of leaving anything on record behind me, but what, upon clear conviction has appeared to be right; and have often seen the ne-

cessity of looking as closely to what is thus committed to paper, as to anything that might be said or done, that nothing may even in secret be done or said, but what will bear the test of being brought to light.

While Jesus Christ, the same yesterday, to-day and forever, draws all men to Him in the old way, not of words, but of healing love, to drink of his cup and be baptized with his baptism, remains, I think, to be the limit of our aspirations. But how far have we been from thinking so! How much have we been apt to think we could do besides, without waiting to know whether it was "prepared" for us or not! So, at least have I dreamed of services which I now shudder to think of. So that I often think that illness may have been to me a preservation for which I ought to be more thankful even than I am.

I should not wish to be ill merely for the sake of its serving as a napkin to wrap up my troublesome "talent," but I think it is better to be laid aside (one's flesh resting in hope), than having all one's faculties to be carried away beyond the pure budgings of the life which cannot be hastened.

If there be any true life in me, it cannot be quenched by the failure of my bodily health, or quite hidden by my inability to move from place to place. . . . I know that I must seem to others as a sort of deserter—and this has often been bitter to me—but at the root I am at peace, even when I cannot justify myself. God is greater than our heart, and knoweth all things.

We that remain still love the faith and the testimonies of the Society of Friends. But from a human standpoint the outlook for these testimonies to be maintained in this [part of the] country is not bright. But on the other hand those who have abandoned them seem to be diverging further and further from their maintenance. The latest move coming to our notice is the electing of a pastor or preacher by a vote of the meeting for the year, and sometimes two or three candidates for the same meeting.

THE FRIEND.

THIRD MONTH 26, 1898.

"Will you go to church to-day,—or to meeting? When people ask us this, the question arises, 'What is the difference? Since the word for 'church' in the original New Testament means *assembly*, and the word 'meeting' means the same, what is the difference?'"

The word "meeting" appears to be about as straight-forward and honest a rendering for the New Testament word *ecclesia* (translated "church") as could be found. Throughout all other Greek literature also *ecclesia* has that, or an equivalent meaning; as, assembly, congregation, convention;—always a gathering together of persons. Its frequent use in the New Testament scriptures for Christian assemblies has confined our word "church" to that specific meaning,—a meeting or body of Christians for Christian purposes, especially for worship. Where two or three are gathered together in Christ's name, there is a church.

At the time when our authorized Version of the Bible was in preparation, there were many who desired that the excellent and unmistakable word "congregation" should be the rendering of that which is translated "church." But the rules handed down by the king, who was of papal tendencies, forbade that. There was the same reluctance to have the word made intelligible to the people, as subsists in some quarters now. If a more mysterious word can be used, more of superstition can lurk behind it, and more priestcraft can take up its abode

within it. A plain word, "meeting" or "congregation," lets in light upon the truth in its simplicity; a blind word, "church," is one under which such as are blinded by ecclesiasticism can lead the blind.

We do not object to the use of the word "church" when no more is claimed for it than for the plainer word "meeting" or "congregation." But we do object to any implied distinction between them, as if one represented an institution of more authorized standing than the other; or as if history, or precedence in time, were a more Divine authority than the immediate divine Spirit.

But the questioner quoted above when asked to tell the difference between church and meeting, replied that a church is where a program of stated and prepared exercises for worship is regularly conducted, and "meeting" is where the exercises are voluntary or not systematic. This reflects the popular or unthinking way in which some seem to rule Friends' meetings out from the category of churches. Did we but live up to our doctrine of church-life, no denomination would be founded on surer authority to be of Christ's true Church. It is the others, not professing to receive all services so immediately from Christ, that are the associations; and we, if true to our fundamental standing in receiving all immediately from the living Head, that have, in common with all such, a title to the name of his Church. For the Church, according to the Apostle's teaching, consists of all those who have such communicative connection with Christ their living Head, as the members of a human body have with its head.

Now it is said that no other church has yet placed in its official creed for its members, or for man, this doctrine of directly communicative connection, this "immediate and perceptible direction of the Spirit of Christ," except the religious Society of Friends. Accordingly none but that Society, in its official standards of faith, represents the apostolic definition of the Church.

But we turn with satisfaction from creeds to the numerous individual members of the true church serving under various creeds or in spite of them. We turn with comfort to the many clear declarations frequently sounded forth by ministers of various connections asserting the immediate and perceptible influence of the Holy Spirit, the hearing of Christ's voice by his true sheep, the inspiration of the Almighty giving us an understanding, the necessity of the interpretation of the written word by the Living Word, etc. All this has caused us to wonder what share in forwarding this great advance in the spirituality of Gospel teaching, has been contributed by our religious Society. Also what share in setting back this advancing tide of Quakerism among the churches, any still holding to our name, but imitating those churches in features which set aside the doctrine, are responsible for.

But while the fundamental standard of our distinctive profession is pre-eminently planted in the essentials of the church (even on the rock of Divine revelation in Christ than whom "other foundation no man can lay") we ascribe the name church, not to our religious Society,—which does, we believe, contain many members of Christ's church,—but to all in every denomination or in none, who may be livingly and obediently joined unto Christ, as the members of the body are to its head. Much less do we call a building a church, believing that only they who truly worship within or without a structure, are the church in that place. And

where we also are a meeting gathered in his name, in worship that is in spirit and in truth, we are a church indeed; while any so-called church, when gathered unto stated exercises and not at heart to the spirit of Christ, must be a bare meeting, and spiritually nothing more.

SUMMARY OF EVENTS.

UNITED STATES.—On the 17th inst. Senator Proctor made a remarkable statement in the United States Senate, giving the result of his observations during his recent visit to Cuba. He read from manuscript, and was listened to with intense interest. He said that outside of Havana there was desolation and misery. People were surrounded by trochas and controlled by forts or block-houses. Outside of the trochas and forts there were no habitations or people living. The Spaniards, he said, held in the four provinces only what their army sits on. He said also that neither Spaniards nor Cubans want autonomy. Senator Proctor was not in favor of annexation. The conditions for self-government in Cuba were favorable, and there was not much danger of revolutions. He would not make any recommendation as to what should be done. He thought the matter might be safely left to an American President and the American people.

A telegram from Madrid says the aspect of affairs has undergone a complete change, and there is a strong feeling in favor of peace between the United States and Spain.

The price paid Brazil for the warships *Amazonas* and *Almirante Abreuall* was something over \$2,500,000. The *Abreuall* cannot be completed for six weeks. Spain was a bidder for the ships, and the outcome was doubtful until the contracts were signed. The *Amazonas* has been renamed the *New Orleans* by Secretary Long and the *Abreuall* has had her name changed to the *Albany*.

Reports from the central part of California indicate that apricots, plums, almonds and cherries have been completely ruined by the heavy frosts of the past few nights. The orchards in the vicinity of Linden, Eodi and Campo will not produce sufficient early fruit for the families of the owners. The apricots in these particular sections are of a very fine quality and command a good price, so the loss to the orchardists will run up into the thousands of dollars. The late fruit is not affected.

A courier from Dawson City reports the health of the people good and plenty of provisions on hand. A stampede has taken place from Dawson and Circle City to American Creek, in Alaska, where rich finds of gold are reported.

Dr. Perrine, at Lick Observatory, has just discovered a bright comet.

According to a dispatch from Fort Townsend, Wash., a volcano on Suwa Island, which has long been supposed to be extinct, is reported by Captain Humes, just arrived from Manila, to be in a state of activity, lighting up the sea at night for many miles.

Deaths in this city last week numbered 484, which is 20 more than the previous week, and 59 less than the corresponding week of 1897. Of the whole number, 244 were males and 240 females: 83 died of pneumonia; 54 of consumption; 49 of heart disease; 24 of diphtheria; 20 of old age; 20 of inanition; 17 of nephritis; 17 of convulsions; 14 of inflammation of the brain; 13 of measles; 13 of apoplexy; 12 of typhoid fever; 12 of bronchitis; 11 of marasmus, and 11 of paralysis.

Markets, &c.—U. S. 2's, 98½ a 100; 4's, reg., 110 a 111; coupon, 111 a 112; new 4's, 122 a 123½; 5's, 111½ a 112½; currency 6's, 102½ a 105.

COTTON.—Middling uplands, 6½c. per pound.

FEED.—Spot bran, \$16.00 a \$16.50 per ton for winter in bulk and \$14.50 a \$15.00 per ton for spring in sacks.

FLOUR.—Winter super, \$3.00 a \$3.25; do extras, \$3.25 a \$3.65; Pennsylvania roller, clear, \$4.20 a \$4.40; do, do., straight, \$4.40 a \$4.60; Western winter, clear, \$4.25 a \$4.40; do., do., straight, \$4.50 a \$4.75; do., do., patent, \$4.90 a \$5.10; spring, clear, \$4.25 a \$4.50; do., straight, \$4.90 a \$5.10; do., patent, \$5.25 a \$5.40; do., favorite brands, \$5.40 a \$5.60. City mills, extra, \$3.25 a \$3.65; do., clear, \$4.30 a \$4.50; do., straight, \$4.50 a \$4.75; do., patent, \$5.25 a \$5.60. **RYE FLOUR.**—Choice Penna., \$2.90 per bbl. **BUCKWHEAT FLOUR.**—\$1.30 a \$1.50 per 100 pounds, as to quality, for new.

GRAIN.—No. 2 red wheat, 99 a 99½c.

No. 2 mixed corn, 34 a 34½c.

No. 2 white oats, 33½ a 33¾c.

BEEF CATTLE.—Extra, 5½ a 5¾c; good, 5½ a 5¾c; medium, 4½ a 5c; common, 4½ a 4¾c.

SHEEP AND LAMBS.—Extra, 5 a 5½c; good, 4½ a 4¾c; medium, 4 a 4½c; common, 3½ a 3¾c; lambs, wool, 5½ a 6½c; lambs, clipped, 4½ a 5½c.

HOGS.—5½ a 6c. for best Western, and 5½ a 5¾c. for others, and 5½ a 5¾c. for State.

FOREIGN.—Sir Henry Bessemer, F. R. S., the celebrated inventor of Bessemer steel, died on the evening of the 15th instant.

A despatch of the 20th instant from Berlin, states that Theodore Lerner, with an expedition, aided from State and private sources, will start on the steamer *Helgoland* in the Fifth Mo. next, in search of Andree, the missing aeronaut, and to prosecute scientific investigations.

It is said that 70,000 Spanish soldiers have been killed, wounded and incapacitated for duty during the present war in Cuba.

It was announced semi-officially in Madrid that it was useless to talk of the sale of Cuba.

An explosion took place on the 18th instant at Santa Isabel mine, at Belmez, province of Cordova, Spain. Sixty bodies have been recovered and many are unaccounted for.

Sweden now holds more than 12,000,000 acres of forest lands belonging to the State, an increase of over 3,000,000 acres in thirteen years.

Russia has ordered a 10,000 horse power ice breaker from an English firm, and will attempt to keep navigation open to St. Petersburg all winter next year.

The great Mantascheff petroleum business, in the Russian Trans Caucasia, valued at \$17,500,000, has been purchased by an Englishman.

China's mission to St. Petersburg has failed, and, it is said, there is no alternative but to agree to the Russian demands.

The returns of the Japanese election show a small majority for the Government.

The British officials at Bombay have decided to abolish, experimentally, the system of plague search parties.

Between Madagascar and the coast of India there are about 16,000 islands, only 600 of which are inhabited, but most of which are capable of supporting a population.

No fewer than ten steamers are already plying on Lake Nyassa in East Africa. Their fuel has hitherto been wood, which is getting to be scarce on the banks; but the recent discovery of large coal mines will obviate all trouble for the future.

The death of the insurgent Cuban leaders, Cayito, Alvarez and Nunez, at first reported to be due to their own comrades, because they intended to surrender, is now said to have been caused by the autonomous Governor of Santa Clara, who made an appointment for a conference and then macheted them.

During the past year 285 Indian Schools were in operation in the Dominion of Canada with an enrollment of 9,628 pupils.

NOTICES.

FRIENDS' INSTITUTE LYCEUM.—The concluding meeting has been postponed until Sixth-day, Fourth Month 1st, at 8 P. M. The meeting will be held as usual at 140 N. Sixteenth Street.

WESTTOWN BOARDING SCHOOL.—The General Committee meet in Philadelphia, on Sixth day, Fourth Month 1st, at 11 A. M. The Committee on Instruction meet the same day, at 9 A. M.

WM. EVANS, Clerk.

THE COMMITTEE having the oversight of the meeting at Kennett Square, Pa., have appointed a public meeting for Divine worship at that place on next First-day, Third Month 27th, at 3 o'clock, P. M.

CULTURED young woman Friend, experienced, wishes engagement to travel abroad or here with woman Friend, as companion to her. Little or no salary expected. Address "P," Office of THE FRIEND.

A WOMAN FRIEND desires a position of some trust in an institution, or would be housekeeper or companion to an elderly person or invalid. Adr. "X. Y. Z.," Office of THE FRIEND.

WESTTOWN BOARDING SCHOOL.—For convenience of persons coming to Westtown School, the stage will meet trains leaving Philadelphia 7.17 and 8.46 A. M., and 2.53 and 4.32 P. M. Other trains are met when requested. Stage fare on regular trips, fifteen cents, on special trips, twenty-five cents each way. To reach the school by telegraph, wire West Chester Phone 85. EDWARD G. SMEDLEY, Sup't.

TRACT ASSOCIATION OF FRIENDS.—The Annual Meeting of the Association will be held in the Committee Room of Arch Street Meeting-house on Fourth day evening the 30th inst., at 8 o'clock. All interest Friends are invited to attend.

HENRY B. ABBOTT, Clerk
PHILADELPHIA, Third Month, 1898.

CORRECTION.—The date of the annual meeting of the Tract Association of Friends, as published in 1 week's issue, should have been the 30th instead of the 29th. The meeting will be held next Fourth-day evening.

WESTTOWN BOARDING SCHOOL.—Applications for the admission of pupils to the school, and letters regard to instruction and discipline should be addressed to WILLIAM F. WICKERSHAM, Principal. Payments on account of board and tuition, and communications in regard to business should be forwarded to EDWARD G. SMEDLEY, Superintendent. Address, Westtown P. O., Chester Co., Pa.

DIED, at his residence near New London, Chester County, Pa., on the eighteenth of Twelfth Month, 1898, ABEL J. HOPKINS, in the seventy-sixth year of his age. He was an Overseer of New Garden Monthly Meeting. This dear Friend had from early life been known as a consistent member of the Society. His death was caused by an accident. After this occurred he lingered a few days with mind unimpaired, but unable to give much utterance to his thoughts. He had long been his concern to live daily upon the will of God, although the summons came at an unexpected moment, he was not unprepared. This solemn period was marked by resignation and composure, and through the mercy of God in Christ Jesus he was enabled to lay down his head in peace.

—, on the fifth of Second Month, 1898, LYNN A. ROBINSON, an elder and member of White River Monthly Meeting of Friends, held near Winchester, Ind., in her fifty-ninth year. The last days of this dear Friend were attended with much suffering which she bore with patience and resignation. She was a long member of the Society of Friends, and was much attached to its principles and testimonies. When the time of her release seemed to be near and the end of her sufferings was spoken of, she would exclaim: "Happy, happy! when He comes to take me to himself!" She leaves a comfortable hope that she has entered into that rest that remaineth.

—, in Tuckerton, N. J., Second Month 13th, 1898, RICHARD B. BARTLETT, a member of Little Egg Harbor Monthly Meeting of Friends, in the seventy-ninth year of his age. He was warmly attached to the principles of the Society, and could say to a neighbor who called to see him during his last illness that he felt his Saviour to be very dear to him. Many vocal prayers, exhortations and praises to which he in his last days gave utterance, manifested his faith that death was swallowed up in victory.

—, at the home of her son-in-law, Samuel Greathouse, West Branch, Iowa, on the seventh of Third Month, 1898, RUTHANNA WALKER, widow of Thompson Walker, aged about seventy-six years; an esteemed member of West Branch Monthly Meeting of Friends. Her quiet tenor of her life was in harmony with the simple Quaker faith which she was concerned to adorn. Long feeble in body, her spirit was active in the fear of the Lord till near her end, which was sudden, being only one day off her usual duties, but she was evidently not unprepared for the change, so happy, as we believe to her.

—, at his residence in Philadelphia, First Month 10th, 1898, JOSEPH WALTER BURTON, eldest son of the late Robert Burton, of Concord, Pa., in the twenty-sixth year of his age; a member of the Monthly Meeting of Friends of Philadelphia for the Western District.

—, at his residence near Columbus, N. J., on the twenty-fourth of First Month, 1898, NATHAN C. SLAKE, in the seventy-seventh year of his age; a member of Upper Springfield Monthly Meeting of Friends, N. J.

MORRIS.—Departed this life, resting in Jesus on First-day morning, Third Month 13th, 1898, EMMETT MORRIS, wife of Israel Morris, in the eighty-first year of her age.

WILLIAM H. PILE'S SONS, PRINTERS,
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THE FRIEND.

A Religious and Literary Journal.

VOL. LXXI.

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Extracts from the Letters and Memorandums of John Barclay.

(Continued from page 286.)

"Day unto day uttereth speech, and night unto night sheweth knowledge; and where is an end to praising the Lord for his mercy, which endureth for ever, and which is abundantly shed abroad, to the rejoicing of the hearts of those that seek to serve Him, and to the great comfort of their souls in the midst of much tribulation. Oh, that there may be more and more reliance, unshaken, immovable reliance on Him, who thus daily scatters and profusely deals out tokens of his loving kindness. That there may be an increase of faith experienced, an increase of resignation, proportioned to the nearer approach of perplexity and difficulty and embarrassment on every hand. And when the waves of affliction run high, and the floods seem irresistible, may the Lord Almighty, who 'is mightier than the noise of many waters,' in his own time lift up a standard against them, saying, 'thus far, but no farther.' Surely He who remains as ever to be the only sure 'confidence' 'all the ends of the earth.' He who can overrule events for the good of those that sincerely seek Him, will not overlook or despise any of those who desire to look unto, and who lean upon Him alone in all their troubles."

"I have been fearful of leaving anything on record behind me, but what upon clear conviction has appeared to be right; and have often seen the necessity of looking as closely to what thus committed to paper, as to anything that may be said or done, it being my earnest desire that nothing may even in secret be done or said, that what will bear the test of being brought to light. It may seem to many, who have not hitherto been much, if at all, brought under the reducing and refining power of Truth, that such heavy exercises as have been permitted to come upon me, and as have come upon others, are nothing but the effects of a weak mind and a bewildered imagination; and such may not enter into any understanding or feeling of these trials, which are described in such strong terms."

"These may be yet more surprised, when they read of such sudden changes and revolutions, as

some experience in their religious states. Yet in the natural world, how often do we see the greatest storm preceded, and at other times followed, by the smoothest, calmest weather. The analogy is striking, and it may be safely concluded, that all these reverses are designed to produce a beneficial effect."

"Tenth Month, 1817.—About a month ago I was at a young Friend's house, concerning whose zeal and sincerity in the blessed cause I have not a doubt. He has appeared in the ministry, I believe acceptably to Friends in general, and is a promising, growing character. In the course of much intimate conversation, we approached the subject of prayer. Upon which he asked me, whether I did not think that the end which Friends had in view, by the practice of private retirement, was vocal prayer, that is the outward act and attitude of kneeling down and using words. I felt very much at this question; and an awfulness came over me, and exercise, lest either this person or myself should be adventuring, without taking off our shoes upon holy ground. In replying to him, I could scarcely refrain from using the language of Wm. Penn: 'Words are for others, not for ourselves, or for God, who hears not as bodies do, but as spirits should.' It is the heart or soul that can alone cry acceptably through the drawings of that spirit, which inclines to good and the source of all good; the mouth may speak out of the very abundance of the heart: there is nothing, however, in words as such, nor in outward silence as such. So that our prayers are none the better for being clothed in words, nor the less likely to be accepted when not clothed in words. There may be words where none should be used, and there may be silence when words are called for; and herein stands the snare which should be carefully guarded against."

"I think I have seen the danger of young men or women dwelling anywhere else than in the valley of humility. Human learning, human attainments and excellencies—I mean all those things that are obtained by the memory, judgment, reasoning powers, and mental abilities, separate from any immediate influence and assistance derived from the source of true wisdom—these natural acquisitions and talents are well in their places and are serviceable to us, when kept in subjection to the pure teachings of Him 'who teaches' by his Spirit 'as never man taught.' But when any natural faculty or talent of the mind, or acquisition by virtue of that talent or faculty usurps or domineers over the little seed of the kingdom sown in the heart, it had been better that such an enemy were cast as it were, into the sea, than that such mischief should be done. . . The best light in which we can view true talents and virtues, and in which they are set off to the best advantage, is the sombre shade of humility. For the more the framework is colored, or gilt, or carved, or ornamented, the more there is to take the attention of the eye from the picture itself. So that it seems to me best for each of us to dwell in the littleness, in the lowliness; always bear-

ing in mind whence we are, even from the dust, and whither we shall return even to the dust; and that we should not forget from whence all that is good, either immediately or mediately comes, even from the source of all good. This our would make us backward and timid at giving judgment; it would render us ready to esteem others better than ourselves, quick to hear, slow to speak, slow to wrath."

"Twelfth Month, 1817.—The Lord ever hears and answers the prayers which He hath put into the hearts of those that desire to fear Him. As far as I can recollect, those daily, formal repetitions of words, in the practice of which I was brought up, were but seldom accompanied with that which is the essence of true prayer, viz: a reverential breathing unto the Lord and a longing of the soul after those things that we need. There were times, too, in which my soul did ardently crave the attainment of best things; but then my prayers being confined to certain times and certain words, and I being taught this restricted notion of the act, it did not allow of the springing forth of those secret desires, which the Lord raised in my heart; so that these seasons wherein true prayer was begotten by Him, who teaches when and how to pray, were not rightly availed of or profited by."

"I remember that after I refrained from those forms of prayer which were taught me in my childhood, I was much in the habit of kneeling down and repeating extempore prayers, by dint of my natural abilities; this I did for some time with great fervor of youth and eloquence, even sometimes aloud, both morning and evening; until the Lord opened my eyes in this respect, and gave me clearly to see that these attempts in my own will, way and time, were but sparks kindled about me, and which availed nothing with Him, whose own sacrifices (of his own preparing and kindling), were alone acceptable. Thus in obedience, I was made willing to be silent and seek the Lord, who is nigh at hand, and dwells in the hearts of his people, and is not far from any one of us, if we look for and unto Him. This silence of all the creaturely reasoning powers was very hard to something in me, which would be judging and questioning; very unmeaning did it appear; yet durst I not forbear to meet with my Lord and Master or to strive to meet with Him, day by day, and oftener than the day; and frequently crying in the depth and sincerity of my heart unto Him, that He would be pleased to show me the way to call upon Him aright, and what to pray for. I was often in tears and lay down my head in grief upon my pillow, fearing I should never be made sensible of true prayer, and partake of the privilege of 'praying always.' The Lord did not long leave me without his blessing, his blessed countenance and presence and comfort; no, He showered at times of his merciful goodness into my poor heart, and kindled such love towards himself, such earnest breathings after the further arising, the glorious spreading and increasing exaltation of his name, and power, and truth, as enabled me to truly praise and

bless his holy name; engaged me still more to cleave unto, obey, and follow Him in whatsoever He might require. My soul was also filled with living warmth of love and charity towards his creature man, whom He created in his image; with great pity, also, towards such as had deviated from the path in which He would have had them to go, and who had thus turned away from the Lord their Leader; an unspeakably sweet feeling of fellowship and sympathy arose in me, towards those in whom the Lord had excited a love, or desire of himself. Thus was true prayer in and by the true Spirit, in measure raised in my heart; not according to the way or time which man's wisdom or inclination would lead and teach, but the very contrary; for even to this time, I am often so situated as not to have any words for long seasons together to utter, either audibly or in my heart; and still more often am in dryness, distress, and apparent desolation: yet through all I can praise the Lord."

(To be continued.)

Christ, the Seed of Abraham.

"And in thee and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice" (Gen. xii: 3 and xxii: 18).

The question has been put to me, "Dost thou think this promise of God to all nations through the seed of Abraham, refers to Christ Jesus as He came in the flesh, or to that seed of God in all men, of which men are born of the spirit to God?"

To which I reply, "The Apostle says explicitly, this 'seed is Christ' (Gal. iii: 16). Now Christ is not divided; He is 'the same, yesterday, to-day and for ever.' The Word, which was in the beginning with God, and by whom God made all created things, was and is God. That 'Word was made flesh and dwelt among men,' and He himself declared whilst He thus walked among men, 'I am the Son of God' (John x: 36). As man 'He died a propitiation for the sins of the whole world;' as God, He ever liveth. The same Christ Jesus, who died and rose again from the dead, now glorified sitteth on the right hand of God. He promised to send, and accordingly He did and does send his Holy Spirit into the world (that world which he died to save), to convince the world of sin, to lead men into righteousness, and to comfort all that mourn. Whoever receives Him, whom Christ sends, that is the Holy Spirit, receives Christ himself; and whoever believes and receives Christ, receives God, who sent Christ Jesus to be the Saviour of the world. May we ever remember that the Father, Son and Spirit are one.

Christ died "that He might redeem his people from all iniquity, and purify unto himself a peculiar people zealous of good works" (Tit. iii: 14). Christ now comes in spirit to carry out and fulfil this purpose of God's will, in the death of Christ, by his work in and upon the hearts of his people, that He may purge the same from every stain of sin, and make them to be a fit tabernacle for his glory. Of such it may be said, however deep in sin they may once have been, "but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God" (1 Cor. vi: 11). Like as Christ Jesus, as to the flesh, came of the house and lineage of David, yet in spirit David calls him Lord, so Christ came according to the flesh, of the seed of Abraham; He comes to us as He came to Abraham, as the Word of God, that incorruptible seed, of which Abraham

himself was born, as Christ said, "Abraham saw my day, and was glad" (John viii: 56), and to the Jews He said, "If ye were the children of Abraham, ye would do the works of Abraham." Of the Gentiles he said, "God is able of these stones to raise up children unto Abraham." Thus it is, all nations are blessed in Christ, the seed of Abraham, in being turned away from works of sin and darkness, and being brought to walk in the light of Christ, and as children of the day, do works of holiness in obedience to God's word, such as Abraham did. Such are born again of the Spirit and of Christ, "the Word of God, the incorruptible seed, that liveth and abideth for ever," and He in them becomes "Christ in you, the hope of glory, whom," said the Apostle, "we preach, warning every man and teaching every man, that we may present every man perfect in Christ Jesus. Whereunto I also labor, striving according to his working, which worketh in me mightily" (Col. i: 28, 29).

Abraham believed in Christ being present, whose voice he heard and obeyed, and also in Christ as yet to come of his seed. We believe in the same Christ now present with us, whose word we obey, and as He who came of the seed of Abraham. Then is Abraham's faith and ours one in Christ, and as Abraham was justified thereby, so shall the Lord justify us through this same faith of Abraham. And the just in all ages doth live by his faith.

And we believe not only that God is able and willing to raise up children unto Abraham, but (and all the glory be to God alone), we also believe He hath by his grace "quicken'd us together, and hath raised us up together, and made us sit together in heavenly places in Christ Jesus" (Eph. ii: 6).

W. W. B.

Christ-Like.

Christ was called the Word of God. As a word reveals a thought, so Christ was the manifestation of God. Challenged by a heathen to show God, we can point to Christ. Here is God as man, God in human form.

Christ performed miracles as the representative of God, declaring thus his power. Christ went about doing good, displaying thus the love and compassion of God.

He brought to man the salvation which had been conceived and determined upon by God, and both by his death on the cross procured salvation and by his word and power brought it near to man. It is God's purpose that his children should be Christ-like.

As born of God, sons and daughters of God Almighty, we are the representatives of the Divine upon the earth. Men who have not heard of Christ should find in us the Spirit of Christ and see thus Divine love.

David Livingstone accomplished more by his life among the native tribes of "The Dark Continent" than by his words. He displayed truth, love and unselfishness in all his dealings with the natives, and his daily living was a continual exhibition of divinity.

Desirable as education and training and culture must be for any high word, yet it is far more essential that the out-going missionary, at home or abroad, have a personal acquaintance with God, and that he has been transformed in his character and nature, than that he has a good understanding of theology.

One of the best methods of teaching children is by pictures and example. The most convincing proof of Christ's love is the daily life of a Christ-like man.—*Earnest Christian.*

John Yeardley and his Travels.

(Continued from page 283.)

"The Friends reached Pymont on the first of the Seventh Month, and shortly afterwards made a visit amongst the members from household to household in that place, and at Minden. On the 28th they visited a number of seriously afflicted persons at Lenzinghausen, who felt the necessity of spiritual worship, and to whom their hearts were much enlarged in Gospel.

"Walking in the garden," writes John Yeardley, "in a very solemn and solitary frame of mind before the meeting, I had such a feeling as I scarcely ever remember to have had before. I thought I saw, as in the vision of light, a great people would be gathered in that neighborhood to the knowledge of the Truth. It appeared to me to be in the Divine appointment that dear M. S. was to come to visit Germany, and a large field of labor seems to be appointed for her in this land if she is faithful."

"The next two months were occupied with various religious services, public and private, not omitting meetings at Eidinghausen, Hille, where, as on former occasions, J. Y. turned his heart to go out towards the people with strong emotions of Christian love. About one hundred and fifty attended at the former meeting, three hundred at the latter place.

"The time was now come for John Yeardley and Martha Savory to pursue their journey to the Rhine, Switzerland and France. They left Pymont on the eleventh of the Tenth Month, and beside Martha Towell, were accompanied as far as Basle by William Seeborn as interpreter. Every member of the party wrote in one way or other an account of the journey, and we have availed ourselves of these various sources in the following narrative.

"Passing through Paderborn, they arrived at Herdecke on the 13th. Regarding his feelings in this place John Yeardley writes:

"This morning I was greatly dejected and fearful we might find none of the people whom we were seeking. As I was walking pensively outside the town, I recollected what I had read in 'Cecil's Remains,'—that a way suddenly open before us when we the least expected it. This was now to be verified; for we had entered the carriage with the intention of going to Elberfeld, and while we were waiting for a road-ticket, I accidentally fell into conversation with our hostess, and making inquiry for people of religious character, learned that there were a number of such in the neighborhood."

"The Friends alighted, and sent for a member of this little society who resided in the neighborhood. He informed them that a meeting was held at Hageney, about six miles distant, at the house of a pastor named Hücker. Being disposed to visit this pastor, they took their informant as guide, turned their horses in the direction opposite to Elberfeld, and drove along a very bad road to his house. They found him occupied in teaching some poor children. He told them that their visit was opportune and remarkable, for that he had been denounced as delinquent before the Synod of Berlin, and had sent him a string of questions on doctrine and church-government. He had returned in reply to the questions, and was then waiting for the determination of the synod, whether he was to be displaced from his cure or not. The Friends examined his answers, and were well satisfied with them: the worship which he and his little flock (about thirty in number), practised was of a more spiritual character than that of the

ional church. Martha Savory expressed her deep sympathy with him in his difficult and painful situation, and John Yeardley also addressed him in words of consolation and encouragement.

"At Elberfeld, where they arrived on the 5th, they met with several interesting persons. One of these, a young pastor named Ball, became greatly endeared to them. He informed them that when he had been severely tempted, he had found support and deliverance in silent waiting on the Lord. Another was pastor Lindel, who resided at some distance from the city, in the Wupperthal: he had been brought up a Roman Catholic, had seen many changes, and suffered not a little persecution. He took them to see a neighbor, an aged man, weak in body, but strong and lively in spirit. This man told them he was present at a meeting at Mühlheim held by Sarah Grubb, about thirty years before; and that, although ninety years old, he recollected the words with which she concluded her discourse: 'By this shall all men know that ye are my disciples, if ye have love one to another.' This love, say the narrators of the occurrence, was felt amongst us on this occasion, and at parting the good old man gave us his blessing.

They quitted Elberfeld on the 19th, and proceeded to Düsseldorf, where the reception they met with was equally open and gratifying. They spent an evening at Kaiserworth with pastor Liedner, who was occupied in vigilantly guarding a little flock of Protestants surrounded by scrupulous Romanists. He evinced much interest in the management of prisons, and was endeavoring to introduce improvements in that of Düsseldorf: he had met with Martha Savory on one of her visits at Newgate.

"The next day they went to Düsseldorf, and inspected the institution there. The Count von der Recke conducted them himself through every department.

"His countenance," says J. Yeardley, "evinces the magnanimity and kindness of his heart; it is remarkable and precious that so young a man should dedicate his whole time and fortune for the benefit of the orphan and the destitute."

"At Creveldt, the next town where they stopped, pastor Molinaar and his wife, who were Mennonists, received them in a very cordial manner; the latter had seen Thomas Shillitoe at Amsterdam. J. Y. relates several visits which these worthy persons and some of their Christian friends paid to them at the inn.

"22nd.—In the evening pastor Molinaar came, with his wife and some friends, to tea. They inquired very narrowly respecting our principles. Pastor M. turned the conversation on women's preaching, and, after some explanation, appeared to be pretty well satisfied with our views on this subject. The Mennonists hold strongly to the use of water baptism, and the pastor and his wife defended this practice, the latter with much earnestness. But when we had unfolded our sentiments, and William Seebohm had read a passage from Tuke's "Principles," the pastor, seeing that we aimed only at the spiritual sense, acknowledged that he had often queried with himself whether the usage could not properly be dispensed with, and said that he intended still further to examine the question. Our certificates were then read; and after he had conversed on our church discipline, the company separated in mutual love."

To be continued.

Does the world find Jesus Christ as it reads its lives?—*Rescue Evangel.*

For "THE FRIEND."

To the Members of Our Beloved Society.

Dear Friends:—Let us look to the Rock whence we are hewn and to the hole of the pit whence we are digged, and strive earnestly to attain to that spirituality of mind which made our forefathers a peculiar people, which led them into a straight and narrow way, in which there was no erring.

George Fox said to his followers, "Friends, let nothing come between you and God but Christ." And this continual abiding under the shadow of the Most High prepared them to fill the places designed for them in their day and generation, and it is only as we also abide under this, that we shall be fitted to fill the places designated for us in this our day.

Then, let us lay aside everything that comes between us and God, except Christ, and crucifying self and all things pertaining to self, go to the Fountain of all true knowledge, seeking guidance for each day as it is allotted to us. As the manna of yesterday was not fit for to-day, neither can we be nourished by the heavenly food that sustained them. But, as we humble ourselves before Him, pleading for a fresh supply from his bountiful table daily, which He hath graciously promised shall never be withholden from the humble and contrite heart.

Since He hath said, "I will be a lamp to thy feet," we shall thus be enabled to follow straight on, knowing the voice of the True Shepherd. Then, oh then, shall we more fully realize our duty toward our fellow-man, as we thus follow the voice of Him who left the ninety and nine and went to seek the one straying far from the Master's fold, as He bids us go in paths which He points out, to restore souls as precious in his sight as are our own.

The closer we draw to our dear Lord and Lawgiver, the more will He cause us to lose sight of self in the love and anxiety He begets in us for those, less favored than ourselves, who are daily surrounded by sin and temptation and being swept down by the vortex of crime into endless woe.

No more can we be satisfied that we and our own are safe within shelter while this is the case, than we can stand behind a ponderous rock and reach a hand to save while the floodtide of the mighty ocean comes in, and, sweeping from the shore multitudes of helpless victims, buries them in its bosom. Nor do we know but that, as the tide rises higher each time, it may yet reach our safe retreat, and carry away some of the precious lambs we have gathered about us.

The crowning evil of to-day is intemperance with 250,000 licensed saloons in the United States, and on the increase. Friends, let us go into our closets, and, having shut the door, there petition the God of the Universe, as did our forefathers, for strength to meet the evils of their day, and for guidance, as He only and alone is able to give it, to meet this monstrous tide of ruin that is coming in upon us. And He who calls to work never fails to give directions as to how it shall be done.

G. A. R. WOOD.

WEST BRANCH, IOWA.

OF Samuel Hutton of Nottingham Monthly Meeting, Pa., his memorial says: "At eighteen years of age he received a gift in the ministry, and a lively gift. He was of a meek and circumspect conduct, and concerned for the support of Truth's testimony in its several branches and it is believed was supported under his various afflictions with a truly Christian fortitude."

For "THE FRIEND."

Humility and Attainments.

I think I have seen the danger of young men or women dwelling anywhere else than in the valley of humility. Human learning, human attainments and excellencies—I mean all those things that are obtained by the memory, judgment, reasoning powers and mental abilities, separate from any immediate influence and assistance derived from the source of True Wisdom—these natural acquisitions and talents are well in their places, and are serviceable to us when kept in subjection to the pure teachings of Him "who teaches" by his Spirit, "as never man taught." But when any natural faculty or talent of the mind, or acquisition by virtue of that talent or faculty, usurps and domineers over that little seed of the kingdom sown in the heart, it had been better that such an enemy were cast, as it were, into the sea, than that such mischief should be done. . . . The best light in which we can view true talents and virtues, and in which they are set off to the best advantage, is the sombre shade of humility. For the more the framework is colored or gilt or carved or ornamented, the more there is to take off the attention of the eye from the picture itself; so that it seems to me best for each of us to dwell in the littleness, in the lowliness, always bearing in mind whence we are, even from the dust, and whither we shall return, even to the dust; and that we should not forget from whence all that is good comes, even from the Source of all good. This would make us backward and timid at giving our judgment, it would render us ready and willing to esteem others better than ourselves; quick to hear, slow to speak, slow to wrath; because we should be patient, humble, forgiving one another, loving one another, pitying one another; for then we should know how frail man is.—*J. Barclay.*

For "THE FRIEND."

Preparation for Meeting.

If our meeting is to be really a meeting for worship, much depends upon our being in a worshipful state at those times when we are out of meeting. The silent gatherings of Friends testify in their silence to the great principle that Divine worship stands essentially not in rites and ceremonies, but in the spiritual offerings of a heart touched into adoration, thanksgiving and praise by the Spirit of the Lord. Thus the true worship of God is in a measure of God's own Spirit. This it is not man's to command; it must be waited for.

Now the heart where the god of this world has ruled for six days, is not gathered readily into that state of inward stillness wherein for the time being the flesh is brought into subjection, and the soul waits for the vivifying in-comes of Divine love. Not thus easily does mammon vacate his abiding place. But with the heart that has often during the working days of the week—in the hours of business, on the daily journeyings, in the watches of the night—known communion with the Lord Jesus, it is otherwise. It is such a heart as is enabled most nearly to fulfil the apostolic injunction to "rejoice evermore, pray without ceasing, and in everything give thanks," that is best prepared for meeting. C. F. S.

THERE are men and women living to-day whose very faces are a benediction because they have endured sorrows which have sweetened and enriched their souls and not embittered and impoverished them. The world is better and happier for their presence.—*Exchange.*

THE WISH OF TO-DAY.

JOHN G. WHITTIER.

I ask not now for gold to gild
With mocking shine a weary frame;
The yearning of the mind is stilled,
I ask not now for Fame.

A rose-cloud, dimly seen above,
Melting in heaven's blue depths away;
Oh, sweet, fond dream of human Love!
For thee I may not pray;

But, bowed in lowliness of mind,
I make my humble wishes known.
I only ask a will resigned,
O, Father, to thine own.

To-day, beneath thy chastening eye,
I crave alone for peace and rest.
Submissive in thy hand to lie,
And feel that it is best.

A marvel seems the Universe,
A miracle our Life and Death;
A mystery which I cannot pierce,
Around, above, beneath.

In vain I task my aching brain,
In vain the sages thought I scan;
I only feel how weak and vain,
How poor and blind is man.

And now my spirit sighs for home,
And longs for light whereby to see,
And, like a weary child, would come,
O, Father, unto Thee!

Though oft, like letters traced on sand,
My weak resolves have passed away.
In mercy lend thy helping hand
Unto my prayer to-day!

The Decline of Friends in Barbadoes.

(Continued from page 285.)

The residue of the estate was found by James Cresson and John Parrish, to have been vested entirely in a certain Thomas Gibson, of St. Michael's Parish, designated "Gentleman," who, after great difficulty, was induced to make a conveyance of it to eighteen trustees, six of whom lived in Barbadoes, four in England and eight in Philadelphia. The property conveyed by this deed embraced the following:

The meeting-house land, in the parish of St. Thomas, containing 13 acres, 2 roods, 14 perches.
Lot in Bridgetown, on Tudor Street, containing 26,970 square feet.

Lot in Bridgetown, adjoining the Quakers' Meeting-house, 34 by 64 feet.

Burial-ground in Bridgetown, containing 18-353 square feet, adjoining Jews' Synagogue and graveyard.

Lot in parish of St. Peter, near Speightstown, containing 14 acres, 3 roods, 9 perches.

Lot on Pumpkin Hill, in the parish of St. Lucy, containing 5 acres.

A declaration of trust, dated February 24th, 1785, was signed by all the Barbadoes trustees, and by John Parrish and James Cresson, but by none of the rest, either in Philadelphia or London. This document, however, named all the trustees and declared the same properties were held "In trust for the sole and only use and benefit of y^e Religious Society, commonly called Quakers, in the said Island of Barbadoes, to the intent and purposes that as, from the declining state of the s^d Society and the ruinous situation of their property in the said island, the meeting-houses and graveyards being either totally destroyed or greatly damaged, and making a part of the general wreck occasioned by the late dreadful hurricane, its become necessary that some persons, both in England and America, as

well as others in this island, should be named as joint Trustees in the said premises with the said Jⁿ Luke and Jos Collyngs the only survivors under former deeds, to be aiding & assisting to them in the affairs of the s^d Society, that [the said new Trustees] should all of them by their joint labors & endeavors recover things among them upon the antient footing upon which their property formerly stood, rebuild their meeting-houses, repair their grave-yards and appropriate all the said premises and the rents issues & profits thereof to the Religious purposes and those alone for which they were originally intended."

Probably this instrument was never recorded.

The Barbadoes trustees were John Luke, Joseph Collyngs, Joshua Luke (son of John), Joshua Gamble Jackman, Rowland Gibson and John Gibson. These may be considered about the last persons on the island having a membership with Friends.

The English trustees were David Barclay, John Townsend, John Elliott and Sylvanus Bevan, and the Philadelphia trustees were James Pemberton, Joseph Brighthurst, John Drinker, John Parrish, George Bowne, Henry Drinker, James Smith and James Cresson.

On Eighth Month 30th, 1788, Owen Jones, James Pemberton and others, Philadelphia trustees, wrote to Rowland Gibson, Joseph Collyngs and John Gibson, part of the trustees in Barbadoes, stating that they understood that Joshua Luke had had the principal management of the property in the island, and had made some progress in rebuilding the meeting-house and repairing the inclosure of the graveyard in Bridgetown, and had also commenced some suits against the persons who had taken possession of parts of the estate; asking for a full and clear account of Joshua Luke's transactions, and also those of his father, John Luke, and what steps the surviving trustees had taken to recover the estates wrongly possessed by others, including debts due the Society. Also requesting them to collect the records and forward them to Philadelphia.

On Eleventh Month 24th, 1789, John Parrish, Daniel Offley and James Cresson wrote to the London correspondents as follows:

"When Jno Parrish and James Cresson were on the Island, it was with considerable difficulty that a new deed of Trust was obtained from the Surviving Trustees John Luke & Joseph Collyngs. The most part of the interest in Bridgetown & about 30 acres of land at The Spring was in possession of J. Luke or some of his relations, whom he had placed there, as it appeared, with a view to secure them to himself by a quiet possession of five years, agreeable to a statute of the Island, not expecting, we believe, his right would ever be called in question: there also appeared from Friends' papers that several sums of money were due, to the amount of £2597, out of which there is £500 accounted for as received by J. Luke, which sum lay in his hands many years. After his decease his son Joshua named in the last trust, built a meeting-house in Bridgetown, walled the graveyard &c. which we believe must have taken all that sum to complete.

"The property at Speightstown is in the possession of Thomas Whitney, who married a daughter of the widow Callender, under whose care the meeting-house there was placed and after her death the said Whitney took possession with an intent to hold it under the statute of the Island. That at Pumpkin Hill is about 5 acres and was in possession of a descendant

of the family under whose care it had been placed, who disclaimed any right to it. The interest at Thickets (about the same quantity of land) is in the hands of Ralph Weeks) who is a descendant of Friends. He appeared friendly disposed."

In the First Month, 1796, the English trustees executed a power of attorney to a certain William Holden (who was then about sailing for Barbadoes) and Benjamin Collyngs, of Barbadoes, with the object of making a determined effort to attach the parties who held possession of the property, and authorizing suits to be brought.

(To be concluded.)

An Eminent Dramatic Critic's Expose of the Theatre As It Is.

BY JOSIAH W. LEEDS.

The bolt out of a clear sky that has this winter startled the dramatic world, and the society generally, of the world's great metropolis, has been the remarkable and totally unlooked-for expose of the *theatre as it really is*, by Clement Scott, dean of the corps of theatrical critics, of London. This man, who is spoken of as "the acknowledged leader of the English writers on stage subjects, and a man whose honesty of purpose and love of the theatre has never been questioned," has seen fit to give out for publication an open description and characterization of the drama—not what many of its devoted supporters would fondly have it to be, but what the facts show that it actually is—which fully sustains the claim of its opponents, that it opens out a field of worldly and sensuous entertainment into which no Christian can stray except at his utmost peril.

"If anyone I loved," says Scott, "insisted on going on the stage, contrary to my advice I should be terrified for her future, and hopeless for the endurance of our affection or even friendship. For stage life, according to my experience, has a tendency to deaden the finer feelings, to crush the inner nature of men and women, and to substitute artificiality and hollownes for sincerity and truth, and, mind you, I speak from an intimate experience of the stage, extending over thirty-seven years. . . . It is nearly impossible for a woman to remain pure who acts on the stage as a profession. The whole life is artificial and unnatural to the last degree, and therefore, an unhealthy life to live. But what is infinitely more to be deplored is that a woman who endeavors to keep her purity is almost of necessity foredoomed to failure in her career. It is an awful thing to say, and it is still more terrible that it is true, but no one who knows the life of the green room will dare deny it. . . . I marvel at any mother who allows her daughter to take up the theatrical career, and still more am I astonished that any man should calmly endure that his wife should become an actress, unaccompanied by himself. He must be either a knave or a fool."

"It is unwise in the last degree," he reiterates "to expose a young girl to the inevitable consequences of a theatrical life." And with his certain knowledge of the sad facts of the case thus pressed upon us, how can any one long claim to be a follower of Christ lend his presence to representations where women act with men, corrupting plots upon a public stage, and young girls disport in the dissolute ballet. As an echo in the play-going world of the deservedly severe and startling deliverance of Clement Scott, comes the following note of

surveillance from Sir Henry Irving, who, in reply to the request for a watchword for the stage for the new year, responded: "It is the one word—Health. It is of all things essential that we keep our drama sane, and sound, and sweet, and wholesome. For my part, I can say that I have always endeavored never to produce or take part in any play that a young fellow might not take his sweetheart or sister to see." And yet of this same knighted play-actor, who is a champion, in his way, for the reformation of the stage, it was averred by an English writer, upwards of a dozen years ago, that he had even then committed at least fifteen thousand murders upon the theatre's boards!

Now I am one with very many others, who cannot believe that the realistic portrayal of these passionate, vengeful, tragic exhibits is of the nature of good preaching to the sweethearts and sisters of our "young fellows." The good Bernard, of Clairvaux, centuries ago, certified that "the true soldiers of Christ reject and abominate players and stage-plays, as vanities and false frenzies," well agreeing with the herein above quoted conclusion of Clement Scott, founded upon a thirty-seven years' experience, that "stage life has a tendency to deaden the finer feelings, to crush the inner nature of men and women, and to substitute artificiality and hollowness for sincerity and truth."

"Perfectly satisfied with a three weeks' experience," was the comment of John B. Gough, in reviewing a stage-struck episode of his youth, which revealed the sham and hollowness, the coarseness, and profanity, that prevailed behind the scenes. "I thank God that hindrances were thrown in my way, and that I utterly failed in accomplishing my cherished purpose."

Confirmatory of the assertion just made, I may point to the stage pieces and spectacles, thoroughly corrupting, which are being enacted at this time before Philadelphia audiences at the various places of amusement, the managers of most of which would probably resent their being styled low music halls and cheap theatres. Thus, in the amusement columns of the best of Philadelphia's dailies, several days since, the dramatic critic was frank enough to say of a play it was advertising (and hence inviting the public to see), that "its characters are vulgar and dissolute," "the story is offensive," "it carries realism a little too far," dealing with the subject with "brutal frankness," and, indeed, "there is nothing in the play to recommend it as an entertainment, except the intensity of its dramatic situations, and the admirable character acting of ——— and ———." It is thus to be understood that these personators of above the average ability are not to be judged too strictly, seeing how admirably and realistically they could present vileness before the foot-lights. What has been declared of the character of the above piece has been critically said of other plays that are being given at the theatres, that they are frothy and nasty. . . .

But I have not yet finished the references to the reward brought upon Clement Scott by reason of his very plain speaking upon a subject of which, in the estimation of his denouncers, he knew too much. The London correspondent of the *Public Ledger* having said that he "has drawn about his ears a veritable hornets' nest by sundry cruel things he has said about the dramatic profession," gives an account of how his case was taken in hand at a midnight supper given by the theatrical friends of a popular English actor on the eve of his visit to Australia. One of the speakers expressed his pain and in-

dignation that "a man whose livelihood and position have depended so largely on the profession; who has been received for years into comradeship with us, has thought proper in, I sincerely hope, a fit of mental aberration, to gratuitously hurl the most foul, false and treacherous slanders on our inner life." A second speaker expressing his exceeding scorn, averred that he only echoed the preceding remarks, "by saying that a more flagrant attempt to betray those among whom he moved and lived could scarcely be made by any man for thirty pieces of silver."

The late boon companions of Clement having taken a little comfort in the thought that he was surely beside himself, let us hope that the condemned truth-teller may, as did the reformed actor, Montague Stanley, thank God that he was "emancipated from a most ungodly profession," and so look to the Divine consoler for the abiding reward that is not counted in pieces of silver.—*The Episcopal Recorder*.

Expensive Living the Blight on America.

(Condensed from an article by Joseph Lee, in the *New England Magazine*.)

America's lot is cast in with that of democracy, but the way of living of our rich men, patriotic though they may be, is hostile to the genius of democracy. So our birthright is being stolen away from us while we sleep. Sooner or later one or the other must go—the spirit of American institutions; or else the palaces planted in some of our mountain and seashore towns, the great lawns and gardens requiring the attendance of forty or fifty men, the four-in-hands whirling along the country roads, blowing horns to warn all humbler vehicles to clear the way, the great yachts with their crews awaiting the rare visits of their owners. We see the country people still striving, in a somewhat dispirited way, perhaps, to make good their inherited belief that character rather than wealth is the true basis for social position; we see them working hard and living hard to send their son to college, strenuously seeking after culture according to such light as they can obtain. But this modern invasion of money-spenders and display into neighborhoods heretofore of simple habits, is the most discouraging enemy that plain living and high thinking has had to contend with. It makes expenditure the fashion in households that cannot afford it. It is advertised as a necessity for social position. Existence of expensive fashions implies the existence of caste. It breeds a social plutocracy.

This is un-American. The American idea of the gentleman is not that his behavior and way of living should constantly remind his poorer neighbors of their poverty and of a social gulf created by it, but that the claims of character should be honored as paramount. Even if the rich man could be unconscious of his advantages over his poorer neighbor, it is a much harder task for the poorer neighbor to do the same. A drop of bitterness must be mingled with the sense of difference. The society of the village has been made a less happy one than it was before the city people came.

The spirit of true democracy commands that "Thou shalt love thy neighbor as thyself." If the poor man is really and in sober earnest a man like yourself, if he has a soul as you have, can aspire to heaven or feel the degradation of hell as you know that you can; if, in other words, he is a real person, it cannot be that the way in which many of us live, and our way of

treating him is the right one. It cannot be well that we should lie so warm and sleep so soft, and exercise so wide a command over the good things of this world, while the other man is suffering from actual physical want, and his children are roaming the streets subject to all kinds of temptation and evil influence. The doing of some of the things which we know can be done to make life a little better and happier for those who are less fortunate than ourselves, must be more important than the keeping up of a fashionable style of expenditure.

A certain amount of wealth is necessary to the preservation of culture. Character and taste cannot grow without objects on which the mind may impress itself. But we must remember that the other man's welfare is nearly or quite as important as our own: that if culture and refinement are good, they may be as good for him as they are for us; that if we believe in culture, perhaps the conclusion is that we should make sacrifices to bring it within the reach of others, not that we should monopolize it for ourselves.

For us in America to turn back on our own ideals, for us to live and spend our money in a way hostile to our democratic faith, for the sake of art and refinement, or for any other reason, is peculiarly base and peculiarly foolish. The spirit of the times is democracy, and America stands for democracy as no nation ever stood for an idea before, and as no nation can ever stand for this idea again. In this age America's success is the world's success. If we have not the inspiration of the time in us, nobody has it, and if we are untrue to it, we have sold the cause of humanity.

"About Right."

Some people seem to delight in carelessness and inexactness. If things are "about right" they are content. But "about right" is *exactly wrong*.

We are living in days of exactness. Says a recent writer, "Refinements of measurements have gone to almost incredible limits. On lenses curvatures of 1-150,000 inch can be measured. In spectroscopic analysis of mere traces of different elements, fractional wave-lengths are read to 1-2,500 millionth of an inch. Prof. Dewar, in his researches on liquid air, attained a vacuum of 1-2,500 millionth of an atmosphere by filling a vessel with mercurial vapor and exposing it to a very low temperature, and Prof. Boys, with the simplest possible arrangement of quartz fiber, torsional balance and mirror, claims to have been able to just detect an attractive force of the 1-20,000 millionth of a grain. So much for minute weights and measures, and as regards angles the Darwin pendulum will indicate a movement of 1-300 of a second, which would be about the angular measurement of a penny-piece at the distance of 1,000 miles. It is difficult to realize the minuteness of measurements like the preceding. The smallest gold coin of Great Britain, if drawn out into a wire 1-2,500 millionth of an inch in diameter, would be long enough to stretch to the sun and back again ten thousand times."

Such statements as these, soberly made by scientific men, not only make greater demands on our faith than the miracles recorded in Scripture, but they teach us that the time for slipshod *guess-work* is gone, and that excellence and accuracy and faith and righteousness should be the aim of every son of Adam.—*From Common People*.

FOR "THE FRIEND."

Some Flowers of Earliest Spring.

There is that in our human nature which rejoices in the return of spring. The lengthening days, the growing power of the sun, the milder air, the song of the birds, the swelling of the buds on the trees, the reviving green in the grass—all these things touch the heart with gladness that the winter is over and gone, and awaken in the long-housed citizen a desire to be abroad for a breath of country air and the sight of rural scenes.

To those who love the wild flowers, the search for these beautiful children of the earth lends an especial zest to the walks of this early season. The Hepaticas, Blood-roots, Spring-beauties and Saxifrages, which appear abundantly in the woodlands of this latitude in the latter part of the Third Month or the first of the Fourth, are dear to the heart of every gatherer of wild blossoms, and, by most, are reckoned as the first native flowers of the spring. Yet, if we wait for the advent of these, we shall have neglected some others, which, though making small show in the world, are, nevertheless, well worth our attention.

In bogs in low woods, and the marshy borders of streams, we have probably all noticed the rank foliage of the Skunk Cabbage growing, and are familiar with the disagreeable, assafetida-like odor which the leaves emit when broken. It is a flowering plant, though the seeker for flowers among its great leaves will find only disappointment. The reason of this is, that the blossoms appeared, did their work and withered before the leaves got fairly started. They are indeed (if we except the chickweed, whose white stars sometimes open in midwinter in warm nooks), the earliest flowers of spring, and may be sought after early in the Second Month, when they will be found clustered on a little fleshy knob inside of a hood-shaped case called a spathe. This spathe rises out of the muck of the marsh a couple of inches or so, and is prettily striped and mottled in several colors, purple, green, yellow and sometimes white.

About the first of Third Month—sometimes a little earlier, sometimes a little later—in old fields and on rocky slopes, the Whitlow Grass comes into bloom. This plant is so small that it takes sharp eyes to see it at first, though, as the season advances and it becomes more abundant, its numerous pure-white blossoms, each about as big as a pin's-head, twinkle right gaily in the brown sod. The name is a misnomer, as the plant is in no sense a grass, but a member of that peppery family to which the mustards, cress, radish, etc., belong. Each plant consists of a small rosette of leaves, pressed flat to the ground, a flower-stalk rising an inch or two high from the centre, and bearing, at the summit, several tiny white flowers. These are very sensitive to the weather, and will rarely if ever be found expanded, except in the sunshine. As they mature (which they do very rapidly), the stalk and flowering branches lengthen, and the flowers are replaced by small green pods, which terminate the branchlets, like so many spear-heads. The Whitlow Grass is not a native American, but is an immigrant from the Old World. It has certainly taken kindly to its new home, however, for it is now abundant throughout the northeastern United States. Prior, in his interesting work on the "Popular Names of British Plants," says one plant owes its name to a supposed usefulness in the cure of whitlows.

Along woodland rivulets the Golden Saxifrage spreads its rich-green carpet of succulent

stems, clothed with small, close-set, roundish leaves. The flowers, which are without a corolla, and rest in a little green scalloped plate of a calyx, consist of a central, two-horned pistil, surrounded by a hollow square of eight short stamens. The plump anthers are a brilliant orange-red in color, which changes to a bright yellow when the pollen is discharging. These tiny spots of vivid color, glowing in the mass of green foliage, remind one of some rare gem.

Hard by, in dryer ground, the Wood Rush pushes up its bunches of grass-like leaves into the sunshine. This humble plant, if noticed at all in the brown carpet of the earth, is apt to be mistaken for a grass, but its purplish leaves, which taper to callous, crimson points, and which, when young, are abundantly clothed with long, loose hairs, easily distinguish it from the grasses. A little later it sends up from amid its bunched leaves a slender stalk, surmounted by a loose cluster of small flowers cradled in reddish-brown calyces.

If, now, we lift our eyes from the ground, we shall discover on the leafless Alder and Hazel Bushes the long pendulous catkins in which the male blossoms of these shrubs are arranged. If we shake them, the yellow pollen flies out in dusty showers. Looking still higher, we shall see the blossoms on the Silver Maples. This species of Maple is not uncommon in the streets of villages and towns, and grows wild along river banks, in which, situation the writer saw it in full bloom near Philadelphia, on Third Month 12th of this year. The flowers, which are without corolla, appear much earlier than the leaves, and are disposed in numerous clusters bunched in distant rings around the slender branchlets. When full-grown, the white stamens bristle out about half an inch from every side of the twig, and, as there is an immense number of them on each flowering branch, the blooming trees seem enveloped in a silvery haze, very beautiful to behold.

So, if we have eyes to see, we may find in these earliest days of spring much to please and instruct, for not one of these tiny blossoms but gives evidence of the care and wondrous workmanship of our Heavenly Father's hand, which hath clothed them as Solomon in all his glory was not arrayed. S.

PHILADELPHIA.

The Closed Door.

I remember it so well. It was one morning many years ago, when I was a very little child. I had been disobedient at breakfast-time, and papa had said to me, gravely and sadly, "Carrie, you must get off your chair, and go and stand outside the door for five minutes."

I got down, checked back the sob that rose in my throat, and, without venturing to look into papa's face, went outside the door, and it was shut against me.

The moments seemed very long and silent. I remember well how my tears dropped down on the mat, I was so grieved and ashamed.

The five minutes were not nearly over, but the handle of the door was partly turned, and Johnny's curly head peeped out.

Both his arms were around my neck in a minute, and he said, "Carrie, go in. I'll be naughty instead of you," and, before I had time to say a word, he had pushed me in and shut the door.

There I stood, with my eyes on the ground, and feeling so red and uncomfortable, not knowing whether I might go up to the table; but papa took me by the hand and led me to the table, and kissed me, and put me on my chair,

and I knew I was forgiven just as much as if I had borne all the punishment—but, O, how I wished that Johnny would come in.

When the five minutes were up he was called in, and then papa took us both—me, the poor naughty child, and Johnny, the loving brother—and folded us both in his arms, and I sobbed it all out—the repentance and love and gratefulness—while we were held close to the loving heart.

And now that I look back to that little scene, it seems a very typical one. For the years went by, and I found myself outside another door, separated from the Father, sin having come between my soul and God, till I saw One who loved me come and take my place, and put me into his place of nearness, and I was forgiven for Christ's sake, and I knew the fulness and freeness of that forgiveness, for our Father drew me near to his Divine heart of love, and there, with the Lord Jesus, my sin-bearer, I found "joy unspeakable and full of glory."—*Christian Advocate*.

Memorial

OF THE REPRESENTATIVES OF THE RELIGIOUS SOCIETY OF FRIENDS FOR PENNSYLVANIA, NEW JERSEY AND DELAWARE, RESPECTING THE CONTROVERSY BETWEEN THE UNITED STATES AND SPAIN.

To the President, his Cabinet and the Congress of the United States:—For some months past we have regarded with deep interest and solicitude the disturbed relations between our Government and that of the Kingdom of Spain in connection with the insurrection in the island of Cuba.

We sympathize with the friendly efforts that have been used by the present, as well as by the late administration, to interpose the good offices of the United States in bringing to a close the inhuman warfare between Spain and her insurgent colony, and we deplore their want of success and the continued sufferings of the Cuban people.

Whilst desiring to uphold the hands of the President in all that may conduce to the benevolent end proposed by him, we are firmly impressed with the belief that this purpose is not likely to be attained by a menace of military force on the part of the United States. Should the irritation now felt by the two nations to ward each other be inflamed to the point of open warfare, while we may profess to be actuated by the humane desire to relieve the sufferings of the non-combatants in Cuba, shall we not be amenable to the charge of inconsistency by bringing on a second calamity, which would add to, rather than remedy, a prior evil? The soldiers and sailors of the United States who will, in case of war, be thrust into the front rank of the battle, many of whom may lose their lives or limbs in the contest, and whose families must suffer the bereavement of husbands, fathers and brothers, have surely no less a claim than the people of a foreign country upon the kind consideration of our rulers. Great and solemn indeed is the responsibility of men in power, whose action may light the flames of war, and doom to death and untold misery many of their fellow beings who have had no voice in its inception.

We hold the belief that there can be no difference between nations that cannot be more advantageously adjusted to the real interests of both parties by peaceful negotiation or arbitration than by a resort to arms. That the principles of the Christian religion forbid war as emphatically as they do private combats, and that

national honor cannot be vindicated by mutual destruction and injury.

Should the United States and Spain be unable to adjust their present differences by the ordinary methods of peaceful diplomacy, we would urge the resort to arbitration as a course honorable in itself and in accord with the spirit which should animate a Christian nation. This method has been frequently and successfully resorted to by the United States in its intercourse with powerful governments, and would be no less just and honorable when a weaker one is involved in the controversy. In the intercourse between individuals, no dispute, however serious or however it may touch an imaginary sense of honor, is regarded as beyond the ordinary peaceful process of the courts. Why, then, should the same principle be less applicable to the settlement of international differences?

We call our Union a Christian nation. The Lord Jesus Christ, whom we thus claim to follow, inculcated a loving regard on the part of his disciples toward all men, even to their enemies. An inspired apostle has declared that the wisdom which is from above is first pure, then peaceable, gentle and easy to be entreated, full of mercy and good fruits, and the fruit of righteousness is sown in peace of them that make peace" (James iii: 17-18).

We would, therefore, express our earnest desire and hope that pacific counsels may still prevail with our honored President, as we have rejoiced to believe that they have in good measure done, in the management of the momentous questions now pressing upon him, and that all departments of the Government may calmly seek for Divine counsel, so to direct them as to be instrumental in promoting the true interests of our beloved country, and receive the blessing pronounced by the Prince of Peace upon the peacemakers.

By direction and on behalf of a meeting of the representatives aforesaid, held in Philadelphia, the twenty-fifth day of the Third Month, 1898.

WILLIAM EVANS,
Clerk for the day.

Items Concerning the Society.

Says the *Christian Advocate*, of New York, a Methodist periodical:

"Joseph Walton, for a number of years Clerk of the Yearly Friends' Meeting in Philadelphia, and Editor of THE FRIEND, is deceased, at the age of eighty-one years. A more beautiful character than Joseph Walton it would be impossible to find. In his administration THE FRIEND came to us as a voice of peace. We read it often, and it appeared like a whisper in the midst of the rush and storm of life. We met him accidentally on a train, and found him a perfect illustration of the ancient platitude of the Society to which he belongs."

Our friends Joseph S. Elkinton and Jonathan E. Rhoads were at the Burlington County Alms-house on Third-day, the 22nd, and held a public meeting at Pemberton, N. J. They have also held meetings at Barnegat, Manahawkin, and in Tuckerton, both at the Friends' meeting-house in the latter place and in the "Union Chapel."

At a special session of the Meeting for Sufferings of Philadelphia Yearly Meeting, held Third Month 5th, a memorial was adopted, addressed to the President of the United States, his Cabinet, and the members of Congress. It was designed for the strengthening of their hearts and hands in efforts to maintain peace with Spain, and to settle matters at issue by peaceful negotiation or arbitration. A delegation was entrusted with the delivery of this memorial in Washington to the parties addressed, and with the further circulation of it in this country; who had an interview with the Presi-

dent and two members of his Cabinet on the 26th instant.

The report of the Institute for Colored Youth shows a year of prosperity, but indicates that good work might be further expanded, if more funds were forthcoming.

A letter from Philip C. Garrett highly commends the effort which Franklin S. Blair is making in and about this city for the sustenance of a Manual and Normal Training School for Colored People in North Carolina. Although Friends' sympathies are taxed for the maintenance of their similar institution at Christiansburg, Va. (but apparently far short of its needs), yet such needs are as sorely felt in other States; and we believe it will be no loss to those who are drawn to this further interest, to extend their stewardship thither also. To teach the colored race an industrial self-support, is a service done not only for them, but also to our own posterity in this land, and when in the openings of light, to the cause of righteousness.

Eliza H. Varney, in her visit along the Pacific coast has found in different places many individuals who appeared to be hungering after the bread of life, but who amid the forms and ceremonies with which they are surrounded seemed to be receiving only husks. She had a large meeting in San Francisco, where hundreds were present, who were very silent and attentive, a large number of whom came to speak with the Friends present, after it closed, and expressed a desire for another meeting. She was afterwards at San Jose, and returned to Pasadena. In the course of this visit she had found an open door almost everywhere, and had met with several who were members with Friends or descended from them living in remote situations, to their mutual refreshment and strengthening. She expected to go from Pasadena to Escondido and other places in that neighborhood.

THE FRIEND.

FOURTH MONTH 2, 1898.

In another column has been placed an outline of an article entitled "Expensive Living the Blight on America," which appeared in the last number of the *New England Magazine*. The most effective part of the article has seemed to us to be its title; and for that, as much as for its generally salutary contents, we give it space.

The title voices a concern which has many times engaged our mind, in privately hearing the talk of young people who have their livings to earn. Under the exactions of modern standards of living, young men are secretly deploring the increasing difficulty and well-nigh despair they feel of starting homes of their own.

It seems a natural and wholesome order in human society that young men and women, after coming of age, and rightly mated in character by Divine preparation, should with Divine approval join in home-life, and begin to feel settled in the responsibilities of living, and in the work of their day. Thus many years of earnestness may be saved to a young man from aimlessness or even dissipation; and to a young woman from idle fashion or time-killing. Or, if higher aims be present, a single-handed earnestness may chase a thousand enemies of character, but a two-fold earnestness put ten-fold more to flight. Whatever blessing to our country, its citizens, or to the church settled home lives may be, above the unsettled multitude that floats as our dangerous element of society, that safeguard of stability is cut off by all that discourages seasonable marriages. We regard the artificial wants of modern living and society as a tariff against home-forming.

Now we have ourselves to blame if our superfluous grade of expenditure in home conducting or in furnishing advertises to young people what they must expect; even that married life, as it goes, is not within reach of a clerk's or mechanic's wages, or a farmer's earnings. There was a time when such means were found to suffice for the rearing of large families. But it was a time when many things now assumed to be necessities, were then regarded as luxuries, or as superfluous. Modern conveniences are certainly convenient. We love to smooth the pathway of our dear households with them. We may desire to keep them in appearances up to the level of those of equal state. But such is the system of artificial wants now in vogue, that others seeing what the cost will be, excuse themselves from any such prospect—even from marriage which "is honorable," because debt, or the temptation to bring home more money than is earned, would be dishonorable. And if this enforced celibacy degenerated into nothing worse, we might discover an opportunity for a virtue in it. But it is the opposite to virtue which, in too many cases, is professed to be cheaper than homes.

The period at which it seems judicious now and hereaway, among members of our religious Society without patrimonies, to enter upon family life, is creeping farther and farther past the age of thirty. Few old-fashioned, large families accumulate, and birthright membership is no longer looked upon as adequate for keeping up our numbers. Our religious principles, which once enlarged our borders, made not this decline in numbers, but our departure from them has done it. Godliness, with contentment, would have been great numerical gain; but some spirit of worldliness, of ostentation, of luxury, has robbed us of our birthright in numbers as in spirit. Trace from year to year the shortening roll of children at Westtown. The fault is not in the steadily improving management; it is in the sources of supply. As large a proportion of the families which are allowed to be formed are represented at Westtown now, as ever. No conduct of the school, however superior or enlightened it is, as we believe, becoming, will increase the home-constituency from which pupils are drawn. The remedy lies in "plain living and high thinking" throughout Friends' homes; a return to simplicity of wants and of style; a making of more homes for young people possible. And to this and every good end, our cure watchfully applied will be the panacea of every social disadjustment, namely: "For me to live, is Christ."

From one of the co-adjutors of this paper a member of the delegation who waited on the President, we have the following more explicit account of the movement, than that which appears in our "Items Concerning the Society."

The Meeting for Sufferings met in Philadelphia on the twenty-second and twenty-fifth of Third Month, on account of the present critical state of the country in relation to Cuban affairs. An Address was adopted to the President and his Cabinet and to Congress on the subject, which is printed in this paper. Three members of the Meeting were deputed to present it at Washington, which they did on Seventh-day last. They had a satisfactory interview with the President, who received them kindly, and said that he should use pacific counsels in dealing with Spain, so far as practicable. He remarked that he had been disappointed in not having received a full response to the request he had published to the people of the United States

last winter for money and provisions to aid the suffering Cubans, as he believed such evidence of the kind sympathy of our citizens would have had a conciliatory influence on the Government of Spain. He remarked, however, that lately there have been larger contributions to this fund, which are going to Cuba.

The Committee assured the President of the sympathy of Friends with him in his responsible position, and their craving for Divine counsel to direct him aright. He shook hands with each one cordially on their retiring, and expressed himself gratified with the interview. They then called on John Sherman, Secretary of State, who was quite friendly, and gave them an opportunity for an open conversation on the subject of the visit. Calls were also made at the offices of the Secretaries of War and the Navy, but without success in gaining interviews, as one of them was absent from Washington, and the other too closely engaged at the time with the business of his office. Attorney General Griggs was seen, and copies of the Memorial left with all the above mentioned officials.

Joseph Coppock has been appointed Agent for THE FRIEND, to succeed George W. Mott, deceased. Address, Centerdale, Iowa.

SUMMARY OF EVENTS.

UNITED STATES.—On the 28th ult. the President's Message, transmitting the findings of the Maine Court of Inquiry, was read in both Houses of Congress, but no action taken at that time. The Court of Inquiry finds that the explosion which destroyed the battleship *Maine* was from the outside. It does not fix the responsibility for the disaster. No opinion is expressed as to the character of the explosion, but the testimony goes to show that it was a powerful submarine mine, the exact character of which is not determined by the testimony, though the belief is expressed that it was what is known as a floating submarine mine. There were two explosions, the court finds. The first was from the outside, and that set off one of the smaller magazines.

The Spanish Government has cabled to Washington that the Spanish Board holds that the disaster to the *Maine* was of internal origin.

The President said, on the 24th, to several of his visitors, that he would do everything consistent with the honor and dignity of the country to avert war and he still believed war could be averted. He also said that he believed the Government of Spain was as anxious for peace as we were, but at the same time he did not hesitate to admit the gravity of the situation.

It was stated on the 27th, that President McKinley was more confident than ever that war with Spain could be averted. It is said information had been received from Madrid indicating a strong desire on the part of Spain to yield to every demand made upon her which stops short of the granting of absolute independence for Cuba. This alleged change is not regarded as sincere by members of Congress.

The Supreme Court of the United States on the 28th inst., in an opinion by Justice Gray, confirmed the citizenship of persons born in the United States of Chinese parents.

Pension frauds said by the investigating agent of the Pension Department to be "the greatest ever known in the United States" have been discovered in Providence, Rhode Island. The amounts fraudulently secured will reach in the aggregate, it is said, many thousands of dollars. In one case alone \$15,000 has been traced.

The greatest known natural bridge in the world has just been discovered in Utah, within four miles of the little town of Moab, in Grand county. If the spectator has ever seen the natural limestone bridge of Rock-bridge county, Va., he will likely make comparisons that will greatly dwarf the latter, for it is only a little more than one-third the size of the Utah bridge. The Virginia structure, if placed beneath the Utah arch, would appear at remarkably poor advantage. The Utah bridge, while about the same height as the one in Virginia—200 feet—is wider and has a thickness of 75 feet, while the same measurement on the Virginia arch is 40 feet. Then the span of the Utah bridge,

from abutment to abutment, is 250 feet, while that of the Virginia structure measures only 93 feet.

The Straits of Mackinaw have been cleared of ice, the earliest opening that has occurred during the sixty-three years in which records have been kept.

From 1868 to 1881 it is estimated that no less than 31,000,000 buffaloes were slaughtered on the great plains of the United States.

The California Northwestern Railway is to be extended so as to open the immense redwood forests of Mendocino and Humboldt counties.

A San Francisco despatch says that frosts have done irreparable damage to fruit in the San Joaquin Valley. Enormous damage has been inflicted by floods in Pittsburgh, Allegheny City, and throughout Ohio and Indiana last week.

Deaths in this city last week numbered 504, which is 20 more than the previous week, and 34 more than the corresponding week of 1897. Of the whole number; 257 were males and 247 females: 70 died of pneumonia; 60 of consumption; 48 of heart disease; 30 of diphtheria; 25 of measles; 22 of apoplexy; 19 of bronchitis; 17 of convulsions; 16 of old age; 16 of paralysis; 14 of inanition; 14 of inflammation of the stomach and bowels; 13 of nephritis; 11 of uræmia; 10 of inflammation of the brain; 6 of influenza, and 6 of typhoid fever.

Markets, &c.—U. S. 2's, 97½ a 100; 4's, reg., 108½ a 110; coupon, 110 a 111½; new 4's, 119 a 120; 5's, 110½ a 111½; currency 6's, 102½ a 105.

COTTON.—Middling uplands, 6½¢ per pound.

FEED.—Spot bran, \$16.00 a \$16.50 per ton for winter in bulk and \$14.50 a \$15.00 per ton for spring in sacks.

FLOUR.—Winter super, \$3.00 a \$3.25; do extras, \$3.25 a \$3.65; Pennsylvania roller, clear, \$4.20 a \$4.35; do, do., straight, \$4.35 a \$4.55; Western winter, clear, \$4.20 a \$4.35; do., do., straight, \$4.40 a \$4.65; do., do., patent, \$4.80 a \$5.00; spring, clear, \$4.25 a \$4.50; do., straight, \$4.75 a \$5.00; do., patent, \$5.10 a \$5.35; do., favorite brands, \$5.40 a \$5.60. City mills, extra, \$3.25 a \$3.65; do., clear, \$4.20 a \$4.40; do., straight, \$4.35 a \$4.65; do., patent, \$5.15 a \$5.50. **RYE FLOUR.**—Choice Penna., \$2.90 per bbl.

GRAIN.—No. 2 red wheat, 97½ a 98¢.

No. 2 mixed corn, 33½ a 33½¢.

No. 2 white oats, 32½ a 33¢.

BEEF CATTLE.—Extra, 5½ a 5½¢; good, 5½ a 5½¢; medium, 4½ a 5¢; common, 4½ a 4½¢.

SHEEP AND LAMBS.—Extra, 5½ a 5½¢; good, 4½ a 5¢; medium, 4 a 4½¢; common, 3½ a 3½¢; lambs, fall, 5½ a 6½¢; lambs, spring, 4½ a 5½¢.

HOGS.—5½ a 6¢ for best Western, and 5½ a 5½¢ for others, and 5½ a 5½¢ for State.

FOREIGN.—A denial has been issued from the British Foreign Office of the statement regarding Lord Salisbury's intended retirement from office.

In the reign of Charles I. the British postal service carried 1,500,000 letters annually; in the reign of Geo. II., 8,000,000, and in 1894 as many as 2,900,000,000.

Great damage has been done by the storm throughout Great Britain. People have been frozen to death on the moors, and on the coast numbers of wrecks have been reported. A Swedish brig went ashore near Grimsby, on the 28th ult., and her crew were lost.

The Pekin correspondent of the *London Times* says: "China yesterday (the 23rd), agreed to all the Russian demands. Following are the concessions: A lease of Port Arthur for twenty-five years as a fortified naval base; a lease of Ta Lien Wan for twenty-five years as an open port and as terminus of the Trans-Manchurian Railway, with a right of fortification and the right of the Russians to construct a railway from Petchuna (in Manchuria, on the Sungari River), to Ta Lien Wan and Port Arthur on the same terms as stipulated in the case of the Trans-Manchurian Railway. China saves her face by retaining nominal sovereign rights, which, however, she is powerless to assert, the lease being equivalent to cession."

The Russian flag was hoisted on the 28th at Port Arthur and Ta-Lien-Wan.

According to a London despatch, the concessions made to Russia and Germany by China have made necessary a change in British policy. "The only course left open to Great Britain is to obtain equal advantages with the other Powers, and secure adequate compensation in her own interests."

The *London Daily News* says editorially, summarizing the situation as to our relations with Spain: "The United States are willing to stifle their resentment for the loss of the *Maine*, if they receive satisfaction with regard to the Cuba of the future. It is a generous compromise, and Spain will do well to be wise in time."

It has been announced that the Bank of Spain is to

lend the Spanish Government 200,000,000 pesetas, guaranteed by the new treasury bonds.

The elections for the popular branch of the Spanish Cortez have passed off quietly. The indications that the Sagasta Government will have an enormous majority, estimated at 300 of the 432 seats in the Congress.

Lightning set fire to the docks at Flume, Austria, on the 24th of last month, and damage was done to the extent of \$400,000. In addition, nearly whole of the season's jute imports were destroyed.

There were 1,259 deaths from the plague at Bombay during last week.

As a result of the discovery of wholesale bribery and corruption, 100 dockyard officials and officers of the Russian Black Sea fleet have been arrested. Admiral Kopyloff, Commander of the fleet, has been dismissed.

A Havana despatch says it is now known positively that the negotiations between General Pando's agents and the insurgents have proved an absolute failure.

Advices received at Kingston, Jamaica from Mr. au Prince, Hayti, report a terrible financial condition to be existing there. The premium on gold is 220 per cent, the greatest misery and starvation prevails in the interior, and flour costs thirty dollars a barrel, according to these advices.

The Newfoundland sealing steamer *Greenland* has returned to St. Johns, and reports that, while 15 of her men were on an ice-floe last week, a storm sprang up and the sealers were unable to return to the ship. They were exposed to the fury of an Arctic storm for two days, during which time forty-eight men perished from cold, and nearly sixty others were so badly bitten that they will lose their limbs.

NOTICES.

WESTTOWN BOARDING SCHOOL.—The General Committee meet in Philadelphia, on Sixth day, Fourth Month 1st, at 11 A. M. The Committee on Instruction meet the same day, at 9 A. M.

WM. EVANS, Clerk.

WESTTOWN BOARDING SCHOOL.—For convenience of persons coming to Westtown School, the stage will meet trains leaving Philadelphia 7.17 and 8.46 A. M., and 2.53 and 4.32 P. M. Other trains are met when requested. Stage fare on regular trips, fifteen cents; on special trips, twenty-five cents each way. To reach the school by telegraph, wire West Chester Phon. 35.

EDWARD G. SMEDLEY, Superintendent.

WESTTOWN BOARDING SCHOOL.—Application for the admission of pupils to the school, and letters in regard to instruction and discipline should be addressed to WILLIAM F. WICKERSHAM, Principal.

Payments on account of board and tuition, and communications in regard to business should be forwarded to EDWARD G. SMEDLEY, Superintendent. Address, Westtown P. O., Chester Co., Pa.

FRIENDS' TEACHERS' ASSOCIATION.—A meeting will be held at 140 N. Sixteenth Street, Philadelphia, at 2 P. M., on Seventh-day, Fourth Month 2nd, 1898. Programme: "The Rational Method of Teaching Reading," by L. J. Eginton, Principal of Primary Schools, Brooklyn, N. Y. A cordial invitation is extended to all. The meeting is especially called in the interests of primary teachers and mothers of young children, but no teacher can afford to be ignorant of the methods to be discussed.

EDITH SMEDLEY, Secretary.

DIED, at her home near Varck, Kansas, on the fifteenth of the Third Mo., 1898, MARY A. STEVENSON, in the fifty-third year of her age; an esteemed member of Spring River Monthly Meeting, and was buried at Winona, Col. Co., Ohio. Though a sufferer for several years, her last illness (being pneumonia) was short and borne with resignation. She believed it pleased her Heavenly Father to take her, it would be in mercy. She loved to minister to the wants of the poor and needy; and we trust and believe the language is applicable to her, "Inasmuch as ye did it unto the least of these, ye did it unto me." A hope remains that she has entered the rest prepared for the righteous of all generations.

—, at his home near Woodbourne, Bucks Co., Pa., Third Month 3rd, 1898, MICHAEL SATTERTHWORTH, in the seventy-eighth year of his age; a member of Falls Monthly Meeting of Friends.

MORRIS.—Departed this life, resting in Jesus on First-day morning, Third Month 13th, 1898, ELSA BETH MORRIS, wife of Israel Morris, in the eighty-first year of her age.

THE FRIEND.

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FOR "THE FRIEND."

Cynthia Gordon.

Died, at her residence on the Corn Planter Reservation, Warren Co., Pa., Third Month 7th, 1898, Cynthia Gordon, in the sixty-second year of her age; a member of the Monthly Meeting of Friends of Philadelphia. She was born near Oldtown on the Allegheny Reservation, and was the daughter of Joseph and Nancy Pierce, the latter of the Onondaga tribe, of which she was also a member. In early life she attended for some years the school at Tunesassa, maintained by Friends of Philadelphia Yearly Meeting for the benefit of the Indian children, where she became well acquainted with the elements of school learning and qualified to teach her own people, and at different times afterwards taught the public school near her home.

After her marriage with William Gordon, a Seneca Indian, and great grandson of the chief Cornplanter, her home was on the tract above mentioned, about twelve miles from Tunesassa. For many years she had been a religiously-minded woman, and after the death of her husband, felt increasingly convinced of the principles professed by Friends, and desirous of becoming more closely united to them, and she was upon her request admitted into membership in 1882.

Her humble, consistent conduct gained the esteem of those with whom she mingled, and she at times rendered valuable service in acting as interpreter to Friends in religious meetings, etc., and was in the practice of holding a meeting for Divine worship in her own home, in which she was sometimes joined by one or more of her Indian neighbors.

To a friend who visited her, shortly after the death of her husband, she gave an interesting account of some of the particulars of her life, of which he preserved a memorandum, from which the following is taken:

"When she was a girl she went to school at Tunesassa, and while mingling with the Friends at that place, she was often struck with their manner and conversation, not only their use of the plain language, 'thee' and 'thou' to a single individual, but they appeared so guarded

in their expressions, not giving way to the levity common among her own people and other white people whom she had known, and it seemed to her, their lives were regulated by something to which she was a stranger. When she left school she joined the Presbyterians, but she found among these professing Christians a seeming liberty in conversation and daily life, which she had noticed the Friends did not take. This made her very unhappy, and she often visited Tunesassa, in order that she might have the company of Friends.

"Some time after joining the Presbyterians her mind became uneasy on the subject of baptism and the (so-called) Lord's supper, and when partaking of the bread and wine, she did not experience that spiritual blessing that she had been led to expect would follow from it. Up to this time she knew nothing of the doctrine of Friends on these subjects, and she lived in this way for a long time without opening her mind to anyone.

"It appears that a woman Friend from Philadelphia who had been visiting among the Indians had given a copy of Isaac Pennington's works to a cousin of Cynthia's. Cynthia one day paid a visit to her, and in the course of conversation, told her how her mind was troubled on the subject of the 'ordinances.' Her cousin mentioned the book, said she had read it carefully, and that it was the truth. Cynthia borrowed the book and read it through, and said she, 'I saw it was the truth.' She now became fully convinced of the doctrines of Friends on these points, as well as others, but she said she thought as her people were all Presbyterians, she could also be one, and still believe in the doctrines of the Quakers. She tried this for some time, but at last it became clear to her that she must make application for membership in a Society whose principles her heart owned as the truth.

"She paid a visit to Tunesassa and opened her feelings to a Friend there, and in course of time she was admitted into membership with Friends, and in her simple but comfortable home, surrounded by people who have but little if any sympathy with her religious belief, this poor Indian woman lives out every day the life of a consistent Friend, and on meeting days, she and her son, and an orphan boy who lives with them sit down in silence to 'wait upon the Lord,' and she said that she sometimes had evidence that He was pleased to meet with them.

"She told me that there were many occurrences in her life, wherein her Heavenly Father had mercifully helped her. Some of which she related to me.

"Some years ago while she was a Presbyterian, it was the practice of the Indians to have picnics and dances on the reservation; this grieved her very much, especially as her husband would sometimes attend, and as they then had two children, she feared the example of such doings upon them. She talked to her husband a great deal about it, but as she now felt, not always in the right spirit. She said she feared differences

between her husband and herself on this subject would result in their separation, and when she contemplated this and thought of their little children, it almost broke her heart.

"In this extremity she one morning went into her room, and kneeling down, prayed to her Heavenly Father, that He would be pleased to open the eyes of her people, and show them the evil of that thing, and particularly that her husband might be reclaimed from it. She arose from her knees, however, feeling no relief. She kept up these morning prayers regularly for a long time, but seemed to get no answer.

"At one time notice of a dance being given, in a fit of desperation she said to herself, 'I will dress and go to the dance and shame them out of it. I will go on the platform and dance, and I know when they see me, then it will shame them.' So she dressed and started, but she said her Master overtook her, and showed her this was not the right way, and she returned home.

"Some time after this, notice was given of another dance to be held, in a week, and she betook herself to her morning prayers in her room. She not only prayed for her people and her husband, but for herself, that her heart might be made right, that she might speak to her husband and in a proper spirit.

"When she went to her room on the morning before the dance, she felt a power accompanying her that she had never felt before in the same degree, and when she arose from her knees, her heart was filled with joy, under a firm belief that the Lord had heard and answered her petitions, and in this feeling she continued throughout the day.

"When the people assembled that evening for the dance, there arose a great storm, with terrific thunder and lightning, which broke up the dance and drove the people (many whites being present), into the Indian houses. The whites had brought whiskey, and drunkenness and debauchery were the order of the night. This circumstance, however, seemed to open the eyes of the Indians, for there has not been a dance on the reservation from that day to this. She said, 'I know my Heavenly Father heard me.'

"She told me that her husband became convinced of Friends' principles before his death, which occurred less than two years ago, and she believed he made a peaceful end. He was an invalid for seven years, not able to do any work, and as their boy was small, she sometimes let in a fear that they might come to want. But she said, He that had hitherto helped her did not forsake her through this trial, and they never lacked for bread."

On the thirtieth of First Month, 1881, she thus wrote to our late friend, Henry Wood, a member of the Indian Committee of the Yearly Meeting, in reference to her request to be received into membership:

"I have been led to believe and to abandon my former ways of doing things little by little, and as it is my earnest desire to belong to the true Church of Christ, I have made this request.

There is something that draws me to this church, although I do not believe that the joining of any church saves us, but only those that are changed in the heart, or born again. I have tried to keep to my profession for years past and to be contented with our ways, but within a year or so I find that I could not, for I am led to see the errors of our ways in many respects, and could not consistently unite with them; so I find that a person ought to be in the church where they believe; even if I should not be accepted to belong in your Society I could not go back to them again."

Although she had thus left the religious society of which she had been a member, one of its missionaries who had long known her (the late William Hall), spoke of her to another missionary, as "the purest, truest, and best Christian woman on the whole of the Reservation," and the latter in repeating this to a Friend at the time of her funeral, added that "although she had withdrawn from active service among them, her character in everyday life was that of a sincere and earnest Christian."

On one occasion after a visit to some Friends in Philadelphia, she was obliged to spend several hours in Williamsport, Pa., on her way home. While waiting in the hotel there, she found a copy of the Bible, in which she occupied herself with reading, and in which were afterwards found the following words, signed with her name and place of residence:

"This blessed book is left on the stand for us strangers and travellers. Oh, I prize this precious book, and it has given me comfort in reading whilst I am waiting for the train tomorrow morning; and the time did not seem long. Strangers and travellers, let us all be thankful that this blessed book is left on the stand for us to read by the way."

In 1893 she was appointed as a helper at Tunesassa, particularly in the care of the boys out of the school, in which she continued until obliged to leave during last autumn on account of failing health.

One of the caretakers at the school referring to her stay there, observes: "Her simple, unobtrusive way of speaking plainly to any one, who she did not think was doing right, was a striking feature in her character while with us, and I often felt she was an example to the rest of us, in this, as well as many other ways."

After being absent from the school for some weeks on account of her health, she once remarked, "You do not know how much good it does me to get back amongst you and to sit with you in meeting again," saying that her love seemed to get out to every child in the room, and after finally leaving the Institution, she wrote to a Friend in Philadelphia, Second Mo. 6th, 1898: "It seems like home to me there, and was sorry I had to leave it, but felt reconciled that it was all our Heavenly Father's will, and must be for the best, and could but feel thankful that a part of my life (it seemed to me as it were at the eleventh hour), had been spent in that interesting field of labor, though I have often felt that I am a very unprofitable servant, the least of all, hardly fit to be there, but by the mercy and help of our God I have been enabled to pass through these trying seasons which we have had at the beginning, but about the last year or two it was only a pleasure to me to be there."

The following are extracts from her letters of recent date. The first dated Eighth Month 30th, 1896, is to her invalid sister:

"The sun is setting, and such a beautiful

evening. Everything around is beautiful. We cannot praise our Creator too much for his wonderful works. All is lovely. The beautiful world, its green meadows, trees, fields, etc., and the beautiful sky overhead. God is to be praised and loved. Great and marvellous are thy works. What must the home be that He has prepared for those who love Him, if this world is so beautiful. Surely we can never tell, for eye hath not seen, nor ear heard, neither hath it entered into the heart of man, the things which God hath prepared for them that love Him. Oh, that we may be of that number who will enter there and be its inhabitants, world without end, is the desire of thy sister. C. G."

The second, dated Seventh Month 14th, 1897, was written to the daughter of the sister above referred to:

"How happy I would have been to have seen my dear sister, thy mother, while she was better, so that she could walk out. How delightful it must have been for you both. Did she get out to gather flowers, or could she walk out that far? You must have enjoyed yourselves to the fullest. And then for her to be stricken down again makes it harder to bear. The joys and pleasures of this world are short and uncertain at their best. Nothing at all to be compared to that of the world beyond, where all the children of God will enter. So let all these trials and afflictions that you are permitted to pass through only serve to draw you nearer to God, who doeth all things well. He loves you, and has prepared his beautiful mansion for you. Perhaps he is only weaning my dear sister from this world and preparing her for heaven.

"And because He loves you, He was willing for you to realize, what you have no doubt long prayed for, that is, to see her restored, as she was in some measure. And now it is our turn to be willing to give her up cheerfully, that his will be done in us as becometh his children, without any hardness of feeling, which I do not think we have, only the time seemed so short, whilst she felt better. Perhaps He may see fit to raise her up again. We can but trust Him. Leave everything to his ordering. His wisdom is over all his works. I am glad thee is willing to write me often while she is so sick, to let me know how she is. Only a few words is all I ask while she is so bad. Love to all."

She had long been concerned for the welfare of her people, and frequently was led to express herself in counsel, and encouragement to individuals, and sometimes in their public gatherings.

After her return, to reside at her own home, observing the manner in which some of the Indians spent much time in ball playing, and other pastimes, neglecting the work which was necessary for the proper support of themselves and their families, she felt it her duty to remonstrate publicly against it, and was making arrangements to have a meeting called for the purpose of speaking to them on the subject, when she was taken with her last illness. This was but of thirty-six hours' duration. Its suddenness and severity precluded much, if any expression which with its speedy termination, have left a deep impression upon survivors on that Reservation, one of whom remarked that they have had a lesson now, for if it had been one of them, there would have been no time for repentance, but that he had no doubt Cynthia was prepared to die. We may reverently believe that to her has been extended the welcome salutation, "Well done, good and faithful servant, enter thou into the joy of thy Lord."

The Knot in the Boards.

"No one will ever know the difference. A knotty board or two here on the back side will never be noticed. The knots will be covered with paint, and when the owner comes to inspect the building it will be all right."

He was a young man just starting in business as a builder. This was his first contract of importance, and upon its faithful performance would in great measure depend his future success.

Naturally I was curious to know how this method of doing work would result, and I watched the matter for some time. The building was finished. The owner looked it over and accepted it. Why should he not? Every part of the work seemed to have been well done. So the young man received his pay.

A few years later, not more than two or three at the most, I noticed that the knots in the siding of this building were coming out through the paint. The beating rain and warm sun had done their work, and it was plainly to be seen that the house had not been constructed according to the contract. Nor was this all. The walls inside were cracking badly, for the mortar used had been poor. Then, too, the foundation had settled, and already this once beautiful house was in need of repairs.

What an advertisement for the young contractor! And it did its work. It was only a little while before he found it difficult to secure contracts where he was known, for he continued to act upon the plan that it would be all right if he should slight his work in what seemed to him to be minor points. His business fell off so that he was obliged to discharge his hands one after another, and finally he moved away to a distant city.

It did make a difference, you see. The manner in which this young man did his work was the dividing line between success and failure.

Quite likely some who knew about this contractor and his work may have said: "If I had been in his place I would have done better work. For my own sake, if for no other reason, I would have put into every building just the material agreed upon."

Are you sure there are no knots in the work you are doing? Are you yourself always doing good, honest work?

Did you ever hear a young man at school say: "It will make no difference whether this rule is thoroughly committed to memory, now or not. I am in a hurry, some day when I have a little time I will go back and master it."

But the troublesome rule is forgotten. Examinations come. The student needs the very rule he had slipped over to enable him to solve a hard problem. In vain he strives to recall the principle involved. Memory is true to trust, but can do nothing more. Failure results.

In a room at the national capital sat the hundred persons undergoing examination for positions under the government. It was a searching test. There were pale faces and nervous movements in all parts of the room. Now when would learn how thorough had been his equipment. If he had done good, faithful work in the days of his preparation, he might reasonably hope for success. Of all those present only twenty succeeded in gaining a place on the eligible list. What words of regret from those who failed! But it proved just what the knotty boards taught the young contractor, that it does make a difference how work is done.

As I write, the words of one of the wisest builders of character this world has ever known

come to my mind. Hear Paul as he says: "Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire, and the fire shall try every man's work, of what sort it is."

What strong words these are! How they should put us on guard when tempted to slight the temple we are building. It may not be known to the world this day or this year how conscientiously we are doing our work; but nothing is surer than that "the day shall declare it."—*Edgar L. Vincent.*

The Decline of Friends in Barbadoes.

(Concluded from page 292.)

On Eighth Month 28th, 1796, William Holden wrote to James Pemberton and other Philadelphia Friends, stating that he has got possession of the papers, but, on examination, thinks it doubtful whether a suit against the parties in possession of the Society's property would be successful. Also that he is about to have a case stated for the joint opinion of the General Solicitor of the island and two other counsel of eminence.

Following this an elaborate brief of title was prepared, showing the different conveyances under which the Society claimed, which was submitted to John Bickles (apparently the General Solicitor of the island) Matthew Coulthurst and Robert Wimberly, eminent counsel. Their opinion was largely technical, and intimated that the prospect of successful suits would depend much upon unascertained facts.

William Holden appears to have been again in London in the early part of 1797, when he made a written report to Friends to the effect that the title deeds were in the hands of Thomas Gibson, who was not prepared to part with them, though he seems to have obtained them subsequently. He found the parties in possession of the property would not give it up, unless compelled by law to do so. The opinion of eminent counsel was that legal proceedings would be tedious and expensive, and not certain of favorable issue, and that it would be best to effect as good a compromise with the persons in possession as could be obtained.

William Holden seems to have received further instructions, the exact character of which are not disclosed, and to have again given attention to the matter when in Barbadoes. In his report, which is dated Second Month 1st, 1800, he says that he made repeated application to the parties in possession; that the land in St. Thomas' Parish [Spring Meeting-house and twenty-five acres of land] was held by two ladies named Gibson, who said they were left in possession by Joshua Luke, and that he visited one of them with her relative, Thomas Gibson, who pretended to be a Quaker, and offered her possession at a moderate rent, if she would acknowledge the rights of the trustees. She stoutly refused, and claimed to be "an indigent Quaker requiring relief," and considered her right as good as that of the trustees. Thomas Gibson was in possession of the burying-ground at Bridgetown, and appropriated the rent of the house and planted the land for his own purposes, but pretended to keep it in trust for such Quakers as might come to the island. He treated the claims of the trustees "with the most insolent indifference."

Joseph Gibson, a brother of Thomas, used the meeting-house as a carpenter-shop, and lived rent free in a house on the estate.

William Holden further reports that "the determined opposition of the persons in possession,

the very great uncertainty of success, and the certainty of heavy expenses, deterred me from making any further attempt by resort to law."

The Minutes of the Meeting for Sufferings in London contain the following reference to the report above-mentioned, under date of Second Month 7th, 1800:

"Wilson Birkbeck produced a letter from William Holden, whereby it appears that there is no probability of recovering any part of the property of the Society in Barbadoes. The Clerk is directed to lay up the letter with the papers respecting West India property."

After the receipt of this report, so far as appears, no further effort was made to save the property, either by London or Philadelphia Friends. It was abandoned to those "who robbed the church and committed sacrilege" (to use the words of John Luke, one of them, when he disclaimed the intention), and had appropriated the estates to their own personal use, simply because there was no alternative.

It is believed that no records ever left the island, and it is probable that they have long since been destroyed.

The writer has been unable to collect much information as to the situation of the property during the present century. It is, however, known that parties from Philadelphia were in Barbadoes in 1840, and made some inquiry as to meeting-houses and graveyards. Of the former they found no traces, but reported that the old graveyard at Speightstown (presumably at Heathcote Bay) still remained, and was known as the "Quaker Meeting." It was surrounded by a wall of coral rock in good condition. It contained many grave-stones, which were large in size, and some had lengthy inscriptions and eulogies. Dates as early as 1673 appeared.

At the time of the visit referred to, the Episcopalians were seeking to appropriate the graveyard to their own purposes. It is possible that this account may have referred to the ground north of St. Philip's church yard, but Speightstown is named, as given above.

Three years later the late Edwin O. Tregelles, of England, visited Barbadoes on religious service, and mentions that he had inspected the burial-ground belonging to Friends, about fifty yards north of St. Philip's church-yard. He gives no particulars of its condition, or whether it was cared for by any one, though stating that it was recognized as a Friends' graveyard. This is the spot described in James Cresson's Journal, where there were many burial vaults hewn out of the coral rock.

"Help Sally to Count Forty."

Uncle Ichabod C. lived in one of the New England States, and was an active, earnest, praying man, who had quite a notable way of speaking his mind upon all needed occasions.

He was at a church-meeting one day, where the members of the church were all expected to be present and to make some statement of their personal experiences and their religious state.

"Sister Sally," a maiden lady of uncertain age, was a member of the church, who used to earn her living by spinning stocking-yarn for the neighbors, for which she was paid so much per knot, a knot being—as some of our old lady readers know, and as some of our young lady readers are not likely to know—a thread of yarn long enough to go forty times around the reel, and which was then knotted, or tied around with a thread to keep it separate from the rest.

Mysteriously, Sally's knots of yarn were said

to be very liable to lack the requisite number of threads when counted, and this kind of mistake, it was said, occurred too frequently, and was too commonly in the spinster's favor, to escape the remarks of those who were deficient in charity.

The church-meeting referred to progressed, till at length Sister Sally's turn came, and she proceeded to relate the story of her sorrows and trials, which, unhappily, were very numerous. She confessed she did not make the progress she desired, and had many temptations and trials—and went through an ordinary and common-place acknowledgment of sins and desire for the sympathies and prayers of Christian brethren, when the monotony was broken by the ringing voice of uncle Ichabod, saying, "Lord, help Sister Sally to count forty!"

The effect of this prayer must be imagined—it may reasonably be concluded, however, that if it was answered, some of Sister Sally's troubles and trials would diminish just in proportion as her threads of yarn increased in number, till they reached the legal standard of an honest woman's work.

Uncle Ichabod is dead, but when listening to the dreary platitudes of persons who bewail their sins and still hide and persist in little cheating tricks and petty meannesses, we are reminded of his pointed prayer, and feel as if they need some one to pray to the Lord to help them "to count forty," or fifty, or a hundred, as the case may be, or to do an honest day's work, or measure an honest bushel of corn, or an honest yard of cloth, or pack an honest barrel of apples or tub of butter; and we really think that a little help from the Lord about counting, reckoning, measuring, weighing, trading and working, would do more towards driving away "temptations and trials and dark hours" from many minds, than a good deal of the whining and mourning which is not attended by fruits meet for repentance.—*Bombay Guardian.*

FOR "THE FRIEND."

A writer in the *Christian Advocate* protests against the monopoly of the ministry by one man in a church as follows:

"Many of our churches are suffering from the enforced silence of laymen who can preach with 'tongues like as of fire,' and who would gladly do so if pastors were disposed to give them any encouragement in that direction. Our exhorters, 'where are they?' Who, in these latter days, ever hears stirring five-minute appeals, exhortations such as in the former days used to characterize the revival meetings in our churches? Our pastors seem to imagine that we laymen expect them to do nearly all the talking—and they do it. The set injunction, 'Let us have brief testimonies,' is ever present with us. As for our prayer services, scarcely more than ten members in five hundred ever offer public prayer. The modern custom prevalent among pastors of invariably calling on certain ones to pray is responsible for this result. It robs our services of variety, and is fatal to Christian liberty, growth and development. Young Christians especially are discouraged by it. We are producing a race of dwarfs, accordingly, and the marvel is that so few pastors realize it. Restore to the membership their rights and liberties. How are timid Christians, with whom 'thought is broken' and 'language lame,' to become bold and strong under the prevailing methods? Let me recite the exact 'order of exercises' of a Wednesday evening prayer-meeting, occurring during a series of revival

meetings which were being held in a Methodist church whose membership numbers upward of five hundred, in this city: Song service, ten minutes; prayer by the pastor; singing; Scripture reading by the pastor; sermon by the pastor, forty minutes; prayer by the pastor; invitation hymn; appeal to the unconverted by the pastor; prayer by the pastor; exhortation by the pastor; announcements and taking of the collection; closing prayer by a brother at the invitation of the pastor; benediction. Think of it! Out of an attendance of at least two hundred members, just one had the opportunity of participating actively in the 'revival' service, and that, too, notwithstanding the theory that the mid-week prayer service belongs to the membership. This is an extreme case, to be sure; but that it illustrates the prevailing method of conducting revival services is undeniable. And if, perchance, souls are brought into the church despite such methods, is it to be wondered at that there is not warmth enough, zeal enough, interest enough in the membership to shepherd them during the perilous period of their new life in Christ? The fact is that the employment of professional evangelists is largely responsible for the decadence of lay activity in our churches."

Wait on the Lord.

This expression, found so often in the Psalms and met with so frequently in Isaiah, seems very suggestive. Of course it implies prayer. Indeed it is prayer. It denotes continuance. It is not merely once asking, and then running away, whether request is granted or not. There is the very opposite of haste in it. It indicates a quiet attitude of the soul, and yet one of expectancy.

Wait because we are in the presence of the Most High, and that is our proper attitude before Him. There is submission here. Lowliness of mind is seen in this word. There is concentration of thought, desire and purpose. There is, with all of submission and patience, a determination, like Job at Peniel, not to let God go until He answer.

There is extreme urgency. The case is an important one. We cannot be turned aside, yet it is so important that we can patiently abide God's time. We cannot rush into God's presence. We must take time to approach Him. If our desires are according to his will we are sure of obtaining them. We shall not be turned off, for the psalmist says, "Let none that wait on thee be ashamed," and Isaiah, "Wait on the Lord, be of good courage, and He shall strengthen thine heart." "Behold, as the eyes of a servant look unto the hands of their masters . . . so our eyes wait upon the Lord our God."—Ps. 123: 2.—*Earnest Christian*.

First Month 9th, 1787.—"But to be diligent in the spirit of our minds, often cultivating seasons of retirement, watching daily and hourly unto prayer for preservation from evil, and Divine acceptance witnessing from time to time that baptism which cleanses from all defilement of flesh and spirit, doing nothing which we are persuaded in the secret of our own minds is wrong, and being faithful to every manifestation of active duty; this I believe is the way to draw down the blessing of heaven upon us, and to perpetuate it among us."—R. SHACKLETON.

"We know no other Christ than that which died at Jerusalem, only we confess our chief knowledge of Him is in the Spirit."—ISAAC PENINGTON.

HE WAS NOT THERE.

I sat amid the worshippers; my mind went forth to thee,
But where the congregation met, thy form I could not see.
The wings of Ancient Goodness were hovering o'er the place,
But 'neath their canopy of love thy form I could not trace.
From heaven came down fresh manna the hungry souls to feed,
But there thou gathered not a crumb to stay thy hour of need.
The Holy Spirit ope'd the door, and living prayer was heard,
But ah, no incense from thy heart before the throne appeared.
Baptized in suffering, faithful ones the Church's sorrows bore,
But ah, thou drank not of their cup, nor tasted of their store.
"Let there be light," said Mercy's voice—Hope's rays around them shone—
But all these holy beams of joy were to thy soul unknown!
The world has won thee from the Church! Would that we knew the way,
To pluck thee from its strangling grasp, before the cross to lay!
In youth the Saviour found thee, thy vows to Him were true,
And love of Christ came on thy heart as gentle falling dew;
But now, at Mammon's altar thou daily mayst be found,
Groping in darkness after wealth, in triple fetters bound!
Yea, such a galling slavery, unhappily, is thine,
As their's who dig for filthy gold in Peru's darkest mine?
Yet know, this soul-bought treasure quick from thy grasp may flee,
For "they shall perish" is inscribed on all earth's pageantry!
—Oh, would that when the worshippers meet in the house of prayer,
Thy heart and presence might be found among "thy people" there!

John Yeardley and his Travels.

(Continued from page 291.)

"The Friends inquired of the Mennonists whether any of their Society would incline to sit with them on the First-day evening.

"Our friend, Martha Savory, told them we could not promise that anything should be uttered, seeing this could only take place through the immediate operation of the Holy Spirit. At the appointed time there assembled about fifty persons. After a short conversation they seated themselves, and when we had sat awhile in silence, M. S. found herself moved to address them in a feeling manner, W. S. interpreting; and I relieved my mind in German as well as I was able. Before we separated, Pastor Molinaar rose, and in the name of the rest expressed his heartfelt satisfaction, adding that he hoped we should remember them for good, as they should not fail to pray for our preservation."

"24th.—We told Pastor M. that it would be agreeable if he and any others of his friends who wished to take leave of us would come to the hotel. At seven o'clock, instead of a few, as we expected, there came about thirty. The ladies seated themselves quite sociably, and took out their work, but were evidently prepared to lay it aside in the hope of having another religious sitting. But as we believed there were those present who had come from too great a desire to hear words, we were on the guard not to satisfy this excited inclination, and the evening was spent in agreeable conversation. Before we separated, however, we thought it well to read our Yearly Meeting's Epistle, which was acceptable to all. Pastor M. especially was pleased with the part about church discipline,

and said he considered it of real advantage that the Epistle had been read in that company there were several young women present who might receive benefit from it."

"Feeling attracted towards the inhabitants of Mühlheim on the Ruhr, the Friends again turned out of the direct road, and crossing the Rhine a little beyond Duisburg, arrived in the evening at Mühlheim. They found a company of Separatists in the neighborhood of the town, some of whom they visited, and the next day they passed over the Ruhr, and, with the assistance of a schoolmaster, convened a meeting for worship. At the time appointed nearly two hundred persons assembled, mostly of the poor class. They were seated in a large school-room, the men on one side and the women on the other, waiting in silence. They had a good meeting, and at the conclusion the auditory expressed their unwillingness to part, and their desire that those who had ministered to them should visit them again.

"On the 27th, after calling upon some descendants of Gerhard Tersteegen, our Friends proceeded through Düsseldorf to Cologne. They were disappointed of finding in the neighborhood of this city that company of religious people on whose account they had felt much interested, and of whom they had heard that they held principles like the Quakers, and were as obstinate in them as they are.' They did not more here than call upon a few serious persons in the city, and then went forwards to Neuwed, hoping there to hear of them.

"At Neuwed, besides becoming acquainted with the Moravian preachers and others, they were called upon by some of the 'Inspirited,' who invited them to their meetings. They attended one of these, but being dissatisfied with the manner of the service, and not finding opportunity of speaking was offered without reserve, they, in turn, invited the company to meet with them the next morning, after the manner of Friends. The meeting was held to mutual satisfaction, and one of the leading men among the 'Inspirited' expressed the hope that it would be blessed to them; for he was, he said, sensible of the want of less activity, and more of waiting, in their religious assemblies.

"The society to which these people belonged divided in 1818 into two branches, after an awakening which took place in that year, one who separated believing it to be incumbent on them to lead more self-denying lives, and were more closely under the influence of the Holy Spirit. This new connection was the people whom our Friends had heard, and they learned that they had retired to a place called Schweinau, near Berlenburg, a small town at the eastern end of the barren, hilly region known as the Sauerland. The distance of this place from Neuwed is considerable, and the roads among the worst in Germany, but John Yeardley and Martha Savory apprehended they could not peacefully pursue their journey without attempting to visit them.

"Accordingly they left Neuwed on the first of the Eleventh Month, and proceeded to Limburch. The road led them at first among some of the choicest scenery of the Rhine, but after a while they left the river and struck into the interior of the country, in a northeasterly direction. The next day they passed through a place where, a few months before, a diligenc had been robbed. The robbers, who had been taken a fortnight after the offence, were as they were informed, in Limburg gaol, and

were to be hanged the next day. They were ten in number, all members of one family. At Burbach they met with an English landlord, thirty-five years resident in Germany. He was delighted to see his fellow-countrymen, and exerted himself to give them the best entertainment his house afforded. The country they passed through was very hilly and overgrown with forest; now and then a solitary dwelling was seen in the bottom of the deep valleys.

"On the 3rd they came to Siegen, an ancient and antique town on the side of a high hill, looking, as one of the party observed, as though they had reached the end of the world. And, indeed, it seemed almost like the end of the civilized world; for they were informed that the road from thence to Berlenburg was in such a miserable condition that they could take their carriage no farther. They resolved, however, to make the attempt, and providing themselves with a tandem horse (*vorspann*) and a guide, and sending on their luggage, they set forth on the way to Letze, a village where they proposed to lodge. But the waters were abroad from the overflow of the rivers, and the road being extremely narrow and the ruts deep, they made very slow progress. Sometimes the way was so impracticable that they had to take the carriage through the woods which skirted the road. Darkness and rain coming on, obliged them to halt for the night at Netphen, and seek shelter in the humble dwelling of a woman, who at first took alarm at the unexpected appearance of so many strangers. The account which the guide gave respecting the travellers dispelled her fears, and she did what she could by hospitality to make up for the scantiness of her accommodation. She gave them also some information respecting the 'Inspiriten,' whom they were on the way to visit, speaking favorably of them. The next morning, before they started, they were able to offer her spiritual good in return for her temporal kindness, John Yeardley ministering to her condition under religious exercise, and they trusted his words found entrance into her soul.

"On the 4th they pursued their way, up hill and down, the carriage sometimes becoming so firmly fixed in the narrow, deep ruts, that it was necessary to take out the horses, and for the men of the party, with the assistance of passers-by, to lift it over to more even ground.

"At length they arrived at Ernebrück, and drove to an inn, but not finding their luggage, they went to another, and while they were preparing to start for Berlenburg, William Seeböhm went to the Custom-office to show the ticket of clearance they had received on entering the Prussian territory at Burbach. This ticket should have obviated all delay attendant on the examination of the luggage, but it happened, most unfortunately, that the custom-officer was the landlord of the inn they first came to. Their leaving his house without taking refreshment was, in his eyes, an unpardonable offence, and on William presenting to him the ticket, his countenance and language betrayed the passion which raged in his breast. He declared their trunks should be examined in the strictest manner, and when they represented the necessity they were under of speedily pursuing their journey, and desired him to dispatch the business as quickly as possible, he replied by detaining them until they were obliged to send back the horse and guide, and consent to pass the night under his roof. He then demanded their passports, and finding they had not been *viséd* at all the towns through which they had passed, and that the travellers

had departed from the route described in them, he sent for a gendarme and placed them under arrest. They were not allowed to take anything from their trunks without being watched by the gendarme, and when they took out a letter of recommendation, written by Dr. Steinkopf to the clergyman of the place, whom they had requested to call upon them, the gendarme insisted on first reading it. On their expostulating with the landlord at being treated in this manner, instead of making a direct reply, he strutted up and down the room, repeating continually, 'Ja, ja, ja, ja!' They shall know what they went away from my house for, and that there is a custom-office here.' The Friends took their evening meal, as is usual in Germany, in one of the sleeping-rooms—that which had been allotted to Martha Savory and Martha Towell. Into this chamber, when they had eaten, the landlord brought a party of eight or nine men to take their supper. After supper the men smoked, and some of them did not even refrain from showing their ill-breeding in a more disagreeable way. William Seeböhm overheard the landlord and the gendarme say to each other, 'These people are travelling this way to visit the Separatists and strengthen them in their religious opinions—but we will disappoint them.' "

(To be continued.)

Vital Energy in Plants.

All life is from God; whether it be vegetable, animal, intellectual, or spiritual. No combination of inert and inorganic materials can produce life. Chemistry fails to develop life. Mechanical powers, inventions and contrivances do not touch its hidden mystery. A leaf, a bug, or a worm are as far beyond man's power as a world. It is easy to see design, contrivance and skill in a thousand things around us, but we often overlook the mighty *vital power* exhibited in the vegetable world.

The writer once saw an asphalt pavement in front of a church in Lakeport, N. H., which was perforated by little plants which, growing beneath, had forced their way up to the daylight, through the impervious pavement. An investigator once cut off a grape-vine, and inserted the end in a glass tube, to see how high the root would drive the sap. It rose more than forty feet! What a tremendous vital power such a little root must have within itself. It is estimated that an acre of trees, in the summer throws eight hundred barrels of water up into the air every day. A growing squash or pumpkin has been known to lift vast weights laid upon it. A seed dropped into a massive wall has sometimes rent rocks asunder, and shattered masonry which had stood firm for centuries.

"Matherbe," says a writer in the *Interior*, "saw an acacia tree that, languishing in a sterile soil, had thrown one of its roots across a hollow sixty-six feet wide, in order to plunge into a neighboring well. M. Grimard mentions a plant which germinated in the bottom of a mine, and raised itself to a height of one hundred and twenty feet in order to reach the light, though its usual height is but six inches. The luxuriant growth of trees and shrubs in the Bermudas is a surprise to tourists because of the scanty soil upon the hard rocks. Upon examination they discover, however, that the roots had sufficient penetrating power to pierce the hard outer shell, thereby finding moisture and foothold in the porous strata beneath. The penetrating force of the roots of plants was strikingly illustrated, some years ago, at one of our railway stations. The platform was laid down with a

thick coat of asphalt. Nevertheless the roots of the coltsfoot forced their way through the hard material. The latter was pushed up into little hillocks, which gradually cracked; very soon the young leaves made their appearance, and then the whole plant. The common thistle penetrated in the same way. Let any one take a cake of asphalt and try to push a stick through it, and he will be able to realize how great must be the vital force exerted by the plant-roots in question, which, by adding particle after particle to their structure, are enabled to upheave and displace such a hard, compact material as asphalt."—*Armory*.

"FOR THE FRIEND."

Madame Guyon.*

During the years which witnessed the labors and sufferings of the early Friends in Great Britain, America and Holland, the cause of spirituality in religion was not left without champions even in Roman Catholic countries. In France and Italy during these years, the most able and influential of the reformers were those called "Quietists." Although they made no effort to found a new sect, or even a society within the church, the wide results of their labors in stirring up men and women to lead more devoted lives certainly entitles them to be called reformers.

The most impressive figures in the history of quietism are those of Madame Guyon, Michael de Molinos and Archbishop Fenelon. Jeanne Marie Bouvieres de la Mothe was born at Montargis, near Paris, in 1648, the third year of George Fox's ministry.

Her early years were marked by a mental development quite extraordinary. Her education was carried on mainly under the care of her paternal half-sister in the Ursuline convent. With many examples of piety about her, she received strong religious impressions, to which she yielded in some degree. At the age of twelve she first partook of the sacrament of the supper. In speaking of this afterward she remarks that although sensible of the solemnity of the occasion, her heart was not reached.

About this time she had access for some months to a copy of the Bible, and she spent whole days in reading it, committing to memory long passages. During the next three years she experienced many ups and downs in her religious life, being sometimes very careless and at others very uneasy and anxious. As she developed into womanhood she became very beautiful, and her mother indulged her in dress, which seems to have been a snare to her.

In 1663, her family removed to Paris. The most distinguished circles of Parisian society were open to them, and the beautiful, vivacious and accomplished girl made a profound impression, though she was but fifteen years old. Her powers of conversation were especially remarkable, and she achieved immediate and unbounded popularity. She was quite dazzled by the attentions which were showered upon her, and says of herself at this time, "my vanity increased." For the time, religion seems to have been entirely ignored.

Many suitors presented themselves, and by the custom of the time the choice devolved on her father. He chose the wealthiest, Jaques Guyon, a man of thirty-eight, whom his daughter had never met. To this stranger of more than twice

*The title *Madame* here used is one belonging to a lady of her rank, and not a complimentary title such as Friends avoid as not founded in truth.

her age was Jeanne Marie B. de la Mothe united when she was not quite sixteen.

"No sooner," says she in her autobiography, "was I at my husband's house than I perceived that it would be to me a house of mourning."

The household was ruled by her husband's mother, a woman of no education and wanting in any kind of refinement. Her habits were formed in early poverty and she had carried into her present life of wealth a penuriousness which was the least of the galling crosses which the sensitive young wife was called upon to bear. The worst work of this unnatural mother was a continual and not always ineffectual effort to poison the mind of her son against his wife. Madame Guyon's oldest child also fell under the influence of this cruel woman, who obtained such an ascendancy over his mind as to cause him for many years to dislike and distrust his mother. Well might the poor girl feel that her life was blasted.

But it would be useless to recount the indignities and abuse which were heaped upon her. Suffice it to say that she was afterward enabled to see that the hand of God was in it all, to wean her from the things of earth and prepare her for a firmer reliance and more entire dependence on himself. She says in her autobiography, "I would not give any undue or exaggerated idea of the defects of those persons by whom God had permitted me to be afflicted. My mother-in-law was not destitute of moral principle. My husband appeared to have some religious sentiments, and certainly was not addicted to open vices. God permitted these things only because they were connected with my salvation. Such was the strength of my natural pride that nothing but some dispensation of sorrow would have broken down my spirit and turned me to God."

About two years after her marriage she was dangerously ill. The priest who attended her thought her truly religious, but she says of herself, "My sins were too present to my mind, and too painful to my heart to permit me to indulge in a favorable opinion as to my acceptance with God. This sickness was of great benefit to me. Besides teaching me patience under violent pains, it served to give me more correct views of the emptiness of worldly things. It had the tendency to detach me in some degree from self, and gave me new courage to suffer with more resignation than I had ever done."

The sister who had been her teacher had died some time before, and about the time of the illness just mentioned, she lost her mother. These varied afflictions seem to have contributed powerfully to fix in her mind the resolution to give herself no peace until she could feel that her salvation was assured. The steps which she took in the effort to arrive at a better religious state, are detailed at some length in her autobiography. She curtailed very much the time devoted to dress and dressing. She began to labor among the servants with a view to their religious improvement. She wrote down her faults from week to week, and compared the records to see whether she was making progress in correcting them. She went to church with scrupulous regularity. She read only the most devout works, notably the Imitation of Christ and some of the writings of Francis de Sales.

One influence in her life at this period, to which she refers with thankfulness, was that of a devout woman whom she often met at her father's house, whose name does not appear. This person, whom Madam Guyon calls "the Exile," had come to her father in great destitu-

tion, and received shelter in his house for some years. She is believed to have been an English royalist. Who she was and whence she came matters little. She was at least a deeply experienced Christian, and she pointed out to the seeking soul of Marie Guyon that works without faith would never avail to win salvation, telling her that while she possessed the virtues of an active life, she lacked the truth and simplicity of *the life within*. Referring to this period afterward, she says, "My time had not yet come; I did not understand her. Living in my presence in the Christian spirit, she served me more by her example than by her words. God was in her life. I could not help observing on her countenance something which indicated a great enjoyment of God's presence."

Another person with whom she had much conversation was a cousin of her father named De Toissi, who had been employed in missionary labor in the far East. He was, as she gives us to understand, in a state of continual inward communion with God, and though she then failed to comprehend such a state, the example afforded by his life affected her profoundly.

(To be continued.)

"I LIKE YOU JUST THE SAME."—Two-year-old Natie had been punished for some light misdemeanor which he evidently did not fully comprehend. He was much grieved, yet placing a chubby hand on either side of his mother's face—those little hands still red and smarting from the administered whipping—and looking into her eyes, he said tenderly, between his sobs, "Mamma, I like you just the same."

Beautiful lesson! Can we older ones as readily and truthfully say to our heavenly Parent, when trials which we cannot understand befall us, "Father, I love you just the same!"

Earthly parents may make mistakes although having the best intentions, but not so the all-knowing One. No matter how mysterious his providences, we may rest assured that a loving eye is noting every detail, and an all-wise power will surely work all things together for our good if we but trust Him. In this confidence let us not despise the chastening of the Lord, nor faint when we are corrected of Him; but let us yield to his kind correction and say, "Though He slay me, yet will I trust in Him."

Religious Notes.

"In my general reading I am often instructed and comforted by evidences in the utterances of the different denominations of Christendom, of the essential unity of Christian truth. Not that every profession under the name of Christianity is necessarily really Christian, but Christianity is limited by no sectarian bounds. The outward acts and words of quickened souls everywhere bear witness to the fact that 'the grace of God that bringeth salvation, hath appeared to all men.'"—*Letter from a Correspondent.*

The general secretary of the English Bookbinders' Association says: "Before lauding the cheapness of Bibles, the officials of Bible societies should be sure that they have been produced by labor for which proper wages have been paid."

Beware of your own word cramming out the word of God.

If it is true that the world is growing tired of long sermons, it is the preacher's fault.—*Bishop Thorold.*

In one year five million birds were slaughtered to bedeck women's bonnets; one million bobolinks were bereft of life; seventy thousand song birds' notes were stilled that their plumage might be used for millinery purposes.—*Edith Roberts.*

After having endeavored for years to dissuade women from wearing birds and feathers as ornaments on their hats, a woman of London gives as her opinion that "Where fashion is concerned the world of women are utterly callous and blind to every consideration except their own self vanity."

We used to say: "Give money, and the revival will come." It will not; men may "give their bodies to be burned," and no revival will follow. But "present your bodies living sacrifices, acceptable unto God" and the fire will descend. The word "revival" is not applicable to sinners but to men and women in whom the life of Spirit has died, or in other words, who have become lukewarm.—*Bible Student.*

"NO USE TO GO TO CHURCH."—A London advertisement of a deafness-cure, with this cap says: "I was so deaf that I could not hear Thomas's bells, and as to going to church, it was good at all, for I could not hear a word." What an honest confession of the popular idea of worship that it stands in the hearing of words and sounds. The true Friend is satisfied that the worship of God, like his kingdom, "Is not in word, but in power."

This whole matter of singing the Gospel means of instructing, impressing and converting souls may be seriously called in question, and advocates asked to present its justification. Did Paul make a mistake when he preached the word alone, and did not sing it as a means of saving sinners? Did he fail in giving the right, or the charge of Timothy when he commanded him "Preach the word." There is not an intimation that it would ever be the duty of the Church to sing the Gospel in connection with the preaching of it.—*Christian Instructor (Presbyterian).*

Very precious is the presence of men and women, who, though descending to the grave, are ascending God's holy hill of Zion. Surely they merit double honor! Righteousness crowns their silver locks. They are more than pieces of antiquity; they are also patterns of a ripe Christianity. Their gracious examples, they deserve study and worthy of imitation. They are indispensable to society's welfare and the Church's best life and development. Humanity cannot do without old age in its purest and richest form.—*Presbyterian.*

A correspondent forwards the following information:—

Paul Boulanger, late accountant general of the St. Petersburg and Moscow Railway, a few weeks since was summoned to St. Petersburg, where he was informed that all he had done in aiding the exiled Duchobrotzi (who are sometimes called "Russian Quakers") was known to the police, and that he had copies of all his correspondence; and that he had been corresponding with Tolstoi and Tchertkoff. He was ordered to quit Russia within certain days. He went back, cleared up his affairs, and had to leave Moscow with his wife and children. The railway people ventured to show him sympathy by a public farewell; and they met on a parlor car to take the family to Warsaw on the frontier.

To be right is more honorable to nations, as well as individuals, than to be victorious in battle. The Turk was victorious in his war with Greece, but the world hisses its contempt, and will be too busy when the day comes that the tables are turned. It may be that war with Spain must come, but we are to the authors of wanton provocations to war. The sword of the Almighty will surely overtake them at last.—*Chr. Instructor.*

In keeping with this, the words of President McKinley will not soon perish:

To a friend who told him that nine-tenths of the people were in favor of this war, the President said: "But the people are not responsible. If they were responsible they would wish to avoid it."

"But," said the President's friend, "every

this country has made a President of the United States. War is popular. You will be no exception to the rule."

The President said: "*God forbid that my popularity should rest on such a foundation.*"

Items Concerning the Society.

If it had continued until now on the same plane and in the same spirit as during the first forty years, Quakerism would have swept the world and given death-blow to formal religion.—*Am. Friend.*

A recent communication from a young man in business in this city contains these words: "Let no young man be ashamed of his Quaker training. He will find, in the business world, that much is expected of a Friend, and that in spite of good natured joking, there is a real respect shown for what the Society stands for. I consider my membership in this Society, from a business standpoint, a precious heritage. Having let people know that I am a Friend, where opportunity offered, I have been excused often, without question, from doing any things which I would have been expected to enter into, if I had not been a member of this or some other Evangelical Society. The fact that one lets his business associates know in what direction his sympathies lie is a great help to him. They are the first ones to notice any lapse on his part, and often do not hesitate to call his attention to it."

Bishop McCabe gave a very pointed charge last week to four young ministers whom he was admitting to full membership in the Methodist Conference. After much relating to personal habits, he said: "If ever there comes a time in your ministry that you change your creed, please change your church. There are enough churches to suit every belief, and if ever you tire of the doctrine and discipline of this grand old church, be honest and join somewhere else. *It is not a very great loss to us to lose a minister who does not believe in our doctrines.*"

The next session of Philadelphia Yearly Meeting is appointed to be held at Fourth and Arch Sts., on the 18th instant at 10 A. M. The Select Yearly Meeting of Ministers and Elders, on Seventh-day preceding, being the 16th instant, at the same hour and place.

THE FRIEND.

FOURTH MONTH 9, 1898.

There appear to be two theories under which Yearly Meetings of professed Friends are now conducted.

The one appears to view a Yearly Meeting and subordinate meetings as employment agencies for the work of its members in promoting the Divine kingdom on earth. One cause after another, appealing to Christian sympathies, is drawn in as a department of the Yearly Meeting's care, is set off as the charge of a Committee, the report of its operations is considered at the year's end, and the work again handed on. Such causes as Peace, Missions, First-day Schools, Evangelical Work, Temperance, Education, Correspondence, Christian Endeavor, Western Indians, Freedmen, Social Purity, have so accumulated on the agenda of Yearly Meetings, with always more in the knocking at their doors, that the former conception of a Friends' Yearly Meeting seems lost in the one word *Work*, and the meetings transformed into conventions. The urgency of the multiplicity of subjects or departments crowds the annual convocation into methods of quick dispatch, and the general savor and behavior of the congregation becomes increasingly that of political assemblies.

All such causes have humane or Christian objects in view, and we would not for a moment impugn the motives of those who entertain them.

So far as they are of the immediate putting forth of Christ's Spirit, such become incumbent duties on those upon whom they are spiritually laid. So far as they are of man's laying upon man, as so much of committee-work is apt to be, their performance becomes of that perfunctory order which cannot be called service. So far as the call to labor is inferred from the object in view, rather than derived from Him who puts forth his own secret commissions and open workers, it is unauthorized.

The other conception of a Yearly Meeting refers man to the Head of the Church for his work. It wants a simple organization—just enough to band members together in upholding and obeying the one principle of Christian labor. It would leave one's special service as a matter of individual faithfulness to the voice of the true Employer.

In the one case members are directed to work, in the other to Him who is the authority and spring of every man's right work. If, accordingly, the Cause of Peace, or the Protection of Animals or of Children, be laid upon a man's heart, that becomes his service, and a service that is in the freedom of the Spirit. No man or meeting has appointed him, but the Spirit has called him. Better and richer work should thus follow. Others similarly led may join him in combined efforts. Sometimes a concern may cover a whole meeting. So that the Master is kept in view as the direct employer, a blessed service results. But, whether single-handed, or with a few sympathizers, or with a united Church, one thus goes forth to labor, the single Authority is the same, until withdrawn. The Church emphasizes that Authority, the members are directed to Him for their marching or waiting orders, and the meeting exists for holding men to that Authority. Such is the ideal for a Church having Christ as its "*Head over all things.*"

We can point to no existing type of either of the two conceptions in its purity—whether a Yearly Meeting organized for employments, or one gathered for the Employer, leaving all employments to Him to assign. We can say of no existing body under our name that it means activity quite regardless of the Spirit's authority, or of another that it includes no stated departments of delegated services. Some such are necessary for the holding of the body together as a testimony-bearer to the one Spirit. Some such are indispensable as channels for the putting forth of life in the cause of Truth and righteousness.

But it is believed to be pertinent to the signs of the times to ask, Whether a church ought to go very far in usurping the employment work of Christ himself? Whether its eye ought not to be so single to the Master as to incite that of its members daily to be single to the same Master for their work and service? Whether a membership thus banded to be "workers together with God," could not be trusted with its philanthropic work "as every man hath received a gift?" Whether all righteous concerns should be bound in under ecclesiastical authority, so that unofficial faithfulness should be stigmatized as a side-issue. Of course, where the true principle of religious labor is compromised, the Society has a responsibility to correct the mode which violates the principle. And "The spirits of the prophets are subject to the prophets." But no individual or combined interest carried on under the drawings of Christian Truth and life can be a side-issue. To be such, it would have to be aside from the spirit of Him who said, "Apart from Me ye can do nothing."

A well-balanced religious body or Christian disciple gives equal weight to the spiritual hearing and the practical doing. "Come, let us go up to the mountain of the Lord, and to the house of the God of Jacob; and He will teach us of his ways, and we will walk in his paths." "Therefore, whosoever heareth these sayings of mine and doeth them, I will liken him unto a wise man that built his house upon a rock." "Be ye doers of the Word, and not hearers only, deceiving your own selves." "My sheep hear my voice, and they follow me." "If ye know these things, happy are ye if ye do them."

In this connection it seems but fair to give place to the concern of an interested Friend, in reference to a letter from England which appeared in this periodical week before last, entitled, "The Root of Christian Reform." While agreeing with the writer in the root of the matter, he laments his appearing to assume that those members of the Society who engage in combined efforts to promote moral reforms, are doing so from unworthy motives, and not from "The principle of life in subjection of self." Under this ban, as "side-issues," would come "The recent effort of our Meeting for Sufferings, and others, to stem the tide of war; the work of our Tract Association and Bible Association, and our mission to the New York Indians." It is believed that "a hearty, living concern for the cause of Truth, and all that belongs to it," so far from leading its recipients to despise or condemn "temperance, peace, and the obligations of property, and such moral questions as are in themselves of no small importance," will have just the contrary effect.

We believe the sympathy of our Yearly Meeting is open to the wants and condition of its young people, and desires to recognize all right ways of responding to such a concern as was recently communicated to us by a young man:

"I will not undertake to discuss," he says, "that large question of what our Society as a body should do to help the young men, but will only say that no religious organization which does not understand the temptations, and actively sympathize with its younger members, and trust them with responsibility, can ever expect to help them much toward a better life; and a religious body which would, 'as a whole, pursue a policy along this line, I know would draw to it the sympathy and help of many of those who now render it only a half-hearted allegiance.'"

Were we indeed organized as an employment organization, and not for a direct gathering unto Him whose right it is to dispense to each his employment, there might be no lack of appointments for meetings to hand out to the inexperienced for their training and encouragement. But our organization, being comparatively simple, is far from embracing appointments enough to go round. And it seems intended that there shall be no more offices than enough to hold together members whose profession is to seek their work, not from a Church, but from its Head. If faithful to his living Head, every member will be divinely anointed, if not humanly appointed, for the service unto which He calls him. "There is one, even Christ Jesus, that can speak to thy condition." And in testimony for that authority for labor or for waiting, are we banded together. Help is laid on One that is mighty, and the Society's help can carry its young no farther than to commend them to the receiving of the one Helper. But

we do need to travel with them more manifestly than appears. We miss a helpful privilege to ourselves when we fail "actively to sympathize with our younger members;" and as we trust them with the little responsibilities that are within our reach to hand out, it has a cementing influence, and we are seldom disappointed in finding their response manifest in a loyalty to their trust. But if they are standing idle in the market-place because no man hath hired them, let not their look be turned to man, or his appointments, but to the voice of Him who saith, "Go work to-day in my vineyard," and there will always be found as much to do, inwardly and outwardly, as there is strength to perform.

If, as we believe, a standard for Divine service has been committed to us as a people because of the Truth, let us live up to that standard; and accept no foreign standard to serve under; knowing that our labor is not in vain when it is in the Lord, and apart from Him it is always in vain.

It is wholly unnecessary to link our work of faith or labor of love with modes of operation which disown our principles. It is in modes of collective worship, ministry or prayer, that the Quakerism of benevolent workers is usually jeopardized and not seldom wrecked. Why, in order to be a temperance worker, is it necessary to pray publicly by the clock, rather than by the Spirit should he call? Or at the call of man to lead in prayer? Or to give out to others exercises for praise, or accept them from others? To preach stated sermons at a mission on one street, and profess with Friends on another a waiting worship and a waiting ministry? Those are the denials of our principles which good works are made to appear to bring about. And yet they are so very unnecessary to good works. If they set aside the direct authority for acts of worship, they will for works.

Some active workers force concerned Friends to be jealous of important causes, by exhibiting them as the causes of their abjuring Quakerism in principle. Let these demonstrate to consistent Friends that the practical conducting of such unselfish concerns does not balk our principles, and then they will have more and more of such Friends as their co-workers and sympathizers. Something is due to our principles as well as to our young people. Let them show how compatible their adopted methods can be made with the root-principle of their religious denomination—especially at those so very vital points as public worship, preaching and prayer—and let those fathers who have had reason to be made fearful, endeavor to "understand the temptations, and actively sympathize with younger fellow-members," and then there will be a better drawing of the hearts of the fathers to the children, and of the children to the fathers, "in the unity of the spirit and in the bond of peace."

SUMMARY OF EVENTS.

UNITED STATES.—The statement of the public debt shows that the debt at the close of business Third Month 31st, less cash in the Treasury, was \$1,008,716,351, a decrease for the month of \$1,387,865.

The President has made a peremptory demand upon Spain to put an end immediately to hostilities in Cuba, to release the concentrados and to permit them to return to their homes and resume their occupations unmolested. As a preliminary step towards peace, it has been proposed to Spain that the Spanish troops be withdrawn from the island and the Cubans be given their independence on a basis of indemnity.

It has been made perfectly clear to Spain by our Government that nothing less than a close of the war

and the independence of Cuba will suffice as an adequate settlement.

Word was received at the Spanish Legation at Washington on the 30th ult., that the reconcentrado order, so far as it related to the Eastern provinces of Cuba, had been rescinded. The Spanish Cabinet has voted 3,000,000 pesetas (\$60,000) to aid the people.

A special dispatch from Washington says: "Spain declines to accede to the request of the United States, and insists that no settlement of the Cuban question can be made that does not recognize and reserve the sovereign power of Spain in the island. This is the main point of contention."

A memorial has been addressed to President McKinley by the present Government of Cuba. The memorialists state that they compose a large majority of the Cuban people; that in similarly preponderating degree they represent the intelligence, enterprise and industry of their country; that, like us, they are an American people, and have the same right to choose their own Government. The memorialists say, "The history and the feelings of the United States do not permit an American people to be sacrificed and forced to form a government which the same people consider pernicious to its permanent interests and to the cause of peace and order in a country of different races, of small population, and where political education is yet incomplete."

A message signed by fifty-four members of the Boston Bar, has been sent to President McKinley, expressing cordial commendation and support of all efforts to terminate the present difficulties with Spain by peaceful diplomacy and not by war.

Frederick R. Coudert is quoted in the *Commercial Advertiser* as saying, in reply to an inquiry as to the status of the war vessels purchased in Europe, should war with Spain be declared before they sailed, "A foreign government, in such a case, would be bound to prevent the fitting out of ships intended to take part in the war. The elementary principle of neutrality is that the neutral Powers shall not aid either party, and to give its aid to the fitting out of ships intended to prey upon the commerce, or to destroy the navy of a belligerent, would manifestly be giving such aid and comfort to one of the parties. Of course, if the ships are already bought and ready to sail, there is no power in the neutral to prevent their leaving the neutral port, but any aid or protection given to the fitting out of an unfinished ship would be a participation in the controversy, which is not consistent with the duty of a neutral."

British landlords are said to own 20,000,000 acres of land in this country, an area larger than that of Ireland.

The colleges and professional and technical schools in New York State have in seven years increased their expenditures from \$2,733,860 to \$5,771,325.

Among the archives of the American Philosophical Society has been found the original copy of the Declaration of Independence in Jefferson's own handwriting.

A severe earthquake, one of the most violent in that locality for many years, occurred a little before midnight of the 30th ult. throughout northern California. Great damage was done at San Francisco, buildings being shaken down, etc. At Mare Island the damage to the navy yard plant is estimated at \$500,000.

Prohibition in North Dakota has saved the people of that State more than \$23,000,000 during the less than eight years that the prohibitory law has been in force. The law was never so popular as to-day.

An analysis of the statistics of crime reported for the census of 1890 from the 15 largest cities of the United States showed 465,514 arrests during the year. Of these 339,737 were due to drink.

The Boston *Transcript* avers that "hundreds, possibly thousands, of the younger women of New England now smoke cigarettes."

By the breaking of a levee near Shawneetown, Ill., on the 3rd instant, 25 or 30 persons were drowned; 1,500 are said to be in actual need of the necessities of life; 700 persons homeless and \$200,000 by the destruction of houses, food, etc. Many people passed a night on the open levee in a driving rain.

Deaths in this city last week numbered 448, which is 56 less than the previous week, and 16 more than the corresponding week of 1897. Of the whole number, 245 were males and 203 females: 65 died of pneumonia; 52 of consumption; 39 of heart disease; 20 of apoplexy; 18 of diphtheria; 17 of old age; 13 of marasmus; 13 of nephritis; 12 of measles; 12 of convulsions; 12 of typhoid fever; 11 of paralysis; 10 of inflammation of the brain; 9 of inflammation of the stomach and bowels, and 9 from casualties.

Markets, &c.—U. S. 2's, 98 a 100; 4's, reg., 108½ a

110; coupon, 110 a 111; new 4's, 110½ a 122; 5's, 1 a 112; currency 6's, 102½ a 105.

COTTON.— Middling uplands, 6½c. per pound.

FEED.—Spot bran, \$16.00 a \$16.50 per ton for winter in bulk and \$14.50 a \$15.00 per ton for spring sacks.

FLOUR.—Winter super, \$3.00 a \$3.25; do extra \$3.25 a \$3.65; Pennsylvania roller, clear, \$4.20 a \$4.40; do., straight, \$4.40 a \$4.65; Western winter, clear, \$4.20 a \$4.35; do., do., straight, \$4.40 a \$4.65; do., patent, \$4.80 a \$5.00; spring, clear, \$4.20 a \$4.40; do., straight, \$4.75 a \$5.00; do., patent, \$5.10 a \$5.12; do., favorite brands, \$5.30 a \$5.40. City mills, extra \$3.25 a \$3.65; do., clear, \$4.10 a \$4.30; do., straight \$4.30 a \$4.50; do., patent, \$5.00 a \$5.40. RYE FLOUR Choice Penna., \$2.90 per bbl.

GRAIN.—No. 2 red wheat, 99½ a 99¾c.

No. 2 mixed corn, 34 a 34½c.

No. 2 white oats, 32½c.

BEEF CATTLE.—Extra, 5½ a 5¾c; good, 5½ a 5¾c; medium, 4½ a 5c; common, 4½ a 4¾c.

SHEEP AND LAMBS.—Extra, 5½ a 5¾c; good, 4½ a 5c; medium, 4 a 4½c; common, 3½ a 3¾c; lambs, fall, 5½ a 6½c; lambs, spring, 4½ a 5½c.

HOGS.—5½ a 6c. for best Western, and 5½ a 5¾c. others, and 5½ a 5¾c. for State.

FOREIGN.—The British House of Commons has rejected a bill to amend the Irish land laws in favor of the tenants, and including the restoration of evicted tenants.

Women have an important place in the Postal Department. Of the total of persons of all ranks of service, permanent and occasional, employed by the Department throughout the United Kingdom, nearly 21,000 are women.

Great Britain has demanded a lease of Wei Li Wei, on the Shan Tung peninsula, after the Japanese evacuation, as a compensation for the disturbance of the balance of power in the Gulf of Pe Chi Li. The Tsung-Li-Yaman on the 2nd inst. granted the demand. It is said that England has also asked possession of the Island of Chusan.

Official announcement has been made of the opening by the Chinese Government of three additional ports to trade.

In an official note issued at St. Petersburg, relating to Russian acquisition of Port Arthur and Ta-Li-Wan, the Minister of Foreign Affairs says that the arrangement "injuries the interests of no foreign State. On the contrary, it affords all nations the possibility of entering in the near future into relations with the river regions of the Yellow Sea hitherto closed to them."

The Portuguese Government has authorized the exportation of 60,000,000 kilogrammes of foreign wheat.

The "undesirable invalid's bill," to be laid before the New Zealand House of Representatives, directs that consumptive patients shall not be allowed to reside in New Zealand, and that tuberculosis shall be declared an infectious disease and treated as such.

NOTICES.

A MIDDLE AGED woman, a Friend, desires a position as nurse or attendant upon an elderly person. Considerable experience and good references.

Address ELIZABETH MACKENZIE, care of Samuel L. Bailey, 206 E. Hanover St., Trenton, N. J.

FRIENDS attending the Yearly Meeting can be furnished with meals, both before and after the sitting of the Meeting, as heretofore, at the moderate charge of fifteen cents, in the second-story of the central part of the Arch Street Meeting-house. Meals will also be furnished for Friends attending the Meeting for conferences and the Select Meeting the previous week.

WESTTOWN BOARDING SCHOOL.—For convenience of persons coming to Westtown School, the stage will meet trains leaving Philadelphia 7.17 and 8.46 A. M., and 2.53 and 4.32 P. M. Other trains are met when requested. Stage fare on regular trips, fifteen cents, on special trips, twenty-five cents each way. To be reached the school by telegraph, wire West Chester Phoenix.

EDWARD G. SMEDLEY, Superintendent.

WESTTOWN BOARDING SCHOOL.—Application for the admission of pupils to the school, and letter in regard to instruction and discipline should be addressed to WILLIAM F. WICKERSHAM, Principal.

Payments on account of board and tuition communications in regard to business should be forwarded to EDWARD G. SMEDLEY, Superintendent. Address, Westtown P. O., Chester Co., Pa.

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"For THE FRIEND."

Madame Guyon.

(Continued from page 302.)

Madame Guyon had now been for nearly a year, an earnest seeker after the Truth, but she was still in a state of darkness and discouragement. One more messenger of God came to her. He was a pious Franciscan whose name is unknown. He came to her father's house under the impression of duty, being a stranger in the neighborhood. There he found Claude de la Roche ill, and his daughter nursing him. The black man was glad of the company and conversation of the pious Franciscan, but to his much-loved daughter the visit was especially memorable. At her father's suggestion Madame Guyon told to the Franciscan the story of her fruitless efforts to find peace. When she had finished, he said, "Your efforts have been unsuccessful, Madame, because you have sought *without*, what you can only find *within*. Accustom yourself to seek God in your heart, and you will not fail to find Him." It is not improbable that she had heard similar language before, but without understanding it. Now the truth came home to her soul with convincing power. She says in her autobiography:

"Having said these words the Franciscan left me. They were to me like the stroke of a dart, which pierced my heart asunder. I felt this instant deeply wounded with the love of God—a wound so delightful that I desired it never might be healed. These words brought to my heart what I had been seeking, so many years; or rather they made me discover what was there, and which I did not enjoy for want of knowing it. Oh my Lord! thou wast in my heart, and demanded only the turning of my heart inward, to make me feel thy presence. O, Infinite Goodness! Thou wast so near, and I ran hither and thither, seeking thee, and yet found thee not. My life was a burden to me, and my happiness was within myself. I was poor in the midst of riches, and ready to perish with hunger near a table plentifully spread and continual feast. Oh, beauty, ancient and new! Why have I known thee so late? Alas, I sought thee where thou wast not, and did not seek thee where thou wast! It was for want of under-

standing these words of thy Gospel: 'The kingdom of God cometh not with observation, neither shall they say "Lo! here," or "Lo! there," for behold the kingdom of God is within you.' This I now experienced, since thou didst become my King and my heart thy kingdom, where thou dost reign a sovereign and doest all thy will. . . I slept not all that night, because thy love, oh my God, flowed in me like delicious oil, and burned as a fire which was going to destroy all that was left of me in an instant. I found no more those troublesome faults, or that reluctance to duty which formerly characterized me. They all disappeared, as being consumed like chaff in a great fire. . . Nothing was more easy to me now than to practise prayer. . . For now I had no sight but of Jesus Christ alone."

This great change took place in the summer of 1668, when she was twenty years of age. Without neglecting in the least her duties toward her own family, she now became very assiduous in her labors among the poor and sick. Her mother-in-law was afraid that her benevolent disposition would waste the family property, and this and her habit of going frequently to church were made use of to arouse jealousy and suspicion on the part of her husband, whose increasing ill-health added much to her cares. "My husband," she says, "was out of humor with my devotion. 'What!' says he, 'you love God so much that you love me no longer.'" At other times, when left to his better nature, he insisted on having her with him, and said to her, "One sees plainly that you never lose the presence of God."

Her usual residence was a few miles out of Paris, and, in speaking of a visit to that city, she laments the faults into which she fell on account of it. She says, "I relaxed in my usual religious exercises on account of the little time I had." And again, "I did many things which I ought not to have done." Among the things which she did were promenading on the streets with her friends, most of whom were irreligious persons. Not a very wicked thing, certainly, but she acknowledges that she did it from the pleasure she felt in seeing and being seen. She also says that she was unduly pleased by the attentions of her friends. This she attributes to vanity. Truly she must have had a tender conscience. Being deeply pained by the evidences of her unfaithfulness, she made haste to finish the business which had brought her to Paris, and flee from the temptations which she found spread around her there.

Near this time a circumstance occurred which shows how her life began to influence others. It is thus related in her autobiography, "There was a lady of rank whom I sometimes visited. She took a particular liking to me, because, as she was pleased to say, my person and manners were agreeable to her. She said that she observed in me something extraordinary and uncommon. My impression is, that my spiritual taste reacted upon my physical nature, and that the inward attraction of my soul appeared on my very countenance. . . .

At a certain time she proposed to me to go to the theatre with her. I refused to go, as, independently of my religious principles and feelings, I had never been in the habit of going to such places. The reason which I first gave to her for not acceding to her proposition, was of a domestic nature, namely, that my husband's continued indisposition made it inconvenient and improper for me. Not satisfied with this, she continued to press me very earnestly to go with her. . . . I told her that I entirely disapproved of theatrical amusements, and that I regarded them as especially inconsistent with the duties of a Christian woman. . . . My remarks made such an impression on her that she never visited such places afterward. But our intercourse did not end here. I was once in company with her and another lady, who was fond of talking, and had read the writings of the Christian fathers. They had much conversation with each other in relation to God. The learned lady, as might be expected, talked very learnedly of Him. I must confess that this sort of merely intellectual and speculative conversation in relation to the Supreme Being was not much to my taste. I scarcely said anything, my mind being drawn inwardly to silent and inward communion with the Great and Good Being, about whom my friends were speculating. They at length left me. The next day the lady, with whom I had previously had some conversation, came to see me. The Lord had touched her heart. She came as a penitent, as a seeker after religion; she could hold out in her opposition no longer. I at once attributed this remarkable and sudden change to the conversation of our learned and speculative acquaintance. But she assured me that it was otherwise. She said it was not the other's conversation which had affected her, but my *silence*, adding the remark that my silence had something in it which penetrated to the bottom of her soul, and that she could not relish the other's discourse. After that time we spoke to each other with open hearts on the great subject. It was then that God left indelible impressions of grace on her soul, and she continued so athirst for Him that she could scarcely endure to converse on any other subject."

This lady soon after lost her husband, and then most of her property. She continued in the course which she had begun, and was most closely attached to the friend who had been the instrument of her conversion.

(To be continued.)

I grow weary of the perpetual spurring on God's people to service,—as if any father ever cared so much to have his children toiling for him as loving and trusting him,—and the more so as the God-possessed Christian invariably does serve.—*Anon.*

How the fallen creature man needs the interior light of God to strengthen his soul, and the promises of God to inspire his hope in every step of his pilgrimage.

How to Grow Roses.

When planting a rose-bush, select a spot as sunny and airy as possible, and be careful that the ground is rich and well drained. A heavy or clay subsoil is peculiarly adapted to roses, and for enriching it nothing is so good as thoroughly-rotted cow manure. Sandy soil is nearly as satisfactory as clay, but requires more manure.

In planting, the roses should be set somewhat deeper than they were in the pots, especially if they are budded or grafted plants, deep enough that the union may be below the surface of the soil.

For a small collection of rose-bushes, a good-sized bed in a circular form, with the four sides scalloped toward the centre, would be desirable. This arrangement would enable the cultivator to reach all the plants without having to step on the bed.

Roses may be planted either in the fall or spring, though I prefer the latter, Fifth and Sixth Months. There is less danger of a severe winter cutting back the shoots, or of alternate freezings and thawings exposing the unestablished roots.

The beds should be protected from the north-west winds, and have a southern or eastern slope, if possible. It is a good plan to have the hybrid roses on the east side of a fence, and the hardier and free-growing climbers to cover the fence itself. Roses that are to be grown for the perfection of their blooms should never be in close proximity to a building or trees.

After planting, it is well to cover the beds with a light mulching of manure. This will be all the dressing they will require the first year. After the roots have become well established, fertilizers may be applied more liberally. Every fall, five or six inches of mulch should be placed on the beds—cow-manure, if obtainable—and in the spring as much of this dug into the ground as possible, and the residue raked up and carried away.

The correct pruning of roses can only be learned by experience. As a rule, the strong-growing plants should be pruned but little, while the weak growing sorts should be pruned severely to induce vigorous growth. The proper time for pruning is late winter, or early spring before the sap commences to move. A summer pruning of many hybrid perpetuals after the June blooming induces the formation of buds for fall blooming.

A common mistake with many is leaving the branching spray wood that has already flowered. This will never produce fine roses again.

It is well to remove long stems when cutting flowers, if new wood is beginning to show at the base of the plant. Especially in the case of hybrid perpetuals should these oldest branching stems be cut out if autumn flowers are desired. The older spray will not produce fine roses, while the weak and crowded growth affords a harborage for every rose-pest.

Propagation may be accomplished by seeds, cuttings, layers, sports, division, budding and grafting, the last two methods being extensively used by nurserymen and florists, but for all-round results cuttings are most favored. They may be rooted at any time of the year, but for hardy roses I have found the old-fashioned method of inserting dormant shoots in the fall the most satisfactory.

Cuttings should be made from the wood of the current year, which should be of medium strength and well ripened. They may be cut from eight to ten inches in length and placed

five or six inches deep in the ground. Care should be taken to tread around them thoroughly, in order that the frost may not lift them out.

If summer propagation is desired, the cuttings should be given a moist, shady place, and if there is an unused hotbed, with some remaining heat, so much the better.

The care of tea-scented and other tender roses differs essentially from that given their hardy cousins. They are more generally propagated in summer, and are usually kept in pots, and shifted from one size to another as the ball of earth gets filled with roots.

Roses in perfect health and vigor are less liable to attacks from insects than those that have been neglected and are stunted. The free use of clear water by syringing the plants daily is a preventive against insects.

The aphid, or green fly, is easily destroyed by a solution made by steeping tobacco-stems in boiling water. Mildew may be checked by sulphur or soot. Rose caterpillars and slugs are best destroyed by powdered hellebore. Rosebugs can be killed by Paris-green dusted over the plants, but, as this is a dangerous poison, picking and burning is preferable.—*Frank H. Sweet in The Independent.*

The Paper-Makers.

One morning in early summer, while standing beside an old rail fence, watching some cows that were cropping the grass, my attention was attracted by the peculiar movements of a wasp that settled on the rail beside me. The rail was covered with a light gray fuzz of woody fibre, beaten up from the decaying wood by the excessive soakings it had received from the long spring rains, and when the wasp had gathered as much of this as he could carry, he slowly flew away. In a short time there were a dozen or more of those industrious pulp-gatherers at work on the old rail, and as fast as each of them obtained a load, away he flew in the direction of a clump of bushes that grew beside a small stream.

My curiosity was aroused, and I determined to find out, if possible, what they were doing with such a quantity of fibre, and, approaching the thicket cautiously, I soon discovered them at work on a good-sized nest, which hung from the limb of a white beech sapling. I was able to get quite near it, for wasps are not apt to be quarrelsome if left alone.

As fast as their loads were deposited, they flew down to the brook, and, "having wet their whistles," returned to the nest and set about beating the fibre into a thin sheet, which was so deftly joined to the main body of the nest that the jointure was imperceptible. There was a constant throng of workers coming and going, the objective points being the nest, the old fence and the brook, and while each addition to the structure was only the tiniest mite, yet it grew perceptibly under the united efforts of those little builders.—*Our Animal Friends.*

FOR "THE FRIEND."

Our Annual Assembly.

"The great 'I Am,' the King of Zion, still reigns and will reign to the overthrow of all his enemies, and He alone is equal to take care of his Church, and to overrule all things for the good of his little dependent ones."

The above, written by John Barclay, has been remembered, in the near approach of our Yearly Meeting with desires, for myself and for the Church, that our eyes may be afreshly anointed

to see what little part of the great whole our Heavenly Father designs us to fill. Not idly looking on or criticizing others, but seeking to be closely centered in unto Him who was not to be heard "in the earthquake" or "in the fire," but in a "still, small voice." There is not one useless stone in the Lord's house, nor one idle servant in his vineyard, and there is no way more effectual in drawing down the blessed presence of our dear Master than a living, prayerful exercise of soul before Him, or in simplicity faithfully doing his will vocally as He reveals to us.

As the Church is thus gathered under the leadership of her holy Head, may we not believe that our Annual Assembly will tend to the spread of his cause and kingdom in the earth and to the upbuilding of his Church.

John Yeardley and his Travels.

(Continued from page 301.)

"The next morning they were favored with a short season of solemn communion, in which they were given to believe that the name of the Lord would be their strong tower. Their liberation, in fact, was near, for their envious jailer, finding probably no excuse for longer detaining them, suffered them to depart, but sent the gendarme to guard them as far as Berlenburg. The man proved to be an excellent guide, and being eager to bring them to the magistrate of the town, where they could be more effectually checked in their schismatic object, he was very useful in shouldering the carriage when they came to a stand in the miserable roads.

"The town of Berlenburg presented a dismal spectacle, the greater part having recently been burned down, so that they had some difficulty in making their way through the ruins. They were subjected to no delay at the custom-house, but, before being allowed to go to an inn, were conducted by the gendarme to the castle, to be examined by the 'Landrath,' or magistrate. While John Yeardley and William Seebach were taken into the justice-chamber, Martha Savory and Martha Towell remained in the carriage, where they were presently surrounded by a crowd, who gazed with astonishment at their equipage, no such vehicle having been seen in the town for many years, and probably never by any persons in such attire. Being weary of waiting, and anxious to know the result of the examination, they left the carriage and ascended to the magistrate's room. They were politely received, and arrived just as he had concluded the examination and was declaring the Friends entirely free from the requisitions of the law. The letters of recommendation which they presented were very helpful in procuring this result. At the Landrath's request, they stated the object of their journey, and the reasons which had induced them to deviate from the route described in the passports, of all which he caused a note to be taken. At the conclusion he politely dismissed them with the salutation, 'Where you will, in God's name,' and the abashed and disappointed gendarme was obliged to intimate his superior and make them a parting bow. The magistrate referred them to two of the citizens for information regarding the Separatists, but remarked that he considered a visit to Schwartzau at that critical moment would not be without danger.

"One of the persons on whom the Landrath recommended the Friends to call was the Inspector of the Lutheran or State Church of the country, and on the 6th, which was First-day after a time of worship in their own apartment

they received a visit from this personage. Wishing to act with entire openness, they informed him of their desire to see the Separatists, and invited him to accompany them. He gave them the names of several with whom they might freely have intercourse. As the interview proceeded, mutual confidence increased, particularly after reading their certificates, and the inspector expressed himself gratified with the liberality entertained by Friends towards people of other religious persuasions.

"It snowed all the next day, and the roads were deep in water, so that M. S. and M. T. remained in-doors; but J. Y. and W. S. walked to Homburgshausen, a village about a mile and a half from Berlenburg, to call upon an aged man, a Separatist of the old connection. He had heard of their arrival, and was overjoyed to see them. He looked upon it as a providential occurrence that they should have been sent here at that juncture. His forefathers, he said, had been settled there many years, and had hitherto enjoyed liberty of conscience, but now he feared they were about to be deprived of that privilege. Before the Friends left Berlenburg, he called at their inn with several more of his society. He appeared to be a truly pious man, and looked, they say, exactly like 'a good old friend.' He declared himself to be fully convinced of the value of silent worship, but said that their people in general were not prepared to adopt it. However, they rejected outward baptism, and the use of bread and wine, and refused to bear arms. He had been many times summoned before the magistrates to be examined upon his religious belief. On one of these occasions the Landrath asked why he did not have his children baptized. He answered that if he was to conform to these ceremonies, it would be as though he had received a sealed letter in which nothing was written. He and his people were solicitous with the Friends to have a meeting with them, but the minds of John Yeardley and his companions were pre-occupied with a desire first to see the New Separatists, who were then under persecution, and they did not think proper to accede to the request.

"In reply to a message which they sent to some of the new society, they received, through a young woman (for the men were afraid to come to the inn), a pressing invitation to visit some of them who lived in a retired spot called Schellershammer, not far distant. They immediately accepted the invitation. The road, which was impassable for a carriage, was covered with mud and water. They were received into a very humble dwelling by a pious young man and his family, with whom also they found some of the new Separatists from Schwartzenau. On sitting down with this company, the restraining presence of the Lord was felt, under which they remained some time in silence. Then the poor people opened to them their situation with humility and freedom. The young man above-mentioned had just drawn up a statement of their religious principles, which had been sent to the authorities. This statement he showed to the Friends, as also a letter to the King of Prussia, which had been prepared by one of their ministers, but which, from its lofty assumption of prophetic authority, they could not approve. These people called their ministers, *Instruments*, and they had fallen into the specious error of attributing to their effusions, whether spoken or written, equal authority with the Holy Scriptures. On other points their principles resembled those of Friends—as the disuse of outward ceremonies and of oaths, and their testimony against

war. It was on these accounts that they were persecuted. They appeared to dwell under the cross of Christ, and to live in much quietness of spirit. Under the existing circumstances, the Friends did not feel bound to appoint a general religious meeting with these people. They contented themselves, therefore, with unfolding their sentiments in conversation, giving them books, and, before they left Berlenburg, addressing them by letter, in which they enlarged particularly on the subject of the ministry. They also left some copies of their Friends' books with the old society, and both parties declared their belief that the visit they had received was in the order of Divine Providence, and took leave of them in love and confidence.

"The friends quitted Berlenburg on the 9th of the Eleventh Month, and proceeded towards Frankfort. After a day's journey over bad roads, they were glad to find themselves once more on the *chaussée*. They arrived on the 11th at Frankfort, where they called on a few pious individuals, but stayed a very short time in the city, being desirous of visiting some old and New Separatists at Liebloose, near Gelnhausen, about twenty-four miles from Frankfort.

"The next morning they accordingly went to Gelnhausen, and had social interviews with members of both associations, but failed to make use of the opportunity they had of holding a meeting for worship with the Old Separatists, which they afterwards regretted."

To be continued.

Some Wonderful Changes.

Have you ever walked in the country in the spring, delighted to find the first flowers, hunting under the dead brown leaves for the snowdrops and arbutus? Have you eagerly watched the pussy-willows, and the catkins, and buds on the trees, all getting ready to burst forth into leaves and flowers? All seem to tell you that spring is come, and that, after its long wintry nap, the earth is awake again, bright and beautiful. As we rejoice in the lovely plants, we must remember that the animal world has not been idle; for wonderful preparations have gone on there.

Look into that little stream, so bright and bubbling. See that tall, coarse grass; notice that it has something attached to it, seeming like pieces of clear jelly with little black specks through it. Ah! that is just what I am looking for. Gather some of that grass with those pieces of jelly on it; put it carefully into that preserve-jar, which is full of water; take it home, place it in a glass bowl,—or aquarium, if you have one,—and you will have something to amuse and instruct you for weeks. But you must watch it closely.

In a few days you will notice that it has broken into pieces, and that a black speck is in the centre of each piece of jelly. Frogs do not lay eggs, but these are similar to eggs; for the black speck is the new little life, and the soft jelly around it protects it from injury, and also serves for food for the tiny baby. In a few days the specks grow larger, and wriggle about in the water; then we notice a black head at one end, a flat tail at the other end. What are these little creatures? Not frogs, no; but tadpoles. For, curiously enough, although a frog can live on land, its young ones cannot, but must live in the water; in fact, unless you had been told, you would never guess that tadpoles are baby frogs,—for they are entirely unlike in looks, habits, and manners.

As the tadpoles grow a little larger, each one

has a tiny bunch of feathers hanging from the side of its head. These are called outside gills, and help in breathing. As the tadpoles grow larger, these shrink away, and they breathe by taking water in the mouth, and letting it run out through the slits near the neck. This is the way that fish breathe, and at this stage of the tadpole's life it looks like a fish, lives like a fish, acts like a fish,—indeed, one might almost call it a fish. But the tadpole's life is full of change, and we must watch closely to see all of the wonderful things that happen to it.

Some day we suddenly discover its eyes and nostrils; now there are two lumps on the sides of its body. Is the tadpole sick? is it swollen? Watch and wait. The lumps grow larger, and, as we hurry to the jar one morning, we find that two hind legs have grown, and that its tail is getting shorter and shorter, in fact shrinking away. But the tadpole doesn't seem to care, and no wonder; for in another week, before its tail has entirely disappeared, it has two more legs,—its front ones. So, with four legs and a flat little tail, our pet seems well provided for swimming; but the little fellow seems tired of living under the water, and up he comes to the surface, and swallows big mouthfuls of air,—for even its mouth has changed its shape and grown larger.

Besides all these external or outside changes, which we have plainly seen, there have been just as marvellous changes within, which we could not see. Its heart has grown larger, and it has developed a pair of lungs. So it has changed entirely. An animal with lungs must breathe air, hence it comes up out of the water to get it. Then it finds that such long hind legs are fine things for jumping, and so it jumps, sometimes right out of the water; so, not to lose our pets, it is well to put a piece of mosquito-netting over the jar. Put a little piece of flat board, that will float, on top of the water, and the tad will sit on it for hours, winking and blinking.

But look at it now. It doesn't look like a tadpole. And, indeed, it would be offended to be called one, for it is really a frog now, and ready to live the life of a frog. It needs less water, and a few stones would be a great pleasure to it. Its food is different, for now it will not care for what it enjoyed when it was a baby tadpole. Oh, no! But it would like a fly, and, as one buzzes past, it darts out his funny tongue, and quickly curls it over again, swallows his food, and watches for its next meal.

In the winter, frogs generally sink down to the bottom of the ponds, and remain torpid; that is, they have a long, long sleep, and wake again in the spring with voice fresh, although a little hoarse sometimes, but all ready for their nightly concerts and serenades. And I am sure you have all heard them singing their songs, "Cochunk" and "Break your back."

Is it not wonderful how a frog lives and grows, and how the babies are so different from their parents? Ah! children, it is so with you; for few can tell by looking at a baby how it will look when it grows up to be a man or woman. How many changes must occur which we shall see,—whether its heart is good and pure, whether that too must be changed! But as God watches over all his works, plants and animals, we know that surely He will watch over us, whom He loves better than all else, and that, if we try to help ourselves, He will help us to be good, pure, and true.—*Ella Jacobs, in S. S. Times.*

HOME is where the heart is.

THE HEROIC AGE.

He speaks not well who doth his time deplore,
Naming it new and little and obscure,
Ignoble and unfit for lofty deeds,
All times were modern in the time of them,
And this no more than others. Do thy part
Here in the living day, as did the great
Who made old days immortal! So shall men,
Gazing back to this far-loomng hour,
Say, "Then the time when men were truly men;
Though wars grew less, their spirits met the test
Of new conditions; conquering civic wrong;
Saving the State anew by virtuous lives;
Guarding the country's honor as their own,
And their own as their country's and their sons';
Defying leagued fraud with single truth;
Not fearing loss, and daring to be pure,
When error through the land raged like a pest
They calmed the madness caught from mind to mind
By wisdom drawn from old, and counsel sane;
And as the martyrs of the ancient world
Gave death for man, so nobly gave they Life;
Those the great days, and that the Heroic Age."

Richard Watson Gilder.

Approach of Universal Peace.

Swords are not to be thrown away; they are to be beaten into pruning hooks. The spear is not to be wasted; it is to be made an instrument of industry. In other words, when the equity of the gospel shall come, as it is declared that it shall come, all the resources that are now swallowed up in military affairs shall be turned toward the civilization, the education, and the comfort of the people. The ratio of civilization will be found to be just in proportion to the difference that exists between the use of physical force for managing men, and the use of physical force for the controlling of nature in the interest of mankind.

The time is near at hand when there will be an organization of nations for the peace of the world. We are educating, step by step, in that direction. For the last half century there has been a real and distinct approach toward a higher and better mode of settling national disputes than by war. Arbitration, which has already noble illustrations of its effectiveness, tends more and more to development and growth. But with it, there must be an overhanging public sentiment, an educated conscience, and an educated judgment of that source from which all real power in a nation comes through the common people.

Power resides in the mass of the people. However many wise thoughts, or treatises, or laws we may have on the subject of war, and however much it may be the desire of rulers and good men to have peace, the monster of war will not be controlled until the power which comes from a real educated conviction of the common people is on the side of peace. If they mean war, you cannot stop it. If they mean peace, you cannot inflame it. While it is true that within a comparative recent period, war has been popular with the bulk of the nations; and the masses of men have, in the whole, been in favor of anything that should carry nations into war; yet there is a tendency beginning to show itself in the other direction. I believe the time is near when men are going to make a stand from which they will not retreat; the point from which the great mass of laboring men, through Christianity, will be educated by the gospel of peace to hate war; and from that point we shall gain, at last, ascendancy over one of the direst evils that ever afflicted mankind.

—By J. P. Miller, Pastor of United Brethren Church.

THE true Christian religion is simple.

FOR "THE FRIEND."

Augustine and His Age.

WILLIAM C. ALLEN.

The epoch in which Augustine flourished was one of the most momentous in political and ecclesiastical history. The student of the first centuries of Christian annals is impressed with the strong influence he exercised upon his day, and with the great changes in church practice and discipline which he advocated or established. The lessons to be learned from a review of his life and age are valuable to us of the present day. They teach how easily splendid talents and spiritual gifts may sometimes become the servants of prejudice, or misused intellectual activity. Thus Augustine, whilst earnestly contending for the faith, and vigorously building up with one hand, was also linking errors to the pure religion of Jesus, and no less industriously pulling it down with the other.

Let us superficially examine the social and religious conditions which obtained in the civilized world, preceding and during the fourth century.

The ascension of Christ had been followed by a remarkable outpouring of the Holy Spirit, which He had promised would come after his departure. Under its powerful influence the handful of believers had rapidly multiplied. History shows that the nearer Christ's people get to Him, the more do they become, by virtue of his presence and power, a proselyting people. Thus, those who immediately succeeded his incarnation were unwearied in physical and mental labor when proclaiming the redemption that comes by Him. The simplicity of their doctrines and practices were no less remarkable. But gradually dissertations, dogmas, creeds, human interpretations of spiritual truths, and attention to, and arguing about, rites and usages, all deplorably took the place of attention to the inward work of grace, which Jesus had inculcated at the beginning.

The Apostolic age had witnessed Christians protesting that war was wrong. The Augustinian age saw them often enrolled in the Emperor's armies, or contending with one another. The former age witnessed them very simple in their attire and language. The latter saw them following the pride-creating customs of the pagan world about them. The early Christians had occasionally suffered death for refusing to take oaths—the period of which I speak discovers them often swearing allegiance to the civil or ecclesiastical authorities. The first century had been fruitful in testimonies against festivities, banquetings and public games. But by the fourth century the rich Christian frequently vied with his heathen neighbor in shameful extravagance. The church conferences were accompanied by banquets of the clergy. The faithful ministers had all too often to complain that many professing followers of Christ participated in the degrading sports of the theatre and arena.

When our Lord had left his first disciples, they were content to meet for worship in any suitable apartment which had not been appointed thereof by human dedication. But as time progressed, the idea crept in that places of worship were, as such, sacred. The wealthier converts were urged by the priests, that donations towards elaborate places of worship would in some way help atone for sin. After the conversion of the emperor Constantine, the authority of the state was directed towards changing the ancient pagan temples into edifices for the

uses of the extending faith. But this righteous action was accompanied by unfortunate results. The half-taught converts demanded a continuance of the sensuous attractions connected with the homage of their old-time deities. So by degrees, rites and ceremonies appealing to the senses were introduced, and became the subject of bitter discussion or misdirected veneration.

The first generation of disciples had in worship confined their exercises to preaching, prayers and hymns. These were frequently succeeded by the *agape* or love-feast, at which broken bread was eaten, without any spiritual significance. But these simple methods were succeeded by a gradually increasing sacramentalism. The ministry often degenerated into lofty theological discourses, wherein ripe scholarship of the eastern schools satisfied the cultured critical congregations. The vanity of the preacher was often raised by tumultuous applause. The vestments of the clergy, the services of gold and silver, the burning incense—borrowed from pagan rites—the carved stones, and crosses, and images, all tended to lead men away from the deep spiritual worship which the Saviour and his early followers had taught.

The "eucharist" had by the time of which we speak, taken the place of the simple love-feast. The bread and wine were duly consecrated; and Cyril, Bishop of Jerusalem, wrote in A. D. 380, "I adjure you, my brethren, not to consider them any more as common bread and wine, since they are the body and blood of Jesus Christ." The unquestioned intent of the words of Jesus was sadly misapplied. The ideas regarding his language when He spoke of eating his flesh and drinking his blood, became almost totally material. Thus, the true spiritual communion and the real feeding of the immortal soul upon Him the heavenly bread, was lost sight of. They were substituted for a ritualistic practice, which could not in itself supply the real needs of the seeking soul, or develop the life that is hid with Christ in God.

The rite of baptism had also forced itself to the front as a cardinal usage of the church. Formerly baptism had been largely optional. The successors of the apostles never insisted on immersion or sprinkling with water were necessary. Their efforts were directed to spread the sweet, new gospel—not refusing to baptize when it was requested—but preaching that the old Jewish rite had only been a symbol of the washing of the Holy Spirit which was to come. But this natural understanding of a simple faith broke down before the materialistic interpretation of spiritual truths in a grossly materialistic age. Once having acquired the notion that outwardly applied water could help wash away the hidden sins of the heart, there developed no end to errors and difficulties that surrounded the practice. It became the subject of speculation and controversy, as different parties advocated their own methods of accomplishing it. Above all, the pastors by claiming to be alone authorized to administer it, were the more firmly fastened in their priestly assumptions.

And how about the ministers themselves? In the primitive days all believers had been on the same level; there had been no division between clergy and laity. Men and women prophesied as they were moved by the Holy Spirit; and whilst highly regarded for their work's sake, assumed no authority or dignity over their brothers or sisters in Christ. The Fathers explicitly condemned the thought that the ministerial office was a profession. The student of early church history finds this was so. Had

ys, "The bishops and presbyters of those early
ys kept banks, practised medicine, wrought
silversmiths, tended sheep, or sold their goods
the open market. They were men of the
ord taking part in the ordinary business of
e."

For "THE FRIEND."
THE PASSOVER.

Dark the night closed over Egypt,
And the peasant and the king
Waited with a dread foreboding,
What the midnight hours should bring.

For a mandate had been given
By a more than mortal Power
That the first-born of all Egypt
Perish at the midnight hour.

But to Israel's weary bondmen
This the warning from on high,
They should wait within their portals,
Lest their little ones should die.

Watch, with blood upon their lintels,
Watch, with fasting and with prayer,
That the dark death-angel, seeing,
Should not stop or enter there.

Deeper, darker grew the midnight,
Till it seemed the wing of death,
And the breeze came from the desert,
Like a pestilential breath.

There was grief in hut and palace;
Mourning, wailings, long and loud,
Changed the music and the dancing
To the death-dirge and the shroud.

In the kingly hall resplendent,
On a couch of ivory spread,
Cold and fair as sculptured marble,
Lay the first-born and the dead.

And the gorgeous silken hangings
In the perfumed breezes swayed,
As the wail of utter anguish
Spoke of judgments long delayed.

Then, the king, in fear and terror,
Bade the Hebrews, one and all,
Get them forth into the desert,
There to worship at God's call.

Ah! how well we know the story
Of their wanderings far and wide
Through the scorched and barren desert
And by Horeb's mountain side.

Reached at last the Land of Promise,
There they kept in sacred fear
A memorial of deliverance
When Jehovah's power was near.

God did not forsake his people,
Though He chastened oft and sore,
And as great in love and mercy
Still remaineth evermore.

ong, long ages passed away, and in an humble hall
ather the chosen twelve and the kingly One of all.
he feast is spread before them, the cup of wine is
passed.

his is the Lord's Passover, the greatest and the last.

ain from the world's foundation, the pure and spot-
less One,
sacrifice for sinfulness, He who no sin hath done.
n, hour of sweet communion with those He loved
apart,
is words of deep compassion have touched each
faithful heart.

his strange and wondrous meaning they scarcely
comprehend;
ow could they dream love's tragedy so near its glori-
ous end.

his is the law's fulfilment, all types and shadows flee,
ad now the better covenant hath come to you and
me.

rist's kingdom in the spirit, his power to seek and
save,
h, blest interpretations his death and sufferings gave,
ad we who hear the teachings and with our Lord
partake
eternal the Passover his life to us will make.

To hearts on Him believing, with waiting and with
prayer,
The grave hath lost its terrors, his glory shineth there.
—A. M. Smith.

President McKinley.

Be there peace or war, the nation has been
placed under the most profound obligation to
the President. It has been no easy task for a
single man to face both Houses of Congress,
heated as they have been and holding as they
do the power of declaring war, and insist that
war was such a great evil that it must be avoided
unless the nation's duty to humanity could be
discharged in no other way. The great heart
of the nation supports and sympathizes with a
man strong enough not to forget, in the storm of
passion, that peace-making is blessed. The deeper
emotions of a great nation often remain unex-
pressed. But the President has had constant
knowledge of the vaporings of the irresponsible
froth and scum, ready to shed blood or to do
anything else for excitement or gain.

Whatever may be the result, thanks to the
President, the country can now move forward
with a clear conscience and united purpose. If
through his efforts more than a million people
should find freedom and happiness without
further loss of a drop of American blood, there
could be no greater achievement for man or
nation. Whilst the glory or excitement of war
is uppermost in the public mind no thought is
given to its horrors; when the supreme test shall
come, however, the only thing that will make
victory worth achieving will be the conscious-
ness that our cause is just.—*Selected.*

The Importation of Reindeer.

At New York, a few days ago, arrived from
Arctic Lapland 537 reindeer and 113 human
immigrants, who will not be compelled to be
inspected as to their qualifications for entering
this country. The 113 consist of Laplanders,
Finns and Norwegians, whose business it is to
take care of the reindeer. The steamer *Mani-
toba*, on which they came, also brought 518
reindeer-sleds, 511 sets of harness, and 3,000 or
4,000 bags of moss to feed the reindeer. Among
the immigrants were six bridal couples, married
just before they came.

This importation is by the Government of the
United States, which is carrying out the plans
suggested by Dr. Sheldon Jackson, the Presby-
terian missionary in Alaska and last Moderator
of the General Assembly of the Presbyterian
Church. The idea is to stock Alaska with rein-
deer. Before going on board the reindeer were
dehorned. Only one died during the journey of
four thousand miles from Lapland, and that re-
sulted from injuries received in fighting. If
they had kept their horns probably half of them
would have been dead.

Among the caretakers is Balto, a Lapp, who
crossed Greenland with Nansen, and proudly
sports a silver medal conferred upon him by
Oscar II., King of Sweden and Norway, in re-
cognition of his services. Paulsen, a Norwegian,
has three prizes from King Oscar—two medals
and a silver pitcher—for skill in rifle-shooting,
and Staglogaro, a Finn, has the distinction of
having been the northernmost mail-carrier in
the world. For eight years he carried the mail
on his back to North Cape, Norway, traveling
on Skees—Norwegian snowshoes.

The Government has a contract with lines of
railway to take the reindeer to Seattle, reserving
the right at any time to stop the train and rest
the animals. From there they are to be taken

to Yukon by steamer, and there put at once into
active service transporting supplies to the hun-
gry miners.

The reindeer to the Laplander is ox, cow,
sheep and horse in one animal. The milk is
the chief support of the owner and his family,
and as a draught animal the reindeer has speed
and endurance, and can travel on snow better
than any other animal that man can domesti-
cate. The ordinary weight that the compara-
tively small creature can draw is about 240
pounds, and his speed reaches eighteen or twenty
miles an hour, and his endurance is amazing.
The reindeer can go 150 miles in nineteen hours.
There is a portrait of one in Sweden which went
800 miles in forty-eight hours, carrying an officer
with important dispatches, and, according to the
story, which some authorities claim is credible,
it dropped dead immediately after accomplishing
the feat.

The clothing made of the skin of the reindeer
is so impervious to the cold that, according to
Dr. Richardson, one dressed in it and having a
blanket of the same kind, can lie down on the
snow in the most intense cold of an Arctic win-
ter's night and be comfortable. The meat of
the reindeer equals the venison of the best fallow
deer of the English parks. Alaska has an abun-
dant of the same kind of moss upon which the
reindeer lives. We shall be much interested to
know if these animals can hold their own against
the Eskimo dogs in the northern parts. The
dehorned ones will be protected, of course, by
their attendants. Another ship has brought
over 500 more for speculation. There is com-
paratively little doubt that the shores of North
America and Asia were once nearer than they
are now.

Take it all in all, this enterprise suggests many
interesting reflections in natural science, history
and modern civilization.—*Christian Advocate.*

Delaware Shad.

Delaware shad have always been looked upon,
by Philadelphians particularly, as the finest
flavored fish of the kind taken from any river
in the Union. Therefore, epicures welcome the
announcement that the shad is now beginning
its annual entry into the Delaware, and that a
few made their appearance last week in the
city market. The movements of the shad are
of much interest and more mystery to ichthy-
ologists and fish culturists. Beyond the period
when the fish is in the river, almost absolutely
nothing is known of its habits. It belongs to
a class known as anadromous fishes, that is,
those whose home is in the sea, but come into
fresh water to spawn. From the time the egg
is deposited, to the time the fish reaches matur-
ity and becomes a spawner, there is a period of
three years, and the first five or six months of
this only are spent in fresh water.

When the water of the Delaware in the
spring reaches a temperature of 60 degrees or
over, the shad enter from the sea, in great
schools, the males first and the females about
two weeks later. It was supposed for some
years that the males entered first in order to
find suitable nesting places, but this assumption
is now known to be false from the discovery
that the shad does not make a nest, as many
other species of fish do, and the real reason of
their appearing first must remain for the pres-
ent, at least, as one of the many mysteries which
surround the movements of this fine food fish.

The spawning grounds of the shad are the
large pools in the Delaware above Trenton to

the headwaters, and it is for this reason that the erection of dams in the river would destroy the fisheries in a very few years. It is true that there are also spawning grounds at the head of Timber Creek and a few other streams below Trenton, tributary to the Delaware, but they are of very small extent, and could not begin to accommodate the number of fish which come in from the sea every year. The average female shad deposits about 30,000 eggs, although a very large one may deposit anywhere from 60,000 to 90,000 eggs. Of these it is estimated that not more than 10 per cent. are hatched, the remainder either not being fertilized or else are destroyed by the many other fish in the river. Of those left it is estimated that 90 per cent. are devoured. Thus out of 30,000 eggs laid only about twenty-five or thirty young fish reach the sea in safety. It is in the hatching of shad that man outdoes Nature, for out of every 30,000 eggs, man, by artificial methods, can cause 90 per cent. to be hatched against the 10 per cent. of Nature. The young, artificially hatched, must be placed almost immediately in the natural breeding grounds, and assuming that 90 per cent. of these little creatures will be devoured by larger fish, there will still remain 2,700 to reach the sea, against twenty-five or thirty by natural hatching. It may be stated here that in consequence of the greatly increased demand within the last few years, if it were not for artificial hatching, the shad would by this time have almost disappeared from the Delaware and from all other streams, for that matter.

After hatching the young shad grow very rapidly, feeding on small flies and water animalculæ. By September they are from three to four inches long, and then as the water grows colder they begin making their way in vast schools to the sea. As soon as they reach deep water all trace of them is lost. At one time it was supposed that they, as well as those of all the other rivers on the Atlantic coast, went to the Gulf of Mexico, and that as spring approached the mature ones started northwardly in countless millions, dropping detachments at the mouths of rivers on the way up. This was a very pretty theory, but, unfortunately, is thoroughly exploded. It is now thought that the young and old shad, after leaving the spawning ground, go into the deep water outside the river in which they were born.

It may be interesting to know that the United States and the Pennsylvania Fish Commissions for several years past have been hatching and planting annually from 30,000,000 to 35,000,000 shad in the Delaware river, and that the yearly catch of the mature of this fish is over 5,000,000 in the river itself, and more than 1,000,000 in Delaware Bay. This represents more than a million and a half of dollars, and more than half a million dollars to the fishermen. Before the work of artificial hatching was regularly undertaken by the National and State Governments, the value of the shad industry in the Delaware river had fallen to less than \$80,000 a year. Under the circumstances it would be a deep misfortune if the States of Pennsylvania and New Jersey and the United States were to permit the erection of dams or of any obstructions which would destroy the shad industry. Fortunately there is no prospect of the consummation of such a disaster, although selfish, corporate interests biennially make efforts to secure the right to build such obstructions.—*Public Ledger*.

'Tis dangerous to get over tender impressions.

Attitude of the Friends.

To the Editor of *The Morning News*, Wilmington:

As the lawfulness of war has been prominently brought to public notice by the efforts of the peace societies to turn the popular tide of feeling that has been running so strongly in its favor, into pacific counsels and channels, it seems but just that the advocates of peace should endeavor to place their principles and practices in a clear light before others; that their position may be understood and they justified as citizens of the nation and members of the communities in which they live. If we go to no higher standard than that of humane ethics, much more can be said for the reasonableness of a peaceable adjustment of all national and international dissensions, than can be claimed for the arbitrament of war.

But it is as a member of the Society of Friends, which has made a consistent effort to carry out the law of Christ during its existence of two hundred and fifty years, that I now write.

We readily admit that previous to the era of Jesus Christ war was allowed (because of the hardness of men's hearts we may reasonably believe, as divorce was allowed), by the law of Moses. But since the coming of Him, upon the advent of whose rule it was predicted that men should beat their swords into ploughshares and their spears into pruning hooks, a new commandment has been given, viz: That the followers of Christ should love one another. Instead of the maxim, "Thou shalt love thy neighbor and hate thine enemy," we are enjoined to love our enemies. For that of "an eye for an eye, and a tooth for a tooth," "Resist not evil," is substituted. In this way all that can be educed in favor of war and revenge from the history of the old dispensation is overruled and annulled. Christians are to be governed by Christ's law as being a higher law than any enacted by men. In non-resistance we copy his example; in refusing to bear arms, that of the early Christians; of whom it has been well said: "It is as easy to obscure the sun at mid-day as to deny that the primitive Christians denounced all revenge and war." If confronted with the question: How do you propose to govern a nation and maintain its existence? we can best answer: that taking Him who formed the earth and the worlds at his word, we could trust Him and neither learn war nor make any preparation for it. If invaded it is possible that loss of life and property would ensue; but it is not probable that either would be as great as the prosecution of war and the preparation for it have been.

The history of Friends clearly shows that civil rights and religious freedom have been made secure by protest and patient suffering. William Penn's holy experiment positively proved that a government can be prosperously conducted upon a basis of unarmed peace.

Well authenticated events in time of war have demonstrated Providential protection of non-combatants. So that on the side of human argument we have proof of the safety of a peace policy.

That some who range themselves on the side of peace should be tempted to assume the position of avengers of wrong by a resort to force is no matter for wonder when we know that the common standard of honor by the resentment of injury is so nearly universally prevalent. There have occurred, however, within the history of our own times, instances of men enduring much hardship for the sake of a good conscience toward the God of peace. In short a

consistent Christian course leads us to suffer and not to resist evil.

The Friends therefore advocate peace at all times at the price of the favor of God; risking everything in his hands.

JONATHAN E. RHOADS.

WILMINGTON, Fourth Mo. 11th, 1898.

MAN'S DEATH RATE.—Two hundred years ago the yearly death rate was eighty in a thousand; and a century later it was thirty-one in a thousand; and in 1880 it was twenty-three in a thousand in the United States it is now about fourteen per thousand, while the death rate of the Jews in the United States is about seven per thousand. The average age of man in the sixteenth century at death was eighteen years; it is now forty years. Ministers of the Gospel and farmers live much longer. In the town of Goshen, Mass. during twenty years, the average age at death was more than sixty years.—*Selected*.

THE regulation of the heart will do more for us than the reasonings of the head.

Religious Notes.

The truth is that in these days "Christian" almost as loose and indefinite a word as "gentlemen," and the necessary preliminary to a conclusion as to whom it fits would be an accurate determination of its significance.—*Mechanicsburg Press*.

Carroll D. Wright, the United States Commissioner of Labor, writes:

"I believe that in the adoption of the philosophy of the religion of Jesus Christ lies the sure and speediest solution of those industrial difficulties which are exciting the minds of men to-day and leading many to think that the crisis of government is at hand."

"Choke Christianity, and hope is strangled."

"Pundita Ramabai is extremely popular with American women, her simplicity and earnestness winning her friends everywhere," said Dr. Abbott a few days ago. "She surprised some and charmed all by answering a woman who asked her whether she was Unitarian or evangelical: 'I really do not know. I'm a Christian. If Christ was anything else I'll be that.'"

Formerly "liberal religion," so-called, was embodied in certain not very influential sects, which Unitarianism was best known. In its extreme developments it denies the divinity of Christ, his supernatural birth, his physical resurrection, and most of the Catholic creed. It rejects the inspiration of the Holy Scriptures, and, in word, the whole realm of supernatural religion. To most people it would seem quite right that people who hold such views should have an organization or organizations of their own, if they thought it worth while to have any organization at all. A quarter of a century ago it would have been thought incredible that a priest of this Church, or a minister of the Presbyterian body, could hold and teach such views without finding it necessary to lay down an office which he held on condition that he should oppose such things to the best of his ability, and teach the precise opposite. One of two instances of the kind in England were planned as resulting from the influence of the State. But times have changed. It appears that we have among our clergy some very radical "liberals." The Presbyterians have still more, and that, too, among their most prominent scholars.—*Living Church*.

An article in the *Independent*, entitled "What Liberalism among the Congregationalists?" exhibits the same state of things there. Beginning with the Unitarians did, with a protest against the doctrines of Calvin, as "election" as derogatory to the divine character; then the making too much of God's wrath, when his love and fatherhood

ould be emphasized; then denying the guilt of original sin;" and so on to the atonement by sacrifice, and making the doctrine of regeneration doctrine of education, admitting the "larger pe" instead of eternal punishment, and setting de the doctrine of the Trinity, as usually re- ved:—these ministers stay in the Congrega- nalist Church, instead of going apart as Unitari- s honestly did.—*Ed.*

Items Concerning the Society.

Francis Frith, writer of a book entitled "The Baker Ideal," and joint-compiler of "A Reasonable Faith," also, formerly associated in the edit- ing of *The British Friend*, departed this life on the 25th of Second Month.

We learn that John William Graham has with- drawn from his co-editorial connection with *The British Friend*, being now Principal of the "Dal- hall" School in Manchester.

Never before since we can remember, have the principles of the Society of Friends shined with more brilliancy than at the present time. The world is beginning to realize the great good to be derived from living and acting by the Doctrines and Principles of our Society. If we but live in harmony with the teachings of Friends, we should, the time is not far distant when people in great numbers will join in and go with us. *N. Carolina Friend.*

From the year 1780 to 1840 Holly Spring meet- ing, N. C., was kept up without a single recorded inter- sion, and during that time not a meeting was held.

This fact may seem wonderful to the religiousists of worshippers who depend so largely upon their "pastors" for the gathering together and marshalling into a valiant army, to do battle with the powers of darkness, those who set their faces toward; but to us, who accept the Holy Ghost as a personal teacher and comforter, as well as a rover for sin, it is the most natural thing in the world—the inevitable—when that teaching is implicitly followed.

But in the course of events, Daniel Barker was, we believe, called by the Lord to feed his sheep, and was the first recorded minister belonging to Holly Spring, and there have been resident minis- ters here ever since the recording of Daniel Bar- ker.—*N. Carolina Friend.*

says the *Episcopal Recorder*: "We print else- where an appeal from the Society of Friends, which would receive the thoughtful consideration of every Christian. If the world was Christian in anything of name, there would be no cause for arguments against that which is both utterly unreasonable and opposed to the teachings of our Lord. But, alas, the world is not governed by his precepts, it is slow to listen to reason. Lovers of our Lord Jesus Christ, however, may well be reminded of the glowing words of the Friends of the duty incumbent upon them to do all in their power to avert the direful evils of war. If such can do anything else, they can at least pray, and He who sits on high may be pleased to spare our country from Spain from the scourge which threatens us."

The Dean of Durham, England, writing the other day a note of thanks for the "Appeal to the Nation," issued by the Society of Friends over- here, says: "One notes with great regret the rapid growth of 'militarism' in England, and the corresponding deflection from the gospel of Jesus Christ. The Christian Church ought to be very faithful to the Society of Friends for their courage in holding firmly to the truth that warfare is con- trary to the gospel, and that, after all, Christ is the Prince of Peace. But I am very hopeless, and that our attempts to create a more wholesome state of public opinion are likely to be very ineffectual against the blare of modern and vulgar militarism. The future of Europe is very dark; and we may be drawing near to a great punishment for our unfaithfulness.—*The Commonwealth.*

THE FRIEND.

FOURTH MONTH 16, 1898.

"He that hath an ear, let him hear what the Spirit saith unto the Churches."

"As I hear, I speak."

"As the Father gave me commandment, even so I do."

The approach of an Annual Assembly for the right ordering of the affairs of the Church in its witness for Truth in the earth, occasions in its members a renewed sense of responsibility, "as it is the Lord's work so to let it be done as in his sight." Holding these sessions in the same spirit as for worship, we bring in no pre- determinations or points to carry. Yet weighty concerns may be vouchsafed to our spirits in advance. But these are to wait on the Head over all things to his Church for a fresh author- ity for every fresh service, whether he brings forth things new or old. Thus all watchful hearing and all obedient speaking will be done unto edifying.

"What next step do you propose?" writes a Friend from a distant section, who (like many whose testimonials have come in from near and remote parts of the globe) rejoiced in the gen- eral Epistle which Philadelphia Yearly Meet- ing issued last year. The purport of the answer seems to have been that the meeting's steps are not of any counsellors' predetermining or pro- posing. Like a good man's steps, we would leave the Church's steps to be ordered of the Lord; hoping that, when any are thus ordered, we shall delight in his way.

The proposition to issue such an Epistle at that time was, we apprehend, as much a surprise to the proposer as to all others. It came by a simple and prompt stepping into an opening of the Light, and it passed with general favor through a meeting every one of whose mem- bers, previously to the meeting, would probably have pronounced the proposal impracticable.

Yet we have admired the Lord's evident prepa- ration of men's thoughts years before for the step, and his finding his own time to execute it. Six years before, the managers of this paper could say among themselves, "I see it, but not now; I behold it, but not nigh," as the same words in reference to the same subject had been given forth by a minister in the Yearly Meeting some thirty years before.

The concern seems foreshadowed in the edi- torial of Tenth Month 31st, 1891, where will be found this language:

"Have not all those who adhere to the doc- trines and testimonies of our common Society, no matter what may be the status of the meet- ing to which they belong, strong claims upon the sympathy and fellowship of those in other parts who are like-minded? The partial isola- tion in which our Yearly Meeting stands with respect to other bodies ought not to render us unconcerned spectators of what is going on among them. If we are truly devoted to the cause of Christ, we will feel a living concern that his doctrines may be preserved in all parts of the Society, and that its members every- where may yield their hearts to the visitations of his grace, and be preserved from everything that would mar the beauty of our profession. Philadelphia Yearly Meeting has from time to time manifested its concern by issuing Epistles addressed to the members of its own and other

Yearly Meetings, reaffirming the doctrines and testimonies held by the Society in the beginning, and we believe these Epistles have tended to increase the unity and fellowship which bind together the true members of the Church of Christ.

"We desire that our members individually may be willing to dwell under a similar exer- cise of spirit for the preservation and restoration of that unity which flows from the holding of the same Christian doctrines and a common walking in consistency therewith. This will prepare them for a renewed consideration of the duty which rests upon the Church to build one another up in the most holy faith, and open the way for their feelingly entering into any concern which may arise with life in the collected Church, for the further extension of labor in this direc- tion."

Thus an exercise, no doubt prophetic, was feeling its way. Year after year passed, unripe for the opportunity. At length, when all crea- turely expectation had ceased, and the movement was then unlooked for by those who had taken counsel together, one not of their number was animated in simplicity to lay it before the Meet- ing, as a supplement to another concern which the late editor of this Journal had, almost as his evening sacrifice, offered.

Thus have we been instructed that some things which seem to come forth suddenly, may be the development of a hidden preparative working for years. Of this the flower of the century- plant is an instance, and, doubtless, some ap- parently sudden conversions. And, likewise, we are instructed that every right movement can best afford to await the fulness of its time. "My times are in thy hand, O Lord;" and "He that believeth" shall neither "make haste" nor pro- crastinate. We admire equally the prompt ac- tion with which a right time is met, and the patient abstinence from forcing a result in the Church. Our "next step," we trust, will be subject to the same patient waiting while pre- mature, and the same unhesitating promptness when due.

Former subscribers of the *United Friend* have been receiving this paper gratuitously for a period of six months. The term originally promised for free sending having now expired, several interested recipients have already sent in their names as regular subscribers to *The Friend*. It is hoped that others will now like- wise add their names to our subscription list. It is desired that under the Divine blessing this sheet shall become more and more a message to the conditions of our day and time; that it shall be responsive and prompt to the fresh openings and adaptations of the Truth which is "the same yesterday, to-day and forever."

SUMMARY OF EVENTS.

UNITED STATES.—On the 7th instant the Ambassa- dors for Great Britain, France, Germany, Italy, Aus- tria and Russia called upon President McKinley, and jointly presented a message of friendship and peace upon behalf of their Governments, and expressed the hope that peace and order could be established in Cuba without resorting to war. President McKinley, in reply, said that he shared the hope "that the out- come of the situation in Cuba may be maintenance of peace between Spain and the United States, by afford- ing the necessary guarantees for the re-establishment of order upon the island, so terminating the chronic condition of disturbance there, which so deeply injures the interests and menaces the tranquility of the Ameri- can nation."

At the embassies and legations the presentation of the joint note of the Powers was regarded as the event

of the day. An Ambassador from one of the great Powers of Continental Europe stated that it was without a parallel in history; that it was the first and only time that the six great nations of Europe, representing, in the aggregate, the power of civilization, had united, in this solemn manner, to secure the peace of the world. It was, this high authority stated, a movement historical in character, and one fitting to occur on the advent of the twentieth century.

The President's Message, which was to have been sent to Congress on the 6th instant, was withheld in consequence of a dispatch received from Consul-General Lee, stating that he would not be responsible for the lives of American citizens who could not get away from Cuba if the Message was sent to Congress before the 11th instant. On that day the Message was read in both Houses and referred to the respective Committees on Foreign Relations. It takes the ground that recognition of independence is inexpedient at this time. Intervention is required on the grounds of humanity and national self-protection. The insurrection cannot be ended by present methods. The issue is now with Congress.

General Blanco has issued a proclamation ordering a cessation of hostilities in Cuba, unconditionally. There was no mutual agreement with the United States, but was acted upon at the request of the Pope and the Powers.

The total output of coal in the United States for 1897 was 198,250,000 short tons, the largest ever known. Its average value was a fraction less than one dollar per ton, a slight decrease, as compared with the previous year.

In Alabama there are 4,663 white schools, 2,283 colored schools, 4,764 white teachers, 2,266 colored teachers, 194,892 white pupils and 113,615 colored pupils.

The agricultural products of Kansas for 1897 amounted to \$230,410,143.

A syndicate, capitalized at \$250,000, has purchased for \$175,000 the canneries at San Francisco, controlled by the California canneries companies, and will make an effort to control the British market for California canned fruits.

A natural-gas well, with an estimated daily yield of 50,000,000 cubic feet, has been struck at Baldwinville, N. Y.

A test of great interest to scientists was conducted last week by Assistant United States Assayer H. L. Pound at the Mint. A bar, containing silver and gold, said to have been extracted from the Atlantic Ocean, was submitted to him. The bar was found to contain gold worth \$935. To secure this gold the company expended \$200. It is a widely-known fact that all ocean water contains gold in a proportion of about one grain to a ton of water, thus making the gold in the ocean weigh about 575,000,000,000 tons.

The damage to the Mare Island Navy Yard by last week's earthquake is reported by the commanding officer to be \$345,000.

The Supreme Court of Michigan has decided that in that State a saloon-keeper is liable for all damages which result to a wife by reason of the intoxication of the husband, and any one "causing or contributing" to the intoxication is liable. A declaration to recover damages need not allege that sales of liquor were made to the person when he was intoxicated, or an habitual drunkard.

Great excitement prevails in the Hawaiian Islands, according to passengers who arrived on the steamer *Alameda* at San Francisco last week. Two weeks ago the lava in Mauna Loa, from the observations taken at the signal station on the mountain, dropped 1,600 feet, and shortly afterward smoke was seen issuing from the crater, sometimes in great volumes, and then again in short jets. The natives were terribly excited over the occurrence, and it was prophesied that in twelve days there would be a great eruption. For two weeks previous to the falling in of the lava there had been constant earthquakes, and it is also stated that there had never been so heavy and so continuous a rain in the island. The shocks were not severe.

Deaths in this city last week numbered 419, which is 29 less than the previous week, and 64 less than the corresponding week of 1897. Of the foregoing, 246 were males and 173 females; 69 died of pneumonia; 45 of consumption; 35 of heart disease; 16 of convulsions; 16 of apoplexy; 15 of typhoid fever; 15 of inflammation of the stomach and bowels; 15 of Bright's disease; 15 of old age; 13 of diphtheria; 11 of inflammation of the brain; 11 of nephritis; 11 of measles; 9 of paralysis; 9 of inanition, and 9 from casualties.

Markets, &c.—U. S. 2's, 97½ a 100; 4's, reg., 108¾ a

110; coupon, 110¾ a 111½; new 4's, 121¾ a 122½; 5's, 111¾ a 112½; currency 6's, 103 a 105.

COTTON was in light request, but steady on a basis of 6½c. per pound for middling uplands.

FEED.—\$15.50 a \$16.00 per ton for winter in hulk and \$14.00 a 14.50 per ton for spring in sacks.

FLOUR.—Winter super, \$3.00 a \$3.25; do extras, \$3.25 a \$3.65; Pennsylvania roller, clear, \$4.10 a \$4.25; do., do., straight, \$4.45 a \$4.65; Western winter, clear, \$4.20 a \$4.35; do., do., straight, \$4.40 a \$4.65; do., do., patent, \$4.80 a \$5.00; spring, clear, \$4.10 a \$4.35; do., straight, \$4.85 a \$5.15; do., patent, \$5.10 a \$5.35; do., favorite brands, \$5.40 a \$5.50. City mills, extra, \$3.25 a \$3.65; do., clear, \$4.10 a \$4.30; do., straight, \$4.30 a \$4.50; do., patent, \$5.00 a \$5.40. RYE FLOUR.—Choice Penna., \$2.90 per bbl.

GRAIN.—No. 2 red wheat, 99¾ a 1.00.

No. 2 mixed corn, 34¾ a 35c.

No. 2 white oats, 33 a 33½c.

BEEF CATTLE.—Extra, 5½ a 5½c; good, 5½ a 5½c; medium, 4½ a 5c; common, 4½ a 4½c.

SHEEP AND LAMBS.—Sheep, clipped, 3½ a 4½c; lambs, clipped, 4½ a 5½c; sheep, wool, 3½ a 4½c; lambs, wool, 5½ a 6½c; lambs, spring, 4 a 6c.

HOGS.—5½ a 6c. for best Western, and 5½ a 5½c. for others, and 5½ a 5½c. for State.

FOREIGN.—A London dispatch says that the British Government has assured the United States of its fullest and most cordial sympathy in its Cuban policy.

Great Britain and Ireland contains 380 banks, the most important being the Bank of England, which has a capital of \$73,000,000.

Secretary Balfour enumerated in the House of Commons, on the 5th inst., the concessions obtained by Great Britain from China recently. These are: That the region of the Yang-Tsze-Kiang should not be alienated by any foreign Power; that the Director of Chinese imperial maritime customs shall be an Englishman; that access to the inland waters shall be had by the ships of all nations, and the opening of three new treaty ports. The Russian advances had been met at all points, but the future disintegration of China was too remote.—Balfour thought, to warrant Great Britain to take action on that line at present.

Li Hung Chang has been invested with full powers to delimitate the territory about Port Arthur recently leased to Russia by China.

A Washington despatch says the Government of China has decided to do away with the restriction of the use of steam in the navigation of internal rivers and lakes.

A newspaper in the Russian and Chinese languages is to be established at Vladivostok by St. Petersburg capitalists. It is to be largely commercial.

Rome built roads and bridges to last. The new bridge across the Danube, between Turn Severin, in Roumania and Kladova, in Servia will be built on the pillars of the old bridge at the same place erected by the Emperor Trajan, the Roumanian engineers having found that the old Roman work will stand the strain after 1800 years. A statue of Trajan will be put up in the middle of the bridge.

A despatch from St. John's, Newfoundland, says that the sealing steamer *Vanguard* is returning to port with three of her crew dead, the *Leopard* with two and the *Labrador* with two. They perished in the ice floes on the night of Third Month 21st. The *Aurora*, which arrived, had twenty-five men froshitten.

The colony of New South Wales paid, last year, \$180,000 in bounties for the destruction of pests, among which were handcoots, pademelons, wombats, wallabies, kangaroos, emus, native dogs, flying foxes, Kangaroo rats, crows and hares.

The average duration of human life in European countries is greatest in Sweden and Norway, and lowest in Italy and Austria.

NOTICES.

THE BIBLE ASSOCIATION OF FRIENDS IN AMERICA, 207 Walnut Place, has for sale, at a very low price, some nice Self-pronouncing Teachers' Bibles, with maps and all other helps.

SELECT EXTRACTS.—A new edition of Select Extracts, Selections and Anecdotes from Friends' Religious and Moral Almanacs, has been issued by the Tract Association of Friends, and copies are for sale at No. 304 Arch Street. Price, 25 cents.

FRIEND'S FREEDMEN'S ASSOCIATION OF PHILADELPHIA—The Thirty-fifth Annual Meeting will be held at Twelfth Street Meeting House, Second Day, Fourth Month 18th, 1898, at 7.45 P. M.—Tea at 6.30 P. M. The Annual Report will be presented, and future work out-

lined. Charles L. Marshall, Principal of Christiansburg Institute, will be present, with Exhibits of the school work. Booker T. Washington writes he will be present if possible. All interested are cordially invited.

WESTTOWN BOARDING SCHOOL.—The General Committee meet in Philadelphia on Seventh-day, the 1st inst., at 2.30 P. M.

WM. EVANS, Cleric

As the Railroad Companies sell ten-trip tickets good for any one year, as low as, and in some places lower than, the rate (one and one-third fare) given FRIENDS' attending yearly meeting, it did not seem needful to ask for the usual reduced rates this year.

One hundred trip and monthly tickets are sold at still lower rate.

A MIDDLE AGED woman, a Friend, desires a position as nurse or attendant upon an elderly person. Considerable experience and good references.

Address ELIZABETH MACKENZIE, care of Samuel Baily, 206 E. Hanover St., Trenton, N. J.

FRIENDS attending the Yearly Meeting can be furnished with meals, both before and after the sitting of the Meeting, as heretofore, at the moderate charge of fifteen cents, in the second-story of the central part of the Arch Street Meeting-house. Meals will also be furnished for Friends attending the Meeting for sufferings and the Select Meeting the previous week.

WESTTOWN BOARDING SCHOOL.—For convenience of persons coming to Westtown School, the stage meets trains leaving Philadelphia 7.17 and 8.46 A. M. and 2.53 and 4.32 P. M. Other trains are met when requested. Stage fare on regular trips, fifteen cents; on special trips, twenty-five cents each way. To reach the school by telegraph, wire West Chester Phone 1. EDWARD G. SMEDLEY, Superintendent.

WESTTOWN BOARDING SCHOOL.—Applications for the admission of pupils to the school, and letters regard to instruction and discipline should be addressed to WILLIAM F. WICKERSHAM, Principal. Payments on account of board and tuition, and communications in regard to business should be forwarded to EDWARD G. SMEDLEY, Superintendent. Address, Westtown P. O., Chester Co., Pa.

DIED, on the sixth of Third Month, 1898, at home near Barnesville, Belmont County, Ohio, BECCA, wife of Joseph Cowgill and daughter of late Robert H. and Elizabeth W. Smith, in her seventy-second year. An elder and member of Stillwater Monthly and Particular Meeting. Having in every life yielded obedience to the visitations of Divine grace, she was thereby enabled to pursue a line of conduct which, while it was a good example to others like age, was a comfort to her in the retrospect. In life she was qualified for usefulness in the Church as well as in the domestic and social circle, in which she took a full share in the discharge of loving labors, with a due regard to responsibilities. During her illness, of more than a year's duration, it pleased Divine Wisdom to keep her very low, poverty being the clothing of her spirit, being attended frequently with great pain of body. As the time of her departure drew near, a change in the dispensation was mercifully granted, so that she had hope, as it is written, "The righteous hath hope in his death."

—, on the eighth of Second Month, 1898, at home, near Barnesville, Belmont Co., Ohio, MARY BAILEY, an Elder and member of Stillwater Monthly and Particular Meetings, in the seventy-first year of her age. She was firmly attached to the ancient doctrines and testimonies of Friends, and endeavored to support them in her intercourse with others. During much of her life, she was subject to attacks of illness, often being deprived for months together of the privilege of attending our religious meetings, yet her interest in them and the best welfare of our Society remained unabated, and she frequently spoke of the great inference manifested by some of our members in allowing trivial matters to keep them from attending them. Being of a kind and benevolent disposition, when able, she ministered to the wants of others in an ostentatious way, often employing her needle for the relief of those in need. Her last illness was lingering, during which she suffered much, which was borne with Christian fortitude. She spoke of endeavoring to become weaned from the things of the world, and frequently alluded to the length of eternity. Through mercy we believe the Scripture language was applicable to her: "Daughters of Jerusalem, weep not for me, but weep for yourselves and for your children."

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For "THE FRIEND."

Augustine and His Age.

(Continued from page 309).

By the third century the people demanded a priesthood more nearly based on the old Jewish age, or similar to the heathen ways, out of which they had been delivered. Another hundred years found them rapidly submitting to sacerdotal dominion, as this with other errors, were incorporated in the practices of the fast-developing Catholic church.

The age preceding the fall of Rome was in me respects an epoch of wonderful activity. Constantinople, the seat of the eastern empire, ruled in power and splendor with her great western rival. Into both those cities a golden stream the result of continual conquest—had for ages poured. Royal palaces, sculptured temples, great public baths, splendid highways, the wonders of art, the beauties of poetry, the charms of oratory, all seemed to mark the culmination of a civilization which was doomed to so soon fall before barbarous hordes. Society was rotten to the core. Power was sought through money and money through power. But the superstitions and vices of the heathen were mingled with the virtues of some of those who followed Christ. The dark places of the earth had been pierced by the rays of Christianity, although the latter had been already somewhat darkened by association with the gloomy pagan world.

Under such conditions Augustine was born at Thagaste of Numidia, in A. D. 354. His father was a pagan, but his mother was a Christian. His mother's name was Monica. Her example and efforts finally won her husband over to her own faith. Her godly care over her wayward son was the loving theme of his writings long after she had returned to the dust. The country of his birth, Numidia, was then a prosperous and luxurious Roman colony, and occupied that portion of Africa now known as Algiers. Carthage was still a handsome city not far from his parental home.

When a little boy he was sent to a primary school at Thagaste, where instruction was meted out about as now-a-days. The singing of "one and one are two; two and two are four," had no attraction for him. Afterwards he was sent

to a school in a large town not far away, where pagan influences were very strong and calculated to overcome the pious teachings of his mother. Here a love for the Greek classics was acquired, and Virgil's writings captivated his youthful fancy.

When approaching manhood he attended the college at Carthage. He there became particularly proficient in rhetoric. His great talents began to attract attention. But unhappily he threw his mother's counsels to the winds and plunged into the vortex of every fashionable and sinful amusement. He says, "foul and dishonorable as I was, I craved through an excess of vanity to be thought elegant and urbane."

In the midst of this life he was suddenly awakened to religious sensibility by reading the "Hortensius" of Cicero. This treatise, fragments of which only are now known, glorified philosophy and created within him yearnings for an immortal philosophy—a wisdom which would satisfy his spiritual needs. But he refused to go to the Scriptures for instruction regarding the God whom he desired to return to, and who was visiting him with his love. "They (the Scriptures) were such as the lowly can understand, but they appeared to me unworthy to be compared with the dignity of Cicero; my full-blown pride shunned their simple style, nor could the sharpness of my wit penetrate their inner meaning."

The religion of Jesus has always suffered from the heresies of those who have engrafted on it human wisdom, and have relied altogether on intellectual or philosophical research to open up the deep things of God. Some of the errors combated by the early church were founded on efforts to weld together the teachings of the ancient heathen religions and that of Jesus Christ. Thus about A. D. 350, a Persian named Mani sought to combine the philosophy of Buddhism with the tenets of the Christian faith. It was a strange mixture, which acquired many adherents, and survived several hundred years of persecution. Augustine, proudly ignoring the simple gospel of his Saviour, sought with it to satisfy the cravings of his heart. His mother was led into deep distress on his account. He could not himself find in Manicheism the peace he had anticipated. The beauties of the creation which it depicted seemed but a fiction when compared with the Creator whom he desired to know. Like many another, he was seeking without for that which can be found only within. He exclaimed, "O truth, truth, how did the marrow of my soul pant after thee! . . . I hungered and thirsted not so much after thy works, but after thee, thyself, the Truth!"

Young manhood found Augustine learned beyond his years in the knowledge of the schools. He was a trained rhetorician, a student of the classics, skilled in mathematics, versed in music and the law. He became a teacher in Carthage. To the law students whom he taught, he says: "I made sale of the art of victorious loquacity." Up to the age of thirty,

when he removed to Milan, in Northern Italy, he enjoyed much reputation, and lived a life of cultured indulgence. But there was a gnawing unhappiness in his heart. Worldly wisdom utterly failed as a key to open those treasures of peace and spiritual understanding, which he at times craved with many tears.

There occurred about this time an incident that strangely affected him. Among his friends was a young man named Alypius, who was addicted to constant attendance at the circus and games. In Carthage, as well as in other cities of a decaying civilization, there were countless throngs who were attracted by the races of the charioteers, the fantastic coloring, the gladiatorial combats, the deadly wound, the ground red with human blood.

"One day," writes Augustine, "when I was sitting in my accustomed place with my scholars before me, Alypius came in, saluted me, and fixed his attention on the subject I was handling. Whilst I was explaining there occurred to me a simile borrowed from the circus as likely to make what I wished to convey pleasanter and plainer, imbued at the same time with a biting gibe at those who were enthralled by that madness. I had no thought at the moment of curing Alypius of that plague. But he applied my words to himself and thought I spoke them only for his sake. And what any other would make a ground of offence this worthy young man took as a reason for being offended at himself and for loving me more fervently." Alypius, however, not long thereafter fell from his noble resolution not to attend the games. When visiting Rome some acquaintances one day after dinner urged him to pass the afternoon at the Colosseum. As they pulled him along, he exclaimed, "you may drag my body thither and seat me there, but you cannot force me to lend my mind or my eyes to the spectacle." For awhile he withstood the cries of the excited multitude, keeping his eyes tightly closed; but after a time yielded to the sounds of passionate tumult surrounding him, looked upon the scene, and soon was joining in the universal shouts. Having trusted in his own will to resist temptation, he had wretchedly failed. "From all this did Thou," comments Augustine, "teach him not to trust in himself, but in thee." Alypius afterwards held office in Rome with marvelous uncorruptness; "he wondering why other officials should prefer gold to honesty."

Augustine's departure from Carthage was bitterly opposed by Monica. He deserted her by stratagem, sailing away at night, whilst she was praying that her son might for his eternal good be restrained from leaving. "I lied to my mother—and such a mother—and got away. Thou, O God, mysteriously counselling and hearing the real purpose of her desire, granted not what she then asked, that Thou mightest make me what she was ever asking." How true it has been in all generations, that God's ways of answering prayer have been mysterious, but real!

(To be continued.)

Yellowstone Park.

Of the four National Parks of the West, the Yellowstone is far the largest. It is a big, wholesome wilderness on the broad summit of the Rocky Mountains, favored with abundance of rain and snow; a place of fountains, where the greatest of the American rivers take their rise. The central portion is a densely forested and comparatively level volcanic plateau, with an average elevation of about 8,000 feet above the sea, surrounded by an imposing host of mountains. Unnumbered lakes shine in it, united by a famous band of streams that rush up out of the hot lava beds, or fall from the frosty peaks in channels rocky and bare, mossy and bosky, to the main rivers, singing cheerily on through every difficulty, cunningly dividing and finding their way east and west to the two far-off seas.

And besides the treasures common to most mountain regions that are wild and blessed with a kind climate, the park is full of exciting wonders. The wildest geysers in the world, in bright triumphant bands, are dancing and singing in it amid thousands of boiling springs, beautiful and awful, their basins arrayed in gorgeous colors like gigantic flowers; and hot paint-pots, mud springs, mud volcanoes, mush and broth caldrons of every color and consistency, splashing, laving, roaring, in bewildering abundance. In the adjacent mountains, beneath the living trees the edges of petrified forests are exposed to view like specimens on the shelves of a museum, standing on ledges tier above tier where they grew, solemnly silent in rigid crystalline beauty after swaying in the winds thousands of centuries ago, opening marvellous views back into the years and climates and life of the past. Here, too, are hills of sparkling crystals, hills of sulphur, hills of glass, hills of cinders and ashes, mountains of every style of architecture icy or forested, mountains covered with honey bloom sweet as Hymettus, mountains boiled soft like potatoes and colored like a sunset sky—a' that, and a' that, and twice as mukle's a' that, nature has on show in the Yellowstone Park. Therefore it is called wonderland, and thousands of tourists and travellers stream into it every summer, and wander about in it enchanted.—*John Muir in the Atlantic.*

THE IDEAL NEWSPAPER.—“What we need in this country is a distinctively Christian press, not simply what is called the religious paper, and the missionary magazine, but a secular press based on sound Christian principles, advocating the highest moral legislation, and free from all partisan connections; a press whose object is not to make money, but to uphold the nation in truth and right: a press whose motive should be the glory of Christ in the nation; a press which should every day, with the complete news of the day, furnished so cheaply that the humblest could buy it, furnish a moral pabulum for the people to feed on, which would mould their minds according to God's truth, and not according to man's falsehood. Such a press would have to be conducted by Christian men, who do not look for money returns, but who, with a capital consecrated to Christ, do the work for his glory. And yet it is highly probable that, if such a press were established, using all the modern resources for news in every department of life, and so making itself desirable to the whole public, it would soon command a sale that would amply remunerate the proprietors, even in a pecuniary point of view. Why is not

some of the abundant capital of our wealthy Christians used in this influential way, for Christ and his truth?”—*H. C. Crosby.*

FOR “THE FRIEND.”

Confession of Christ.

“Whoever shall confess me before men, him shall the Son of Man also confess before the angels of God; but he that denieth me before men shall be denied before the angels of God” (St. Luke xii : 8, 9).

This confession which Christ here calls for is not one of the lips only, for that may be done and yet no confession of Christ made, but rather a denial of Him, as God by his prophet told the Jews, “This people draw near me with their mouths, and with their lips do honor me, but have removed their heart far from me, and their fear toward me is taught by the precept of men” (Is. xxix : 13).

To confess Christ is to walk with Him in the way of the cross, a cross to the natural, carnal, proud, self-seeking will of man, which must of necessity be denied and slain. The Pharisee who went up into the temple to pray confessed not God aright, though He prayed to Him; nor did the Jews confess Abraham, though they claimed to be children of Abraham. To confess Christ is to be a disciple of Christ, and to be a disciple a man must first deny his own natural will and follow Christ, that he may learn of Him what is God's will, and in Christ's power alone which He gives to those who follow with Him, can this Divine will be done. To confess Christ before men is to confess our own weakness, our own unworthiness, our own inability to do anything to please God without his holy help. And this is often done much more effectually even before men, by the lips being sealed in silence than it is by words. It is said “Christ Jesus witnessed a good confession before Pontius Pilate” (1 Tim. vi : 13), but did not He do the same before Herod of Galilee when it is said, “Jesus answered him nothing” (Luke xxiii : 9).

Not the least confession to Christ, as He comes in his power and glory in the church, and to which we as a Society are called upon to bear testimony, is that silent waiting upon God for the renewings of the Holy Spirit, that we may be empowered to offer holy, spiritual sacrifices to God, through the coming of our Prophet and Priest, Christ Jesus, into our midst, who has not only promised to so come and meet with us, but who, all unworthy as we are of the least of all his mercies, has often so met with us to the refreshment of our souls.

We confess our Lord best, by doing his will, and his only; we love Him best, by keeping his commands; we please Him the most by following in his footsteps. Enoch walked with God and was not, for God translated him. Abraham, the friend of God, received this command, “Walk thou before me and be thou perfect.” And Christ Jesus, our Lawgiver, who came to renew in man the lost image of God, and to restore man to that happy communion with God, which Adam enjoyed before he fell, has left to us this command, “Be ye therefore perfect, even as your Father which is in heaven is perfect,” and again, “If any man serve me, him will my Father honor.” Again the apostle exhorts, “Walk in the spirit and ye shall not fulfil the lust of the flesh” (Gal. v : 16), now the Spirit is the power of godliness.

O then, let us strive together in the spirit, to love, honor and obey our Lord Jesus Christ, our Shepherd, Prophet, Priest, Bishop and King, who has promised to be with his people even to the end of the world. By his grace, light, spirit

or truth, He will lead us into the green pasture of life, and by the still waters of life that flow hard by the tabernacle of God.

Then shall our watchful, weighty frame mind, our pure savory words, and straightward, honest, conduct, be known and read of men, and it shall be said, “This man also been with Jesus of Nazareth, for his speech agreeth thereto.” And others beholding chaste conversation, “shall glorify God in day of visitation.” This godly walk is the confession of Christ.

W. W. F.

John Yeardley and his Travels.

(Continued from page 307.)

“They then went forward to Raneberg, about six miles distant, to see the *Instrument* who wrote the letter to the King of Prussia which was shown to them at Schellershammer. They found him a young man, inhabiting an apartment in a lonely castle, romantically situated on a high hill. The access to the spot was through a forest, and by a very bad road. Whatever prejudice in regard to him they might have been dispelled by the style of his letter was at once dispelled by his appearance; his look was humble, so devoted, and with such ‘extraordinary sweetness of countenance.’ John Yeardley and Martha Savory conversed with him a long time; he did not rightly comprehend the nature of Christian ministry, but he listened calmly and patiently to all they had to say. They left some books with him, and received some in return, descriptive of the awakening which gave rise to the division in the society of *Inspirierten*. He was then about to set out on foot to pay a religious visit to the members of his own profession in various parts of the country; when at home he worked at his trade, which was that of a painter.

“The party retraced their steps to Harburg, and the next day pursued their way southward. They passed through Darmstadt and Heilberg to Pforzheim. Here they called on Henry Kienlin, whom they found a Friend in principle and practice, and who has given many proof of his fidelity to his principles by the persecutions he had endured from his relations, and the pecuniary loss he had suffered for refusing to comply with ecclesiastical and military demands. He was a man of station and influence in the town. He had not previously had personal acquaintance with any members of the Society of Friends, but had read many of their writings. He accompanied the travellers five miles out of the town to a little flock of Separatists, who had not yet obtained religious liberty, and to whom it was forbidden under a severe penalty to attend meetings held by strangers. On the visit entering the house of one of them, a number presently collected; and as they stood together, a solemn feeling pervaded the assembly, and John Yeardley was moved to address them in Gospel testimony. Henry Kienlin followed, explaining the principles of Friends clearly, and giving them some suitable advice. They were laboring under the want of discipline and organization, and some one properly to represent their case to the government. Some of them called the next day at Pforzheim, to see the Friends again before they left.”

“At Basle they were introduced to many pious persons, conspicuous among whom was Blumhardt, inspector of the Mission-house, who behaved towards them ‘as a loving and kind father in Christ.’ He encouraged them in their concern to have a religious meeting with

idents. The meeting took place in the evening, when the young men were collected for prayer and devotion; they received the word which was preached to them in Gospel love, and manifested towards our Friends no small degree of tenderness and affection. John Yeardley says:

"We had reason to believe there are among many precious young men who are preparing for usefulness. The grounds on which this place is conducted are different from most of the kind. None are sent out but those who really say they feel it to be their religious duty to go to a certain people or country. A yet young man, who was extremely attentive to us, Charles Haensel, is since gone to Sierra Leone to teach the poor negroes, from a conviction of duty."

One day during their sojourn, C. Haensel took them to a meeting for worship, held in the house of C. F. Spittler.

J. Y. says, 'we sat until they had performed part of their worship, and then the leader signed to the company that a few Friends from England were present, and told us that if we had anything to offer we had full liberty to do so. Silence ensuing, dear M. S. found herself strained to address them in a way suited to the occasion; I was also enabled to express what was before me. They afterwards expressed their thankfulness for the opportunity.'

Although they were anxious to reach Geneva as quickly as possible, the attraction of Gospel service towards Zurich was so strong that they did not continue their journey until they had visited that city. They arrived there on the 1st of the Twelfth Month. The state of their feelings and the refreshing Christian intercourse which awaited them are thus described in the diary:

First-day, we sat down to hold our little meeting. It was to me a low time, but I still sought the hand of Divine help was near to support us, and before the close dear M. S. was drawn into supplication in a way which expressed the feelings of all our hearts. After this season of spiritual refreshment, we called on Professor Gessner, who, with his wife and family, was truly glad to see us. Being near dinner-time, we could not stay long; but their daughter desired to accompany us to her aunt's this afternoon, and accordingly came to our inn, and sat with us to "Miss" Lavater, who, with Gessner's wife, is a daughter of the pious author Lavater. She received us with open arms, but she only German, or at least but very little French, so that M. S. conversed with her in German. She spoke of Stephen Grellet with much interest and affection; he lives in the remembrance of all in this country who have seen and known him, as well as William Allen. How pleasant it is to find that such devoted arguments have left such a good savor behind them! Wherever we follow dear Stephen, his presence has made a sufficient introduction to us. But I regret exceedingly my own incapacity of being sufficiently useful in these precious opportunities which we meet with; but, as we can say in our little company, This is like a time of discovery; and our humble endeavors, however weak, may have a tendency to open a way for others who may be made more extensively useful, should such ever be led to visit solitary parts where we have been.

We were invited to drink tea this afternoon with our friend Gessner, and on a nearer acquaintance found this a precious family; his wife is a spirited person, and their daughters pious

young women. One of them, in particular, I thought not only bore the mark of having been with her Saviour, but a desire was also expressed in her countenance to abide with Him: may He who has visited her mind draw her more and more by the cords of his love and preserve her from the evil which is in the world! When tea was ended, we dropped into silence, and Pastor Gessner offered up a prayer from the sincerity of his heart, and it was evidently attended by the spirit of Divine Grace and life. Afterwards dear M. S. and I expressed what was on our minds; I interpreted for her as well as I could, and I hope they understood it. We were all much tendered in sympathy together, and I think the visit to this family will not soon be forgotten. We took leave of them in the most affectionate manner, they expressing sincere desires for our preservation."

To be continued.

Inactive Service.

To bring the kingdom of God into this world requires labor and sacrifice. There are strongholds of evil to be thrown down; hoary and powerful systems of superstition, injustice, and cruelty, are to be removed. Nearly all the terms which prescribe the duties of the children of the kingdom are terms of endeavor, earnest striving, persistent and self-denying labor, and courageous suffering. We read exhortations to fight the good fight, to run the Christian race, to strive to enter the strait gate, to go into all the world, to teach and preach and make disciples of all nations. There seems to be little room for those who "only stand and wait." They are in danger of seeming to be more in the way than of really serving the cause. Yet their command is not to move, to go forward, but to sit still, be patient, and wait.

That such a command does come to some, and perhaps at some time to all, is an important truth. We need to be helped to sit still and calmly wait. Often nothing is more difficult to do than this. There is a natural stimulus in movement. It changes our surroundings, brings before us new scenes and characters, and sometimes flatters us with the idea that we are accomplishing something. But to sit still, or to stand and wait, requires often severe self-repression, the faithful expectation that something will be done without us, and consequently the humbling confession that we are not indispensable to every desirable achievement in which we are interested. Thus to stand and wait when great interests are at stake and strong feelings are excited, is one of the hardest things for restless and impatient human nature to do. Yet it is often the best thing to do, and sometimes indeed, the only thing to do. Then it is that we require faith, courage, and patience.

Those were anxious moments for Miriam and her mother when the baby Moses lay in his little rush basket among the reeds of the Nile, swaying up and down on the tide. The mother had hid her child as long as it was possible, and now, after committing him to the water and the Unseen, she could do nothing more than wait. The sister could watch, but could serve only by standing and waiting. Yet this was effective service. It secured for the child a mother, and for the sister a brother, and for Moses a royal home and the training he needed for his life mission.

It was in the days of Hezekiah, when "the Assyrian came down like a wolf on the fold," that the prophet Isaiah was charged to calm the endangered excited people of Israel, who were

preparing to flee down to Egypt for safety and help, by commanding them "to sit still." For thus said the prophet: "In returning and rest shall ye be saved; in quietness and in confidence shall be your strength." It was much easier to fly. It would have been easier to fight an innumerable foe. But to sit still and wait for the Divine deliverance required the highest courage, and was the supreme test of faith. It was also, as history shows, their salvation.

Peter was ready to draw the sword for his Master, but when he was asked to watch with him during the agony, when his service in quiet sympathy and close companionship might have been a powerful service to the Divine sufferer, he went to sleep.

One cannot always see the use of this inactive service. Hence it often seems to be no service. The active soldiers who went out with David to the battle and the conquest could not understand the justice of the captain's division of the spoil according to which the two hundred who stayed "by the stuff" should share equally with the four hundred who went out in the peril of fight and brought back the booty. Yet the far-sighted king ordained it for an ordinance forever in Israel, that they who stood guard over the stuff should share equally with those who added to its sum. They also serve who only stand and wait.

Our Lord recognizes this principle in the case of the laborers who stood idle in the marketplace waiting for some one to hire them. When they were hired, responding to the first call that came, they fared as well as those who bore the burden and heat of the whole day, for they also received every man a penny. They who came first murmured at the "good man of the house," because the last were made equal to the first. But the last were serving, while they were standing and waiting. This was all the late arrivals could do, and this they did in faith and without impatience.

Quietness and rest is often the best kind of service. It is not only a needed discipline of faith, but it may be the best preparation for active service to follow. The time during which the disciples tarried in the upper room, and waited for the pentecostal baptism, was not lost time. Doubtless many souls, in the interval, passed into eternity un instructed while they were waiting. But still they served while they waited. Many an ardent youth, who feels the call upon him to preach the Gospel, finds it hard to wait with wiser men to learn more of the way, and become more matured in Christian life and experience, and thus better suited for his work. Yet he is also serving while he stands and waits.

Many of the Lord's sick and aged and otherwise disabled ones, who cannot go "to the field and the fray," remember that the Master has a mission for them, and show from their chambers and couches how cheerfully and bravely God's saints can suffer in quiet, and be content in their suffering. None can better witness for the sufficiency of Divine grace to cheer and console than those who are thrown wholly upon its fulness and freeness for all of life's comfort and hope. The active have the stimulation of out-door life, the exhilaration of endeavor, the cheer of companionship, and the applause of success, to make their work delightful and sweet. But what has the invalid, the bedridden, the passive sufferer, to cheer and comfort, if not the grace of God? And so the testimony of the patient and cheerful servant who endures the will of God may be more effective for the Divine glory and the coming of the kingdom than that of the most ag-

gressive and diligent worker. John, on the island of Patmos, writes of himself: "I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ." He was in banishment, doing nothing but waiting in suffering and patience,—the patience of Jesus Christ.

Those who can do no more than suffer passively the Lord's will, who can only stand and wait, are doing the bravest, truest service for their Master, and they have the Revelator and an innumerable company of like sufferers as their companions in tribulation and in honor and glory.—*S. S. Times.*

GUM-CHEWING.—Why must some people be chewing something? If they would chew their victuals it would be a good thing to do; but they often swallow their food whole, and then chew gum! An exchange says:

"The death of a seven-year-old child in England from chewing gum has called attention to the fact that more or less danger always lurks in the use of such articles. While the gum itself may not be sufficiently poisonous to cause death or illness, there are a number of cases on record where children have swallowed the gum, the result being the clogging of the passage leading from the stomach, followed by inflammation and death. As a general rule gum of all sorts is a most excellent thing to let alone. Of course, this is a warning that is bound to pass unheeded, as gum has its devotees, and they will, under no circumstances, give up what is to them a very great enjoyment. It is, however, of the utmost importance that the hygienic effect of gum be carefully studied. There are persons who seem to have a chronic sore mouth from this practice, and to such people the habit is little more or less than suicidal."—*The Safeguard.*

The working power of men as a whole has probably increased, more men are doing more work to-day than in any preceding period, but the limits of human endurance have not been pushed back, and, in the nature of things, cannot be pushed back. The average working power has been raised, but the possible working power remains unchanged. As a result, many men are doing not too much, but too many different things. They are looking in too many directions, responding to too many appeals, trying their hands at too many kinds of work. The lives of such men, instead of running deep, are running with a broad, noisy, rapid current. They are restless, nervous, excited. The strain of too many interests is making itself felt in the temper of the country at large, which shows its lack of repose in the tendency to excitement whenever a serious situation is suddenly presented. Any pronouncement on international relations throws the country into a kind of nervous agitation, although calmness and sound judgment are the qualities which the situation demands. We cannot hope to regain repose of spirit by going back to earlier social conditions; we must find it in present conditions. Work itself does not excite men, it rather calms them. It is the constant shifting from object to object and the consciousness that we are unequal to the strain of doing so much in so many different fields, which begets restlessness and excitement.—*The Churchman.*

IN a world of dangers and difficulties, like a desolate thorny wilderness, how precious, how comfortable, how safe, are the leadings of Christ, the good Shepherd, who said, "I know my sheep, and am known of mine."—*J. Woolman.*

FOR "THE FRIEND."

NOT FORSAKEN.

I thought I was forsaken,
But Jesus heard my call,
And led me to the Father,
Who loves and cares for all.
Oh, if we all would trust Him,
And lay our burdens there,
And ask his help and guidance,
He'd lighten every care;

Our hearts would be less weary,
More hopeful would we be,
And look upon life's bright side
Instead of misery.
We'll never be forsaken
When trusting God for all,
For He is always listening
To hear his children's call.

Then surely we can trust Him,
And turn our hearts that way,
For God will ne'er forsake us,
But with us dwell each day.
Thus we will call upon Him,
And his protection ask,
And all his loving service
Will never be a task.

Martha Shepard Lippincott.

MOORESTOWN, N. J.

"FOR THE FRIEND."

Madame Guyon.

(Continued from page 305.)

In 1670, as she was one day going on foot to attend service at the church of Notre Dame, she met on the bridge across the Seine a man so poor in his attire that she took him for a mendicant and offered him alms. "This man," she says, "spoke to me in a wonderful manner, of God and Divine things. His remarks on the Holy Trinity were more instructive and sublime than I had heard on any other occasion or from any other person. But his conversation was chiefly personal. I know not how it was, but he seemed in some way to have acquired a remarkable knowledge of my character. He professed to regard me as a Christian, and spoke especially of my love to God and my numerous charities to the poor. And, while he recognized all that was good in me, he felt it his duty to speak to me plainly of my faults. He told me that I was too fond of my personal attractions, and enumerated, one after another, the various faults and imperfections which characterized this period of my life. And then, assuming a higher tone of religious precept, he gave me to understand that God required not merely a heart of which it could only be said that it is forgiven, but a heart which could properly, and in some real sense, be designated as *holy*; that it was not sufficient to escape hell, but that he demanded also the subjection of the evils of our nature, and the utmost purity and height of Christian attainment. The circumstance of his wearing the dress of a mendicant did not prevent his speaking like one having authority. There was something in him incapable of being concealed by the poverty of his outward appearance, which commanded my silence and profound respect. The Spirit of God bore witness to what he said. The words of this remarkable man, whom I never saw before, and whom I have never since seen, penetrated my very soul. Deeply affected and overcome by what he had said, I had no sooner reached the church than I fainted away."

She now saw how impossible it is to combine the love of God and the love of the world. From this time she resolved, "I will be wholly the Lord's. The world shall have no portion in me." She had counted the cost before coming to this solemn determination, and so far as

we can learn she was enabled to keep unbroken to the end of her life the resolution thus made at the age of twenty-two. Two years later, the suggestion of her pious friend, Genevieve Granger, she reduced this resolution to writing and signed it.

Very soon was the sincerity of her full surrender put to the test. The first of a series of afflictions which befell her was an attack of small-pox. Vanity had been a snare to her, and now that beauty which had nourished her vanity was smitten. Her friends showed great and sincere sorrow, and came to condole with her. But she says, "Thankfully I received everything as from God's hand, and I did not hesitate to say to those who expressed their regret and sympathy that I rejoiced at that which they found so much cause of lamentation." She even went so far as to refuse the remedies which her friends recommended, preventing in some degree the disfiguring effects of the disease. Soon after her recovery, her second son, a child of great promise, died of the same loathsome disease which had so nearly proved fatal to his mother. "This blow," she says, "struck me to the heart. I was overwhelmed, but God gave me strength in my weakness."

During all this time the malicious activity of her mother-in-law never flagged, and its influence on her husband seems to have been greater now than ever before. He limited his seasons of prayer to half an hour, and was angry if she exceeded that period. When conversation was going on about her, she would often be so absorbed in meditation as to be oblivious of what was being said, and when afterward she was asked about subjects which had been discussed, her entire ignorance of them gave her husband great offense. She was afterward brought to see that duty to God cannot require us to neglect duty to our neighbors, even in comparatively small particulars.

About this time, that is in the year 1671, she first met with Francis de la Combe. He was a man of fine presence and great talents, and he enjoyed every advantage of education. He was a member of the religious order of Barabites, was an eloquent preacher, and seems to have been sincerely devoted to the service of his Master. He came to Madame Guyon bearing a letter of introduction from her brother, Father La Mothe. She was not desirous at this time of forming new acquaintances, but out of consideration for her brother she admitted him. They conversed on religious topics with mutual interest and profit. He came again, and on this occasion Madame Guyon spoke to him of the *inward way*, as she calls it, that is, such an experience in religion as depends wholly upon God, in distinction from that which is outward in that it depends upon man. La Combe was prepared to receive her words, the more because in her life a conversation he saw evidences of a depth of religious experience to which he had not attained. He said afterward that this conversation marked a crisis in his life. He then resolved to give himself unreservedly to God. At what cost kept his resolution will appear later.

Writing of this period afterward, she says that she was made victorious over the world's evil doing, but not over its evil nature. The enemy was kept at bay, but he was not slain. In 1672 she was called upon to part with her father and her only daughter. Her father had long been a religious man and she testifies that in his later years he had shown great reli-

in God. She was tenderly attached to him, and when on the day of his death she was overtaken with a presentiment of what was about to happen, she was so affected as to be scarcely able to speak. Shortly after a messenger came to summon her and on her arrival she found him dead. Her father had not been ill, and the messenger brought the first information of his sudden sickness.

The little daughter was only three years old. Her disposition was such as to endear her to all with whom she came in contact. Her perception of religious things was wonderful in one so young. Her mother often found her at prayer, and when she saw her mother with her eyes closed she would whisper, "are you asleep?" and then cry out, "ah, no! you are praying." She would at once drop on her knees and pray too. The loss of such a child was indeed a bitter grief, but the bereaved mother was sustained only those can be who have no will inconsistent with his holy will who doeth all things well.

In the next year died her friend Genevieve Tranger, who had ministered to her consolation and support in many trials. She accepted the loss of this dear friend as a fresh warning that we must look for support to God alone, saying, "There must be no conductor, no support, to the man whom Thou art determined to destroy by the entire destruction of the natural life."
(To be continued.)

FOR "THE FRIEND."

At this time when apprehension of war is in every mind, when such words as Spain, and Cuba, and war ships, and dynamite, and torpedoes are upon every tongue, when the sentiment frequently expressed that "the Maine incident is one involving the honor of our nation and cannot be submitted to arbitration," when newspapers freely publish false news, or give to the face of fact to excite the people, that the journals may increase their circulation, and are advocating war to advance their money interests, it is time for us as professed followers of "The Prince of Peace" to faithfully represent him who said, "They that take the sword shall perish with the sword." It will be well for us, when reading of the bloodshed in Cuba and its attendant disease and starvation, we do not let our sense of pity for the oppressed and abhorrence for such vast evils drive us into a feeling of hate and a wish to take into our own hands the sword of vengeance; and so nonrushing these feelings we may find ourselves too weak to represent the peaceable nature of Christ and unable to show how love can conquer hate and how "perfect love casts out fear."

I have several times within the past few weeks heard expressions fall from the lips of different members of our Society that were meant to justify our nation should it go to war with Spain. I do not mean to convey the idea that this is a general sentiment among us, but it is prevalent enough to be noticeably felt in some places, and it has caused me to look closely to the foundation of my faith in this matter.

It is noticeable that those exercised for the welfare of our Society and of our beloved nation have been imbued with a spirit of prayer that He who often permits peoples to reap in red blood the evil of their hate may restrain the impending wrath.*

* It has also been gratifying that there is so much peace sentiment in our nation at large, and that an incident that might have aroused some races to uncontrolled hatred has been so far in most part calmly and deliberately considered by those in authority.

Christ's reign upon earth was foretold thousands of years, and in his coming reign it was prophesied that his government should be one of peace, and on that glad morning of his human birth even the angels rejoiced in foreseeing "peace on earth and good will to men," and what was promised of Him, He does so far as his spirit has rule. "And of the increase of his government and peace there shall be no end."

In the midst of times troublous and dark, it should be remembered that what He has promised He is also bringing to pass. Remember that the sweet reasonableness of the Gospel has prevailed in many cases, and that probably at no time in the history of the world have there been so many advocates of peace. The desire of the Christian world was voiced by Tennyson, when he said,

"Ah, when shall all men's good be each man's rule,
And universal peace lie like a shaft of light across
the land,
And like a lane of beams athwart the sea,
Through all the circle of the golden year?"

And this prophecy of arbitration may not be far distant from fulfilment,

"And the war-drum throb no longer
And the battle flag was furled
In the parliament of man
The federation of the world."

It is, however, an amazing thing, that while we are so deeply stirred at the woes of a foreign race, the miseries of a people not akin by blood and whose language is strange to us, we scarcely notice the vaster misery, the more degrading evil that afflicts our own kindred and friends until there is scarcely one of us who has not felt the sting of its disgrace and the blight of its death—death more fearful than that by the sword. As wise a man as William E. Gladstone has said, that the evils of the legalized drink traffic are greater than the combined evils of the three historical scourges of war, pestilence and famine. These words he did not speak in haste, but with deliberation and in the light of his vast knowledge and experience.

While being faithful to the peaceable principles of our religion we should be alive to every good word and work. And as we protest against war, let our protest be as strong and unceasing against the liquor traffic, which is conducive to disease and want and violence and even war itself, and beside attacking private virtue, threatens the destruction of law and order through official corruption.

Let every Friend say this shall not continue by my consent.

WALTER E. VAIL.

MOORESTOWN, N. J., Third Month 27th, 1898.

FOR "THE FRIEND."

How deeply instructive are the last words of Josiah Coale! "Be faithful to God and have a single eye to his glory and seek nothing for self; . . . then will ye have the reward of life. For my part, I have walked in faithfulness with the Lord, and I have peace with Him. His majesty is with me, and his crown of life is upon me."

Of such an one as J. Coale, and of his companions in exercise, the following may have been spoken: "The crowning excellence of their ministry, and that of every man and woman who faithfully received their message and followed, in their measure, where their leaders guided,—was the entire consecration of their lives, as knowing no aim but the glory of Christ, and no happiness which interfered with a constant and abiding communion with Him." G.

Soul-Rest.

The parting gift of Jesus Christ to his chosen disciples, just before his crucifixion, was that of peace. "Peace I leave with you; my peace I give unto you; not as the world giveth, give I unto you." They had looked for worldly gifts—position, fame, power, rule, popularity. Their Master had to teach them of higher gifts, weaning them wholly from the world. The world has many gifts in its power. All men, at some time or other, have sought its wealth. Many who set before themselves this ideal attain it. There is one thing, however, they can never attain by these means—peace. The young ruler had the world's gifts, but he was not at rest. His heart told him there was something beyond. Hence his quest to Jesus. He desired peace, though not prepared to pay the price. Unsatisfied, he left Jesus, having made "the great refusal." All the gifts of the world are shadowed by this lack—they cannot bring heart-rest. They may conduce to indifference and self-satisfaction, but beneath all there is a sense of something wanting. It is a condition of our nature, "Thou hast made us for thyself, and our heart is restless till it find its rest in thee." Our Lord associated his gift of rest with the bearing of his yoke, "Take my yoke upon you, and learn of Me, and ye shall find rest unto your souls." Obedience and peace therefore go together. Why, then, does not this rest of soul belong to every Christian? Because perfect peace and rest of soul are the outcome of complete submission, and there are many who have not taken this step, or who do not abide in this obedience of faith.

Rest of soul is fruitful in the best work. Many Christian workers belong to the type of Martha, "cumbered about much serving." Their ideal of work seems to be quantity, regardless of the fact that it is quality that tells. We cannot think of Mary as a non-worker—no follower of Christ can be an idler—but she felt the need of heart-inspiration in work, and thus she sat at Jesus' feet. As Josephine Butler recently wrote in a contemporary, "One of the needful conditions for attaining to the seeing eye and the hearing ear in the things of God is soul-leisure, quietness, calm, and concentration of spirit. Earth's voices must be silenced for a time, that the voice of God—the 'still, small voice'—may be heard by the waiting soul. 'In returning and in rest shall ye be saved. In quietness and confidence shall be your strength.'" The Lord knew the experience of weariness in labor, and was able to sympathize with his apostles in similar circumstances. Thus, when they returned from their missionary journeys, whither they had been sent two by two, He said to them, "Come ye yourselves apart into a desert place, and rest awhile." They had been giving out; they needed a time of refilling and refreshing. So with his disciple in this day of hurry and bustle, this age of meetings and conventions and missions and social movements, his word is still the same. To quote again, "God does not wish that any of his poor servants should be overburdened and overworked. He is waiting for souls who have leisure to draw near to Him, and to 'abide with Him' (for the world's day is far spent), in order that He may reveal to them, by his Spirit, the hidden things, the rich and joyful things which humanity so sorely needs to know and to share." The attainment of this condition involves a higher view of work. The restless soul will not consider the supreme question to be whether his work is successful as the world counts success. The supreme question for

him is whether it is harmony with the Divine will, for it is no longer *his* work, but *the Lord's* work. Work carried out in this spirit will not be forced or strained—it will be fruitful and lasting because of its inspiration.

Such peace, such rest of soul, prepares men for the storms of life. However fierce may be the waves of the Atlantic, deep down there is quietness and calm. So with the restful Christian; the storms and sufferings of the world ruffle only the surface of his life, for the springs of his life are "hid with Christ in God." Imprisonments and bodily suffering cannot disturb this peace, and the prisoner, like Paul and Silas at Philippi, bruised and sore, can sing for joy. This singing of Paul and Silas was no mere effort at cheerfulness, like that of the timid boy who whistles in the dark to keep up his spirits. They sang because their hearts were joyful, and they were able to rejoice in tribulation, remembering the words of the Master to his persecuted disciples. Their singing was a natural outflow, bespeaking the peace and calm within. For the acquirement of the same living peace "which floweth as a river" we to-day may fitly use the ancient prayer of Augustine, "Oh, that thou wouldst enter into my heart and saturate it, that I may forget my own ills, and embrace thee, my only good!"—*London Friend*.

FOR "THE FRIEND."

Be not Anxious for the Morrow.

So keen are the competitions of business, so increasingly difficult do men find it to obtain for themselves and their families the necessities of physical life, while so many are really failing to accomplish this and at the same time pay their honest debts, that we need not wonder if the voice of despair cries out now and again, "The world is too full; let the weak perish!"

Not so is the Gospel voice. To the poor, whom we have always with us, the language of Divine love goes out as livingly to-day as it did in the synagogue at Nazareth nearly nineteen centuries ago, "The Spirit of the Lord is upon me, because He hath anointed me to preach the Gospel to the poor; He hath sent me to heal the broken-hearted, to preach deliverance to the captives and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." God who "so loved the world that He gave his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life," so loves it still. The providence of our Father in heaven, who notes the sparrow's fall, is extended over the least of the children of men. Desiring all to serve Him, He must have for each however humble a service; and so there be conformity to his heavenly law, can we doubt that there will be provision for the trusting servant, who is of more value than many sparrows?

It was the testimony of David in his old age that he had never seen the righteous forsaken, nor his seed begging bread. And a greater than David has promised to all whose search is first for the kingdom of God and his righteousness, that the things needful to the body shall be added. Doubtless this does not mean that all will be granted that the natural desires may crave, or that there will necessarily be given a surplus over present needs for another generation to live upon; but it surely does mean that the Lord whose first commandment to men is that they shall love Him, will provide for those who walk in his love whatever is outwardly needful to keep in reasonable comfort the bodies which men have received from Him. So while

they whose life is bound up in the things that are seen, may well feel anxious for their support amid the cruel competitions of the present time, let it be otherwise with those whose affections are set upon things above, and whose spirits are content with that simplicity of life and moderation in all things which Christian teaching enjoins. These have naught to fear; having faith in God, they know that the very hairs of their heads are all numbered.

C. F. S.

Unwarrantable Grievs.

The sorrows that afflict humanity afford a fruitful field for discouragement, lamentation and sympathy. Every one mourns over his own; many deplore those of their friends, and some are so forcibly impressed with their number and severity in the world at large that they affirm with more or less confidence that life is not worth living. It seldom seems to occur to those who are thus bewailing the woes of life that a large number of them, at least, have no right to exist, that they proceed from causes which ought to be rooted out and banished from life; that they are the direct result of transgressions against the laws of our nature, and inevitable penalties for ignorance and conscious wrong doing. Yet, when they come to be closely examined, such will assuredly be found to be the fact.

Let any one reflect with as much impartiality and intelligence as he can command upon the list of his own burdens, tracing them, one by one, each to its appropriate source. Some of them, of course, he must attribute to circumstances over which he could have had no control, and these afford ample scope for all the fortitude and resignation which he can summon to his aid. But, if he be honest to himself, he will discover a numerous array of griefs which are utterly unwarrantable, and for which he has no right to pity himself, or to claim sympathy from others. Many bodily ailments are of this character. Not only the sick headache which follows excessive indulgence of appetite, and which is so direct a consequence as generally to induce a feeling of shame, but the languor and exhaustion which ensue from a course of late hours, over excitement and other irregularities, the illnesses which supervene upon extra and protracted exertion, or upon reckless exposure, or upon neglect of sanitary measures, are all sufferings which we need not and ought not to have had.

Then, when we consider mental griefs, we find quite as large a proportion to be unnecessary and unwarrantable. We have let envy or jealousy rankle within us, and the sting poisons all our happiness. Our vanity has been wounded, and we are smarting with the pain. Our self love has been lacerated, and our heart bleeds. We have been idle and negligent, and we bewail our adverse fortune. We have taken foolish risks, and suffer loss. We have coveted place and honor and applause, and, not receiving them, we are embittered. We have not shown ourselves friendly, yet we mourn that we are friendless; or we have not cultivated our powers, and grieve over our incompetence. In a thousand ways we endure sorrows that need not have come to us, and bear burdens which we have laid upon our own shoulders. In all these cases it is not submission and resignation, patience and fortitude that we need, but rather energy and resolution to attack the causes from which we suffer, and to put an end to them as quickly as possible. Self pity should very often

be changed into self abasement, and the effort to endure a grief should often be replaced by the effort to sweep away a disgrace.

There is one very effective method of doing this, which is by cherishing higher aims than have hitherto swayed us. Very many of the disappointments which we endure would scarcely have been felt had our hopes and efforts been directed into worthier channels. As when we ascend a mountain, we look down upon the mists which had enveloped us below, so if our minds attain to noble purposes and high endeavors, we shall look down with comparative indifference upon the failures and misfortune which afflicted us when on a lower plane. The hero, in saving a life from fire or flood, is not troubled by the singeing or the drenching of his garments. The statesman, filled with earnest plans for his country's welfare, is not careful to notice the petty criticism of politicians. The philanthropist whose heart is set on improving a wretched district does not shrink in disgust from investigating its misery. Large views, high hopes and unselfish aims will dissipate a whole army of petty trials, annoyances and irritations, and will even greatly reduce real anxieties and solicitude.

If such is the true attitude to assume toward our own troubles, how shall we regard those of others? Certainly not with any flippancy or contempt, nor with any diminution of sympathy. A grief is always grievous, even though it may be needless, and all suffering should meet with compassion, otherwise our influence and helpfulness are at an end. Yet, in many cases this sympathy is attended only with exhortations to patience, endurance and fortitude. People seem to think that all sorrows descend like rain from above upon the sufferer, and that all he can do is to accept and bear them as placidly and meekly as possible. A much more wholesome way of regarding them, as we have seen is to trace them back to their true causes, and if we can do this for ourselves we can certainly help others to do the same. If, in all tenderness and sympathy, we can induce them to give to many of their griefs a more heroic treatment than that of simple endurance, and especially, if we can lift their thoughts and hopes to a higher and purer atmosphere, we shall do far more for their real relief and solace than by any amount of condolence or any admonition to patient resignation.—*Public Ledger*.

Heated Rooms Safe.

An English physician, Dr. William H. Pearson, comes forth with the theory that all the talk about the danger of going from heated room out into the cold air is nonsense. Dr. Pearson believes in hot rooms in winter, only so that they are well ventilated. He holds that the heat of the room or house is a great preservative from chill or "catching cold," on going out into the open air. In Russia, in Central Europe, Canada and the Northern United States houses are made very warm with a dry heat in the winter, yet men, women and children go out into a temperature below zero. The stimulation and heightened condition of the circulation of nerves, and ultimate molecules of protoplasm give a great power of resistance to the outer intense cold, preventing "chill" in the first exposure, until exercise, with its infinite motion as it were, takes up and maintains the condition of resistance.

The *Medical Record*, commenting on Dr. Pearson's theory editorially, says:

"Dr. Pearse is undoubtedly correct in his observations that one can come from a hot room to the cold outer air and run but little chance of catching cold. The danger is rather in entering a hot room from without, and especially in entering an overheated and unventilated apartment filled with excrementitious products from the lungs and skin of its inmates. A change from a hot to a cold atmosphere can be made suddenly, but that from extreme cold to in-door heat should be made gradually if one would avoid the catarrhal consequences of "catching cold."

HUMILITY.—Humility is perpetual quietness of heart. It is to have no trouble. It is never to be fretted, or vexed, or irritated, or sore, or disappointed. It is to expect nothing, to wonder at nothing that is done to me, to feel nothing one against me. It is to be at rest when nobody praises me, and when I am blamed and despised. It is to have a blessed home in myself, where I can go in and shut the door, and kneel to my Father in secret, and am at peace as in a deep sea of calmness, when all around and above is troubled."—*Tract.*

FIRST USE OF POTATOES IN IRELAND.—In the garden adjoining his house at Youghal, Raleigh planted the first potatoes ever grown in Ireland. The vegetable was brought to him from the little colony which he endeavored to establish in Virginia. The colonists started in April, 1585, and Thomas Harriot, one of their number, wrote a description of the country in 1587. He describes a root which must have been the potato: "Openank are a kind of roots of round form, some of the bigness of walnuts some are greater, which are found in moist and barish grounds growing many together one by another in ropes, as though they were fastened with a string. Being boiled, they are very good meat."

The Spaniards first brought potatoes to Europe, but Raleigh was undoubtedly the first to introduce the plant into Ireland.—*St. Nicholas.*

Items Concerning the Society.

Philadelphia Yearly Meeting appears, without designing, to have taken precedence of London at any Yearly Meeting, in addressing an Epistle recently to all Meetings bearing the name of Friends. The *British Friend* of the present month says: "The important subject of the correspondence between London Yearly Meeting and Friends in America is again moving the minds of Friends in different parts of the country, with a view to some adjustment of our position that shall be more in harmony with Christian brotherhood and with the spirit of catholicity, so strongly emphasized by George Fox when he counselled Friends to cherish a universal spirit?" A letter from Harrowgate says: "Although our own Monthly Meeting was not in favor of taking any official steps, it is with full concurrence that this matter will be laid before the Yearly Meeting, in the wish that an Epistle should be sent to all who bear the name of Friends." The same correspondent addresses a letter to different Preparative Meetings, from which we extract the following portion: "At our last Preparative Meeting it was decided to send a letter (a copy of which follows), to all Friends in the United States. When in America last year I could not but feel that our action with regard to Friends there is open to question. It seems illogical and unchristian to sympathize only with the body we call Orthodox, and to neglect those who, if unorthodox, require our help the more. If certain members of [other] body are to us unorthodox in their views, are not also others amongst the so-called orthodox, the methods of their religious services? Yet all seekers after light, and most are in absolute ac-

cord with us on fundamental truths, and each body is equally entitled to our sympathy and regard. Are we not now rather endorsing the intolerance of the past, and fostering a division which it may be our privilege to heal? It is hoped that a joint Epistle from the Yearly Meeting may be sent to all Friends in the United States, and that a closer union between American and English Friends may arise in a union which may be full of possibilities for good."

In York Monthly Meeting also the proposal was discussed, and its spirit cordially accepted; but official action was deferred for the present partly on account of the danger of compromising our position with the so-called orthodox bodies." It was argued "that so far as our correspondence carried endorsement, we were endorsing the practices of the 'Friend's Church,' which were wholly unlike what we knew as Quakerism, whilst refusing fellowship to those who were really akin to us."

Hardshaw East Monthly Meeting has adopted the following minute: "This meeting suggests to our next Quarterly Meeting the propriety of addressing the Yearly Meeting, with the object of bringing about an equality of treatment, in the matter of correspondence, of all the various sections of Friends in America; thereby necessarily avoiding the formal endorsement of the views of any, while yet linking ourselves in Christian love with all. For this end we propose that an Epistle 'to all who bear the name of Friends in America,' be sent year by year, and replies received from all who are willing to send them."

The sympathies of Friends have long gone out towards the persecuted Dukhoborts or "Spirit-Wrestlers," of Russia, but hitherto it has not been possible to render them much substantial help. An exceptional opportunity has now occurred through the permission of the Russian Government for some proportion of these suffering people to emigrate. The Dukhoborts have incurred the displeasure of the Russian authorities mainly on account of their conscientious refusal to bear arms, a fact which allies them very closely in sympathy with members of the Society of Friends. Their present need and this great opportunity will therefore commend themselves especially to the practical help of Friends. To Moravians and Mennonites also the appeal will have especial force.

In the London Meeting for Sufferings held on the 1st instant, it was stated that thirty young men of the Dukhoborts were not long ago sent to a distant part of East Siberia without any political fault on their part, but purely for religious reasons. Three thousand of these people are at present "under the ban," and of these probably one thousand are available for emigration, that is, those who are beyond the age of military conscription, or those who are yet too young.—*London Friend.*

Our invitation to former subscribers of the *United Friend*, to whom THE FRIEND has been sent for a season meets with some encouraging returns. One of these new subscribers writes: "The paper has been very welcome to me, and I only regret that I have not been an earlier subscriber. I hope that all the *United Friend* patrons feel as cordial towards [THE FRIEND] paper as I do."

THE FRIEND.

FOURTH MONTH 23, 1898.

PHILADELPHIA YEARLY MEETING.

The two hundred and eighteenth session of Philadelphia Yearly Meeting was preceded by the Meeting of Ministers and Elders held on the Seventh-day last. This became an occasion of Divine solemnity, continuing under a living covering till a late hour. In view of the vacant places of faithful standard-bearers who were with us one year ago, our sense of loss was revived, as also a sense of the responsibility of those who

remain, to gather more closely to the Chief Shepherd alone. It was brought to view that the minister, "for that he himself also is compassed with infirmity, ought, as for the people, so also for himself, to offer for sins,"—even to come to the place of sacrifice, remission of sins, and cleansing on his own account, as a condition for offering an offering in righteousness, and pleading with others to come to the same. Ministers were counselled to accept without parleying the Divine call to go forth and labor, trusting the care of their families to Him who having called will provide; as He was found to do in the case of Thomas Shillitoe, and many others. They were reminded that soundness in doctrine, and the correct and fluent expression of it, are not a sufficient ground of authority for public delivery, but the fresh ability that God gives with his call for service at the time, alone justifies the vocal utterance of a message; that public supplications are not for instruction of others in doctrine, still less of the Most High; that a sense of the needs of a congregation, being from Him, should, when called for, be returned to Him as prayer, without intermixture of preaching, of teaching, of description, and of much that too often tends to prolong and to despoil the exercise; that a dearth of vocal ministry in whole Quarterly Meetings may mean unfaithfulness in individuals or in the Church. The elders among us were reminded to feed the flock of God and take the oversight thereof as willing subjects of the Chief Shepherd.

The Yearly Meeting opened on Second-day morning with its usual large attendance. In the men's meeting a lively exhortation to the young was, after a season of silence, handed forth, to bring all the tithes into the Lord's store-house, that a blessing may be poured upon them. A solemn exercise in vocal supplication followed. After the opening of the business, a communication addressed to it by an association of Friends in England, was referred to a committee for examination. A minute from Ohio Yearly Meeting was read, acknowledging as acceptable the Epistle sent to them last year by this Yearly Meeting, and that way did not at that time open to address us in the form of an Epistle.

A proposition from Concord Quarterly Meeting asking for a rule of the Discipline by which much reduced Preparative Meetings of Ministers and Elders might be laid down, and their members incorporated with another Meeting of Ministers and Elders, was referred to a committee for consideration. A remark that this indicated a provision for a "declining state" was followed by a lively exercise in which several participated, upholding the one remedy for decline, Christ the Provision of Zion, with absolute surrender to his will in all things, that for us to live, may be Christ. A provision for greater outwardness, worldliness, numbers at the expense of principles, would indeed be a provision for a declining state. But every individual provision for a whole-hearted dedication to God and the word of his grace which is able to build us up, is a provision for our ascending and enlargement. A hopeful view seemed to prevail that the cause of Truth would not decline. The growing openness to our principles in regard to war might be a token that our other principles will in their turn largely take hold of men.

The work of the Meeting for Sufferings, as exhibited in its Minutes for the past year, was laid before the view of the Yearly Meeting. A

book prepared by our beloved Friend, the late Joseph Walton, entitled "Incidents Illustrating the History and Doctrines of the Society of Friends," had been approved by the Meeting, and printed. The Trustees of the Charleston Fund had, since their last report, some eight years ago, expended \$5,410 in building or repairing Friends' meeting-houses in North Carolina, Ohio, Iowa, Indiana, Kansas, and Baltimore Yearly Meetings.

A proposed bill "to legalize betting and pool-selling on the grounds of Agricultural Societies and Driving Clubs," in Pennsylvania, had been in Sixth Month last protested against in a lively memorial, which two members had carried to Harrisburg and presented to the Governor and the Legislature. The Governor expressed his intention to veto the bill, should it pass; which it failed to do.

A volume entitled "The Diary and Letters of Deborah Webb" had been approved and printed; also, memorials of two deceased Friends.

The Meeting had been deeply exercised in view of the troubled relations of our country with Spain, and had prepared a strong memorial in favor of a peaceable settlement of all matters at issue between the two governments, either by negotiation or by arbitration. This memorial and an account of the visit of members to Washington, were produced in a recent number of this periodical. About 1,500 copies of the memorial have been circulated, and some 3,500 more are on hand awaiting further distribution. The views expressed therein have been warmly commended in several periodicals.

A solemn exercise spread over the Meeting in view of the dire cloud of war which appeared to cover our land; notwithstanding the remarkable development of peace principles among our people which the occasion for war has disclosed. This decided spread of the belief that war is unchristian and wrong, is believed to show that our religious Society has not lived and that Christ has not died, in vain. But a strong exercise, joined in apparently by our young men themselves, prevailed that we should not relax our testimony in the day of trial; neither should we by any unwatchful remarks in daily intercourse with men, nullify the effect of our published memorial against the spirit of war.

The distribution of the Epistle issued last year "to all Meetings bearing the name of Friends, and the members composing them," having been delegated to the Meeting for Sufferings, report was made that copies of the Epistle had been sent to twenty-seven Yearly Meetings which have up to this time been held, and with but little exception the Epistle was received in the spirit in which it was issued. Of the 40,000 copies which were printed, 32,000 copies have been distributed among meetings and their members in both hemispheres leaving 8,000 to be circulated in Ireland and elsewhere, when the Epistle shall have been read in Dublin Yearly Meeting. Several very appreciative and encouraging extracts from letters sent by recipients of the Epistle were read.

The Book Committee reported 1,181 books and 761 pamphlets as sold, and 1,256 volumes and 1,469 pamphlets given away, those gratuitously distributed costing \$522. Opportunities had been embraced of sending some books to Mexico, Central America, and South America. The whole printing, binding and distributing for the year had cost \$1,883.57.

Through the Charles L. Willits fund copies of the *African's Friend* had been regularly sent to Liberia and our Southern States, from which

many grateful expressions of appreciation have been returned.

The first day's session of the Yearly Meeting closed under the good feeling of Divine favor which had characterized the deliberations throughout.

SUMMARY OF EVENTS.

UNITED STATES.—It is stated that although the President's Message does not seem to be in entire accord with the views of many members of Congress, its reception generally throughout the country is very satisfactory to the Administration.

On the morning of the 19th instant both Houses of Congress agreed to the following resolutions:

"First. That the people of the Island of Cuba are, and of right ought to be, free and independent;

"Second. That it is the duty of the United States to demand, and the Government of the United States does hereby demand that the Government of Spain at once relinquish its authority and government in the Island of Cuba, and withdraw its land and naval forces from Cuba and Cuban waters.

"Third. That the President of the United States be, and he hereby is, directed and empowered to use the entire land and naval forces of the United States, and to call into the actual service of the United States the militia of the several States to such extent as may be necessary to carry these resolutions into effect.

"Fourth. That the United States hereby disclaims any disposition or intention to exercise sovereignty, jurisdiction or control over said island, except for the pacification thereof, and asserts its determination when that is accomplished to leave the government and control of the island to its people."

These resolutions have been approved by the President.

The policy at Madrid, it is stated, is to remain passive until the United States not only makes the tender of war, but executes it by unmistakable overt acts.

A Vienna despatch asserts that the Powers have been notified that in the event of war both Spain and the United States will refrain from privateering.

The Post Office Department has directed that "until further orders all mail for Cuba is to be sent to New York for despatch, instead of via Tampa and Key West."

Secretary Gage has reported to the Senate, in response to a resolution of inquiry, that so strong is the sentiment in Alaska against the existing liquor laws that their enforcement is impossible.

The report of the Attorney General of North Carolina for the year ended Sixth Month 30th, 1897, says that there were no lynchings in the State during that time.

The Pennsylvania Steel Company concluded a contract with the Russian Government for the delivery of 35,000 tons of steel rails at Vladivostock for the construction of the Trans-Siberian Railroad.

The roof of the grain elevator at the Hoosic Tunnel docks, at Charlestown, Mass., was blown off by a dust explosion early on the morning of the 17th inst., and the fire that followed destroyed 400,000 bushels of grain and other property. The loss is estimated at nearly \$600,000.

Robert Purvis, the last survivor of sixty odd persons who organized the American Anti-Slavery Society in this city in 1883, died on the 15th inst., in his 88th year.

Deaths in this city last week numbered 507, which is 88 more than the previous week, and 88 more than the corresponding week of 1897. Of the foregoing, 268 were males and 239 females; 71 died of pneumonia; 50 of consumption; 40 of heart disease; 22 of diphtheria; 19 of inflammation of the brain; 18 of apoplexy; 17 of convulsions; 17 of cancer; 16 of marasmus; 15 of inflammation of the stomach and bowels; 14 of bronchitis; 14 of paralysis; 13 of inanition; 13 of uræmia; 12 of croup; 12 of old age; 12 of nephritis; 11 of measles, and 8 of typhoid fever.

Markets, &c.—U. S. 2's, 95; 4's, reg., 108½ a 109½; coupon, 109½ a 110½; new 4's, reg. 119 a 120; coupon, 120 a 121; 5's, reg., 109½ a 110½; coupon, 111 a 112; currency 6's, 111 a 112.

COTTON.—6½¢ c. per pound for middling uplands.

FEED.—\$15.50 a \$16.00 per ton for winter in bulk and \$14.00 a \$14.50 per ton for spring in sacks.

FLOUR.—Winter super, \$3.00 a \$3.25; do extras, \$3.35 a \$3.75; Pennsylvania roller, clear, \$4.20 a \$4.35; do, do., straight, \$4.40 a \$4.55; Western winter, clear, \$4.30 a \$4.45; do., do., straight, \$4.50 a \$4.75; do., do., patent, \$4.85 a \$5.10; spring, clear, \$4.25 a \$4.50; do., straight, \$5.00 a \$5.30; do., patent, \$5.30 a \$5.50;

do., favorite brands, \$5.55 a \$5.75. City mills, ext \$3.35 a \$3.75; do., clear, \$4.30 a \$4.50; do., straig \$4.50 a \$4.70; do., patent, \$5.20 a \$5.65. RYE FLOUR. Choice Penna., \$2.90 per bbl.

GRAIN.—No. 2 red wheat, \$1.02 a \$1.02½.

No. 2 mixed corn, 35½ a 35¾¢.

No. 2 white oats, 33½ a 33¾¢.

BEEF CATTLE.—Extra, 5½ a 5½¢; good, 4½ a 5¢; n dium, 4½ a 4½¢; common, 4 a 4½¢.

SHEEP AND LAMBS.—Extra, 4½ a 4½¢; good, 4 a 4½¢ medium, 3½ a 3½¢; common, 3 a 3½¢; spring lam \$3.50 a \$5.50.

HOGS.—5½¢ c. for best Western; 5½ a 5½¢. for other and 5 a 5½¢ for State.

FOREIGN.—A despatch of the 14th inst., from Madrid, says: "At the Cabinet Council, which was held this afternoon under the Presidency of the Queen Regent, it was decided to hasten the re-opening of the Spanish Parliament. The date for the assembling the Cortes was April 25th, but Parliament will not be summoned to meet on Wednesday next, April 1. The Queen Regent signed the decree convoking the Parliament at 6 o'clock this evening."

Dr. J. L. M. Curry, who was Minister to Spain during the first Cleveland administration, speaking of the Cuban question, says: "It is extraordinary how far mistaken sentiment will carry a nation. Any intelligent Spaniard ought to see that Cuba is a burden a loss, and that to relinquish this possession would be the best thing that Spain could do. But when I was in Spain—and I assume the feeling has not changed—the one point upon which all Spaniards agree—Carlists, Republicans and every party and faction among the supporters of the present dynasty was that Cuba should be held at any cost."

"The Spanish Government never entertained the thought of evacuating Cuba, and no rulers, statesmen or Cortes in Spain would ever consider such a humiliation," is the semi-official statement made by a foreign diplomat at Washington.

It is reported that a serious outbreak has taken place in Fuluán, Philippine Islands, and that the insurgents have seized the telegraph station.

The Swiss Bundesrath has unanimously rejected the suggestion of the National Council that it offer mediate between the United States and Spain.

The Swiss Government has prohibited the importation of American fresh fruits as a precaution against the further introduction of the San Jose scale.

Moscow has a hospital with accommodations for 7000 persons, and employing 900 nurses and 26 physicians.

A gold nugget weighing seventy pounds was found recently in the Spassko Preobrajensk Mines, situated on the river Chibych, in Siberia. The nugget will take the eleventh place, as far as size is concerned, among the nuggets of the whole world, and the second among those found in Russia. The first was found in the South Oural mountains.

There are something like 40,000 public schools in Japan. The buildings are well built and very comfortable, education being compulsory.

There are at present 10,000 convicts in the French colony of New Caledonia, which has been used as a penal colony since 1863.

Mexico has decided to put a stop to bull fighting.

In Canada 123,880,000 letters passed through the mail last year.

NOTICES.

THE BIBLE ASSOCIATION OF FRIENDS IN AMERICA, 207 Walnut Place, has for sale, at a very low price, some nice Self-pronouncing Teachers' Bibles, maps and all other helps.

SELECT EXTRACTS.—A new edition of Select Extracts, Selections and Anecdotes from Friends' Religious and Moral Almanacs, has been issued by the Tract Association of Friends, and copies are for sale at No. 304 Arch Street. Price, 25 cents.

A MIDDLE AGED woman, a Friend, desires a position as nurse or attendant upon an elderly person. Considerable experience and good references.

Address ELIZABETH MACKENZIE, care of Samuel Bailey, 206 E. Hanover St., Trenton, N. J.

WESTTOWN BOARDING SCHOOL.—For convenience of persons coming to Westtown School, the stage meet trains leaving Philadelphia 7.17 and 8.46 A. M. and 2.53 and 4.32 P. M. Other trains are met when requested. Stage fare on regular trips, fifteen cents; on special trips, twenty-five cents each way. To reach the school by telegraph, wire West Chester Phone 5.

EDWARD G. SMEDLEY, Sup

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Extracts from the Letters and Memorandums of John Barclay.

(Continued from page 290.)

I question whether they who go empty away from our religious meetings, or from those gatherings of two or three in the name of the Lord Jesus, where He himself is in the midst, ready to heal each one of his diseases and infirmities; whether such as go home none the better for meeting with those thus gathered together, are not "rich,"—are not full,—are not satisfied, confident, "settled on the lees," sluggish and sleeping in security. We may remember there is a woe against "those that are at ease in Zion." It is also worthy of remark, that all those that come to Jesus, when personally on earth to be cured of their maladies, were in a very opposite state to that of those of whom I have spoken above; these were destitute, afflicted, forsaken, despised; and what is still more, they were sensible of their lamentable situation, their helplessness and distress; and they knew or believed that it was, that had power to stem the current of their troubles, the tide of their calamities. Speak the word only," said one, "and my servant shall be healed." "Believe ye that I am able to do this?" said Jesus to two, who answered, "Yea, Lord." "Lord I believe," said another, "help thou mine unbelief." So that the blessing which maketh truly rich, shall assuredly and inevitably come down in abundance upon those, who with an humble and contrite heart, wait upon the Lord, and are exercised and engaged in truth and earnestness to seek Him. What a rich reward of peace at times flows into the hearts of these true disciples, these poor publicans, these buffeted, bruised, broken-hearted little ones; whose help is placed, and hope is fixed upon Him that is mighty, the giver of glory and grace, and of every good thing; but whose hands are ready to hang down, their knees to quake one against the other, and their hearts to fail because they find not Him whom their soul loveth, and feel not his aid "who is able to save unto the uttermost." These are the poor of the everlasting kingdom, and are richer than the chest in outward mammon, or even than the chest in good works (though these also will

not be wanting herein), because they are the "rich in faith" whom God hath chosen as heirs of the kingdom, which He hath prepared for them that love Him.

I can look back upon many a favored season, many an availing prayer—sometimes a single sigh after what was good—sometimes the mental eye turned inward during a few spare minutes of intermission or leisure from the hurry of business, when in my father's banking-house; sometimes as I went and returned to and from town, but especially before dinner. At that particular time, I was in the regular habit, of secluded myself for a short season in private, and either devoting that opportunity to reading the scriptures, or more commonly to silently seeking the Lord, and waiting upon Him for support, strengthen, sustenance, and whatever he saw needful for me. After this period, the efficacy of the same spirit of dependence and reliance, which the Lord had begotten and kept alive in me was striking; and it has been memorable to me since, when I was engaged in the business of an attorney's office, and lived at lodgings: there the same power, as I was concerned to keep close to it, preserved me through all the difficulties and trials that were strewed in my path. What sweet first-days have I spent at a disagreeable dull lodging; what meetings have I had, what sweet meetings in the middle of the week, when I gave up everything that stood in the way, and thus procured liberty to attend them. What sighs, what cries unto the Lord in secret corners, when a few minutes could be spared in the midst of the bustle of worldly engagement: when walking through noisy crowded streets, what songs unto the Lord God of all tender mercies, who overshadowed me; and when occasionally an afternoon was allowed me, wherein to be absent from business, what sweet contemplative walks in the meadows and country, a few miles out of town! But how shall I stop, or where shall I end, in speaking of the merciful compassion of Him, who regards the prayers of the humble, under many circumstances which I have not mentioned. How has the Lord ever had his eye upon and over me, to turn all to good as long as I have regarded, trusted in and resigned myself unto his preserving power; when I have been enabled to say, "I am thine, do with me what thou wilt." So that surely we may never doubt but that "whoever calls upon the name of the Lord shall be saved."

We are placed here on earth only for a season: like travellers at an inn, we are permitted to take shelter for a night in this frail habitation: it is a strange place, and has but temporary and middling accommodations; and all the comfort it affords, is far inferior to the abundance, which we have to expect will be dealt to us in our Father's mansion, our heavenly home. None of those numerous objects which we see around, rightly belong to us; they are not our property, strictly speaking; but are lent to us for the supply of our necessities, for our comfort, for the right enjoyment of them. I have

often wished that this view of life might occasionally occupy our minds. Let us consider what would be some of the consequences of taking such a view of life, as I have ventured to point out. Let us see what ought properly to follow, from the establishment of such a principle as this, that the earth we inhabit is not our rest, that we are but pilgrims and wanderers upon the face of it, that none of those things which our senses can perceive, are our own, but that we are only for a time permitted the use of them; how could we with this principle in sight, abuse those innumerable blessings, which the great Giver of every good and perfect gift, has been pleased to bestow; how could we do otherwise than apply all those national things, which are in mercy provided for us, to the purposes for which they were intended. Then among many other good effects there would be no servile and degrading obedience to custom and fashion; but such simplicity in our way of living, such denial of whatever is superfluous, expensive, useless, or productive of injury to the mind, as is now scarcely thought of or understood.

Second Month, 1818.—I have been apprehensive that our view of the doctrine (of Immediate Revelation, and the true and saving knowledge of God and his Truth) which are closely accordant with those of the holy penman of Scripture, are but little known among the many religious denominations. . . . There has been, and still continues to be a great deal said and written, respecting correct and scriptural views of the doctrines and duties of Christianity; but I believe until man come to that, which can alone give the true discernment of these spiritual things, they will, they must continue to grope as in the dark, not knowing the Scriptures neither the power of God; and it is feared, resist Him, who the apostle said, "bath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." It seems to me, that under the constraining influence of the love of Christ, we should earnestly recommend people to believe in and obey his light in their hearts; that by following him in this manifestation they may have the light of life, as He himself has graciously promised. No pointing to the written testimonies borne to the existence of this light within, will avail, but as the mind is gathered, in some measure, however small, to that which witnesses those testimonies to be true, and alone enables to receive them.

. . . No man can availingly know or follow the directions laid down in Scripture, but as he bows to the appearance and openings of that Light, which enlighteneth every man more or less in the day of his visitation. It seems to my view that the greatest thing which we have to guard against is, the leaving our heavenly guide; and this may easily be done, both in reading Scripture, and every other religious engagement: if this be the case with us, we cannot but wrest them, some way or other, to our own condemnation or even destruction, whatever we may think or imagine; it may be by

thinking to have life in them, as the Jews did, whom Jesus reproved. It was not that the Jews did wrong in diligently searching those writings, or that there was any harm or noxious influence in Scripture, it was not in that sense that the letter killed, or doth kill; though we know that they cannot give faith, and that all their authority and excellence, and efficacy in the work of Salvation, are only from that power and life whence they come. But it was by reading in the light of their own reason, which is indeed darkness; heaping up a dead set of doctrines, in their own wisdom, which is foolishness; presuming to pry into things too high for them, things into which the Spirit of Truth led them not, but their own speculations and imaginations; thus they made the commandments of God of none effect, as many now do, by their own traditions, and expositions, and interpretations.

(To be continued.)

A Bad Habit.

The common habit of crossing the legs at the knees when sitting is earnestly protested against by a writer quoted in the *Health Magazine*. It is claimed that this habit "is at least one cause of cold feet, headache, varicose veins, ulcers, and other troubles due to poor circulation in the lower limbs. The reason of this lies in the fact that just under the knee, where the greatest pressure comes in this position, there are large veins, arteries and nerves, whose walls are pressed together, thus interfering more or less with the circulation and the sensation. It is said that women are more liable to acquire the habit than men, and it may be added that doubtless one reason for this is the height of ordinary chair seats. Will not some one please invent a chair—a common chair—with an adjustable seat, so that, whatever the height of the person, the chair can be made comfortable? For what is more uncomfortable than to be obliged to sit for an hour or more in a straight-backed chair with a seat so high that the toes can barely touch the floor? Small wonder that some relief is sought by crossing the legs. It is noticeable that when low chairs, adapted to the height of the person are furnished, the legs usually remain straight and the feet firmly on the floor."

Internal Heat of the Earth.

It is very curious that the great obstacle encountered in tunnelling under the snow-covered Alps is the excessively high temperature. In the construction of the Mont Cenis tunnel, according to statistics collected by Victor Brandicourt, the highest temperature recorded was eighty-six degrees Fahr., which was reached at a point near the centre of the tunnel, about five thousand one hundred feet beneath the mountain summit, on which the mean temperature is twenty-seven degrees. The St. Gothard was still hotter, a temperature of ninety-five degrees having been observed in the centre for several days. Such a heat, in a moisture-laden and impure atmosphere, could be endured but five hours a day for two days in three; and so prostrating was the labor at Mont Cenis and St. Gothard that the physician who attended the workmen ten years, reports the number of invalids to have been as great as sixty to the one hundred. Stranger still was the appearance of a tropical disease, due to intestinal parasites, that is known only in the hottest regions of the earth. Even greater rock temperatures are expected in the great tunnels projected in recent years—those of the Simplon, St. Bernard and Mont Blanc—experienced engineers predicting that under

Mont Blanc a heat considerably greater than one hundred degrees—possibly above one hundred and twenty-five degrees—will be reached. Improved methods of ventilating, cooling and working will all contribute, however, toward overcoming the difficulties of working.—*Transcript*.

FOR "THE FRIEND."

Augustine and His Age.

(Continued from page 313.)

At Milan, Augustine formed the acquaintance of a man who was destined to be instrumental in directing his mind towards a truer conception of the real faith. Here let us for a moment consider the eloquent and influential Ambrose.

This celebrated man was born A. D. 340, of a noble family, and educated as a lawyer. Whilst young in years he attained great fame as a profound thinker, and honest administrator of justice. When aged 32 he was elected bishop of Milan, over the heads of church officials who were in the regular line of promotion to that see. He entered upon his new calling with wonderful zeal. More than any other, he stayed the progress of unscriptural doctrines, which were then threatening to undermine the Christian religion. Yet this great work was unfortunately accompanied by countenancing superstitious practices which crept in, such as the worship of relics, invocations to the saints, and prayers to the virgin Mary.

One incident will exhibit his inflexible character. The Emperor Theodosius in 390, caused the general massacre of 7,000 men, women and children, in Thessalonica, where he conceived some of his officers had been unwarrantably insulted. The awful crime excited the indignation of Ambrose, who immediately called the Emperor to account. When the latter soon afterwards attempted to attend services in the basilica, he was refused admittance at the door by the indignant bishop, who, clad in his vestments exclaimed: "How wilt thou O Emperor, dare to set thy foot in the sanctuary with hands dripping with the blood of men unjustly slain! Retire and add not a fresh crime to those with which thou art already burdened!"

Overcome with an appalling sense of guilt, Theodosius left the unyielding prelate; and for eight months did not attend public worship. He lamented his sorrowful lot, saying, "the church of God is open to slaves and beggars but is closed to me—heaven too is closed!" Again the master of nations and armies essayed to enter the forbidden door. Ambrose heard of his approach; and declared, "If he comes I will repel him from the vestibule of the church." The humbled sovereign then sought an interview with the stern priest: who demanded that thereafter execution of the death penalty should not take place until thirty days after sentence—also that the imperial penitent should publicly confess his sin. Laying aside every ornament that marked his rank, prostrate on the pavement, smiting his breast, tearing his hair, watering the stones with his tears, he cried aloud "My soul cleaveth to the dust, quicken thou me according to thy word!"

Milan, lying to-day in the sunshine of Northern Italy is a beautiful city. But at the period of which I write, it was one of the great metropolises of the Roman empire. Its vast commerce and splendid architecture, and the culture and learning of its citizens, all marked it as a centre of civic and religious power. Here as a half-pagan, witty and honored logician,

Augustine settled. His position as a learned professor of rhetoric soon brought him into contact with Ambrose.

Augustine was almost unknowingly to himself brought to Christ. Ambrose despite the vast difference in their views received him as a son, and he soon began to love him. Frequent he went to hear Ambrose preach, not with the intent of receiving instruction—for he was careless and scornful—but that he might test the influence of the bishop, whether it equalled his father or no. Interested at first only as to how he spoke the truths uttered found lodgment in his mind. He was compelled to admit that whilst Ambrose spoke most skilfully, he at the same time spoke most truly. As a consequence he soon renounced the Manichean doctrines, and resolved to become a catechumen in the Catholic church.

Then commenced that mighty struggle in the breast of Augustine so vividly portrayed in his "Confessions," which were addressed to God and which are frequently quoted in this essay. He with others of his friends, resolved to separate from the world, and devote themselves to monastic career—to good works and prayer. But discovering that for family reasons this plan was impracticable, they with sighs and groans renounced it, and again followed the broad beaten track of the world. They did not seem to understand that the Christian is to use and enjoy the world without abusing it, while at the same time witnessing that his citizenship is in heaven.

As he conversed with pious persons, and prayed unceasingly for light, a sense of his own wickedness rent his very soul. The cup of repentance was drunk to the dregs. The call of the Holy Spirit to give up his unholy loves, his evil companionships, and the wilful indulgence in the sins which the Gospel condemn, could not be stifled. The struggle between his own will and that of Christ, produced a fever of mind and body—he tore his hair, and struck his forehead with his hands. Driven to despair in the conflict, he says he at last petitioned, "'How long Lord, wilt thou be angry forever? O remember against us former iniquities. How long, how long? To-morrow, to-morrow? Why not now? Why not this hour an end to my uncleanness? Thus I said and wept in the most bitter contrition of my heart, and behold I heard a voice of a boy or girl, I know not which, coming from a neighboring house, chanting and often repeating 'Tolle lege; tolle lege;' 'Take up a book, take up and read.' Instantly my countenance altered. I began to think most intently whether children were wont in any kind of play to sing such words, and I could not remember to have heard the like. So checking my tears I rose up, interpreting it to be no other than a command from heaven to open the book and read the first chapter I should light upon. Eagerly therefore, I returned to the place where Alypius was sitting, for there I had laid the volume of the Apostles. I seized, I opened, and in silence read that paragraph on which my first fell: 'Not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying, but put ye on the Lord Jesus Christ, and make no provisions for the flesh to fulfil the lusts thereof.' No further would I read, needed I, for instantly as the sentence ended, a serene light, as it were, infused into my heart, all the darkness of doubt vanished away. Then putting my finger on some other mark in the place, I closed the book and with a tranquil countenance made known to Alypius what I had past. He asked to see what I had been reading."

wed him; he looked further and read, 'Him it is weak in the faith receive ye,' which he applied to himself and was strengthened. Thence go to my mother. We tell her; she rejoices; relate how it all took place. She leaps for joy and triumphs and blesses Thee, who art able to do exceeding abundantly above all we can or think.'

(To be continued.)

The Quaker and Palatine.

F. R. Diffenderfer, of Lancaster, editor of the *Free Era*, ex-President of the Pennsylvania German Society and secretary of the Lancaster County Historical Society, delivered an address a week before the Historical Society of Pennsylvania, at Thirteenth and Locust Streets, on the Quaker and Palatine as Commonwealth Builders." He said that from the cities and towns of England came the Quaker on his mission of civilization. Close upon his heels came the sons of the Fatherland. From the castellated line, the mountains of Switzerland and the valleys of Bohemia and Moravia, they flocked to the land of promise. From the blue hills of Wales came the white-winged ships with the pious emigrants. Ireland and Caledonia sent their sons, while the vine-clad hills of sunny France swelled the inflowing tide of nation-builders. Here their wisdom built up a fabric of government unequalled for its beauty, its symmetry and moderation by any seen of mortals since the patriarchs of old fed their flocks on Judean hills.

I need say nothing of the Quaker to this audience. He is very much in evidence to-day, and is as able to take care of himself as he was a hundred years ago. I will not "beard the lion in his den;" but yet I dare to say nowhere between the St. Lawrence and the Isthmus did a grander figure set foot upon the soil of the New World. Contrast him with the Puritan—the latter shrinks in the comparison. Measure him with the Cavalier, and he towers a giant. But there was another people who flocked to the land of promise. Among the first to give to the persuasive voice of the Proprietary, they came early and they came late, and they are coming and are coming still, until they outnumbered all the rest. They were the sons of German blood, the dwellers along the Rhine, the sons of the Palatinate. They brought their industry and their thrift with them, and did more than to all others do we owe it that the forest monarchs were laid low, and the lords of Pennsylvania, from the Delaware to the Ohio, year by year ripen their harvests upon almost imagines that the earlier Eden has been brought back to man. The past hundred years have wrought wonderful changes in the land of America. The Swede is recalled only by name and a few honorable descendants still among us. A political factor he may be said to no longer exist. The Welshman has been lost sight of in a few years; the Huguenot is extinct; the Scotch-Irish still here, and numerous, and, wherever they dwell, bears the racial traits that marked his earliest appearance. Like the Swede and the Irishman and the Huguenot, his numbers have been augmented by fresh blood, and his influence to-day is only felt as it is found in comparison with that of other people's. Not so, however, with the Quaker and his religious brethren, the German. The Friend has lost his grip he once had on the situation. One hundred years after Pastorius planted his little colony right here in this magnificent metropolis the Germans outnumbered by far the men of

any other nationality, and composed nearly or quite one-half of the entire population.—*Ledger*.

John Yeardley and his Travels.

(Continued from page 315.)

"On their return to Berne they met with some pious ladies:

"One of whom," says John Yeardley, 'spoke German with me, and entered pretty suddenly on the subject of the bread and wine supper, or sacrament. She seemed to have lost sight that there is a spiritual communion which the soul can hold with its Saviour, and which needs not the help of outward shadows; but it is remarkable when our reasons for the disuse of such things are given in simplicity and love, how the feelings of others become changed towards us; they then see we do not refuse the administration of them out of obstinacy, but from a tender conscience.

"On the 8th they drove to Lausanne, and the next day to Geneva. John Yeardley has preserved, in his diary of this part of the journey, a little anecdote of French character, which naturally struck him the more forcibly from his having hitherto been conversant only with the phlegmatic temperament of the Germans. The coachman, it should be said, was of that nation.

"On the road between Nyon and Geneva a little incident occurred which showed us the liveliness of the French temperament. A man got up behind our carriage, and our coachman very naturally whipped him down. The man followed us quietly for awhile, but at length his wounded dignity overcame his patience, and he came up to our coachman and began to speak furiously on the impropriety of his having whipped him. Finding he could make nothing of one who understood not what he said, he addressed himself to our friend Martha Towell, and said he knew he had done wrong; but the coachman should have told him to get down, which was customary in their country, and not to have whipped him. M. T. was prepared to appease his wrath by a mild reply, which eased the poor man very much; otherwise I think we should have had more trouble with him; but he seemed to be quieted, and said, Teach your coachman to say, in French, *deseendez*."

John Yeardley and his company reached Congenies, France, in the Twelfth Mo. of 1825.

"Soon after their arrival, Martha Savory met with a serious accident. Thinking a ride would be beneficial to her health, when the rest of the party drove one afternoon to Sommières, she accompanied them on horseback. She had not a proper saddle, and her horse being eager to keep up with the carriage set off downhill at so rapid a rate as to throw her to the ground. The cap of one knee was displaced by the fall, and, although she soon recovered so as to be able to walk, the limb continued to be subject to weakness for some years.

"As soon as M. S. was sufficiently recovered, she and her companions visited the Friends at Congenies and the neighboring villages from house to house, and also assembled on one occasion the heads of families, and on another the young people of the Society. In reviewing a part of this service John Yeardley says:

"Third Month 6th.—It has been a deeply exercising time, but has tended much more to the relief of our minds, at least as regards myself, than I had anticipated. From the discouraged state of mind I passed through for the first few weeks at this place, I expected to leave it burdened and distressed, but am thankful to acknowledge that holy help has been near to afford

relief to my poor tossed spirit, and I have cause to believe it is in Divine wisdom that I am here.'

"On the thirteenth of the Third Month they took leave of their friends at Congenies to return to England, being accompanied by Edward Brady, and during part of the journey by Louis Majolier. By the way they had some religious intercourse with Protestant dissenters at a few places; but at St. Etienne, where they had expected to remain a fortnight, they found the door nearly closed to their entrance; a company of pious persons in this town were at that time so nearly united with Friends as to bear their name.

"These," says John Yeardley in a letter, 'are now reduced to about twenty in number. They have suffered and still suffer much persecution from the Roman Catholics. They are forbidden by heavy fines to meet together, except in very small companies. We meet them several times in their small meetings to much comfort; there are a few among them who have stood firm through the heat of trial, and these are precious individuals. The priests are exceedingly jealous. On our arrival in the town we held our little meeting with these pious people on First-day morning: the priest came to the house of the woman Friend where we had been to demand who we were and where we lodged, and said it was we who had caused them to err, and he would convince us in their presence that we were not only in error ourselves, but had led them into error also. But we saw nothing of him, and left the place in safety, which we considered a great favor; for such has been their rage that they have dared to shoot at some missionaries who have been in the neighborhood.' (*Letter to Thomas Yeardley, Fourth Mo. 19th*).

"The rest of the journey through France was in general dreary, the external accommodation being bad, and the consolation of spiritual intercourse very scanty."

"Arriving at Calais, Martha Savory and Martha Towell, with Edward Brady, crossed over to England, leaving John Yeardley to follow at a later period. On the fourteenth of the Fourth Month he writes:

"My dear companions left for England. I watched them from the pier until I could bear to stay no longer, and then returned sorrowfully to my quarters, and soon repaired to the little retired lodging we had engaged for me in the country, where I spent a few days in learning French, etc. In taking a retrospect of our long journey I feel a large degree of peaceful satisfaction in having been desirous to fulfil (though very imperfectly), a religious duty; and these feelings of gratitude excited a wish that the remainder of my few days might be more faithfully devoted to the service of my great Lord and Master.

"The little lodging of which he speaks was 'a retired chamber on the garden-wall;' and having left it for a few days to go to Antwerp with the carriage and horses which they had used on the journey, on his return it had already acquired, in his view, something of the character of home.

"The beautiful green branches,' says he, 'modestly looking in at the window, give me a silent welcome; and the little birds chirruping in the garden, which is my drawing-room and study. I cannot but acknowledge how grateful I feel in being permitted to rest, in so quiet a retreat, shut up from many of those anxious cares which have perplexed the former part of my life.'—(*Diary, Fourth Month 27th*).

"The last few words of this memorandum may

seem at first sight to refer to his temporary seclusion from the world in his little hermitage at Calais; but there is little doubt that they have a wider significance, and contain also an allusion to his anticipated union with Martha Savory. The prospect of this union seems to have sprung up during the journey, and to have become matured before they separated at Calais; and the effect of it was, amongst other things, to set him free from the necessity of pursuing business any longer as a means of livelihood, and to ensure to him a provision sufficient for his moderate wants."

(To be continued.)

"The Pearl of Great Price."

In this age of ours, what is the position of the Gospel of Christ? "The kingdom of heaven is like unto a merchant-man seeking goodly pearls, and having found one pearl of great price, he went and sold all that he had and bought it." Have we knowledge on every side of us, have we culture, have we art, or have we science? If we value them and prize them, we do well. But the more we follow them and prize them, and the more we strive to acquire them, the more there is brought in forcibly to the inquiring soul the feeling that, though these things are good, there is something infinitely better than they; that, though these things are goodly pearls, there is beyond them a pearl of great price; something with which they cannot be compared; something which is so far beyond them that, compared with them, they sink into insignificance. It is not the case that the spread of human wisdom, the spread of human knowledge, the spread of human thought, the increase of finer feeling—that these are substitutes for the Gospel of Christ; it is not the case that the Gospel of Christ is put on one side for them. There was a time when men tried to think so; there was a time when they looked as if they believed that that was going to be the case; but I appeal to you all, that we have lived through that, and the more we feel that riches are the acquisitions of the human mind, the more sure we are that they can only be appropriated and made our own if they are used in the light of God's presence; if they are used as explaining God's Word; if they are used as the means of inspiring us to seek the gifts of God's grace, that we might use aright all these manifold acquisitions. Still, there is the pearl of great price, and still there is the call to each of us to go and seek it. And the more life needs conscious effort to appropriate any of its good things, the more comes back to the Christian's soul the feeling that that conscious effort must also be its own in laying hold of, and appropriating, the greatness and the riches of the heavenly message. The more the objects that are put before us to pursue, the more necessary it becomes to every one of us that we should know clearly what is the highest object of our pursuit; what is the one thing that gives meaning to all else? Am I clever? am I dexterous? can I earn money? The more I do these things, the more I turn round and ask, "What are the contents of my life? what do I live for, after all? what am I? Am I simply a bundle of these capacities; and when I pass away, is that the end of me and all my ability? The more that a man feels he has learned, the more he is conscious he has striven, the more he knows he has done his utmost to lay hold upon such advantages as were offered to him, and to gain all that they could teach, the more is driven in upon his mind the sense of the dignity of his life, and the sense of the meaning of

his life as a whole. And, therefore, that life, if once it is dignified and made noble in any kind of way, that life is driven back again into God's presence, and is bound to discover that its meaning must be found there, or it has no meaning at all.—*Bishop of London.*

FOR "THE FRIEND."

RESIGNATION.

Lines written by a daughter of the late Thomas C. Battey, on feeling that his affliction, like Nebuchadnezzar's dream, would prove "certain and the interpretation thereof sure."

When grim disease has placed
His fetters strong around the hearts
Of those we love; and we must feel
That life to them has grown less dear
Because of suffering; should not we
In silence bow to God and seek
For resignation? Should not we
Like one of old exclaim, "The Lord
Did give, and let Him take away,
If unto Him it seemeth good;
And blessed be his name.

But oh,
What meaning vast that one
Word—resignation, doth contain,
When it implies a total giving up
Of what we hold most dear! We must
Give up, not only for the present, but
All future time, while here we live,
The object of our love.

We scarce
Can think that life will be a burden, when
We know our loved, on earth, no more
And yet Almighty Power
Is never-changing, and his love
Is still Omnipotent. He yet
Can hear the mourner's heartfelt cry;
And He it is who says, "Blessed
Are they that mourn." Not unto those
Who feel rebellious at his will,
Of lamentation, does his blessing see
Fulfillment. But to those who feel
A secret pouring forth of groans
Unutterable, when the spirit mourns,
Because it feels its alienation from
His will; and longs for acquiescence, which
It cannot feel, until his Holy Spirit in
The heart, doth teach it how to say,
"Thy will, not mine, be done."

Oh, 'tis
A blessed state, to feel the willings of
Almighty God to be our own! A state,
Wherein the soul may feed on living bread,
And know partaking of that Fount of Life
From which it draws refreshment.

Bow thine ear,
Unto our cry, oh, mighty Father, if
It please thee well, and teach us how
To drink the cup which Thou dost give us. So
Direct our aspirations, that we may
Not wish this heavy trial other than
It is. In heartfelt dedication to
Thy will, we long to bow; to know
Thine everlasting Arms to be beneath
To bear us up above the billows of
Chastising love.

Oh, wilt Thou, in thy Truth
Divine, our patient Sufferer, sustain, support!
Be thou his everlasting buckler and his shield!
And as the ties of nature one by one
Give way, oh may the ties which long
Have bound his spirit to Thy matchless love
Grow stronger and more firm! Wilt Thou
His consolation be, and evening song!
That when Thou seest meet to say
"It is enough," and take from him
The habitation of his earthly house,
He may go forth with joy, and not
With grief, to rest with Thee
Forever in thy heavenly home.

LEISURE is sweet to those who have earned it; but burdensome to those who get it for nothing.

Madame Guyon.

(Continued from page 317.)

In the latter part of the year 1673 she was in the city of Orleans, having gone thither to attend the marriage of her brother. While here she met a Jesuit who invited her to narrate her religious experience. This she did at some length, feeling at the time a high degree of satisfaction in doing so. This conversation, however, caused her much regret afterward. She says, "This conversation in itself considered might not have been objectionable; but the inward spirit of God was in some degree wrong. And I was so sensible that the spirit of nature, in distinction from the spirit of grace, dictated in part what I said, and was so afflicted at it, that I was kept with Divine aid, from falling into the like fault again."

About the beginning of the year 1674 she entered into a state of darkness and desolation which continued more than six years. She says, "I seemed to be left without God himself." It does not appear that she fell into sin or doubt, but the loss of the joy which she had before experienced seemed to her an evidence of the loss of Divine favor. Her spiritual director, finding himself unable to help her, resigned his post, and this deepened her discouragement. Her feeling is expressed in the words which she used in one place, "Hell rather than sin." She felt that she must continue to love and serve God even if He should consign her to eternal torment. We are reminded of Cowper in reading the account of these years, though Marie Guyon does not seem to have been affected in any way that would make it seem that her mind was unbalanced. Without attempting to analyze her religious state during this period, it may be observed that many eminent Christians have suffered similar, though generally much shorter, seasons of deprivation. Even to the Saviour mankind the sense of loss and desolation came.

During this period, in 1676, Jaques Guyon died. His wife nursed him very assiduously during his increasing weakness, and not long before his death, he expressed his sense of the wrong which she had suffered, and craved her pardon for his part in them. To be reconciled to her husband gave her great joy, but much greater was her joy in seeing him reconciled to God. He had been a believer in religion, but he never realized that he had had no true experience of it. After much anxious seeking, in which his wife was his constant help and support, he found forgiveness and died in humble and happy faith. Some months after her husband's death, Madame Guyon made an affecting appeal to her mother-in-law, seeking to be reconciled to her. So far was she from succeeding in her desire, that shortly after she was requested to leave the house. This she gladly did, and removed with her children to Paris.

One of her men-servants desired to become a member of the Barnabites. On his account she wrote in 1680 to Francis de la Combe, Superior of the order, who lived at Thonon in Savoy. She took this occasion to make known to him the state of desolation which had been her portion for several years. La Combe replied, taking a different view from that of the others with whom she had consulted, telling her that it was a mistake to suppose that lack of joy was evidence of God's displeasure. She was much relieved by this letter and at once wrote again, requesting him if he received the letter before the twelfth of the Seventh Month to unite his prayers with her's on that day, that her darkness might be lightened by the return to her sorely tried

of the felt presence of God. He received the letter on the twenty-first, and we may imagine how fervently this devoted man prayed for the friend who had been the instrument of so much good to his own soul. Their prayers were answered, and on the anniversary of the day which had witnessed her conversion twelve years before, her vow of entire surrender ten years before, and her signing of a written covenant eight years before, she entered into that joy which no man taketh away.

She had some thoughts of taking the veil about this time, but felt restrained from doing so. She also mentions that several offers of marriage were made to her.

In the latter part of 1680 she felt that it could be her duty to leave Paris and devote herself in some more active manner to the service of her Master. She was engaged about the education of her three children, and found it hard to believe that she had any higher duty than to devote her time and care principally to them. While she was thus in doubt, she one day went to a church in Paris, and going to the first confessor she found, made a short confession, saying nothing about the perplexity in which she was involved. When she had finished, he said, "I know not who you are, nor whether you are maid, wife or widow, but I feel it laid upon me to tell you to do what the Lord is requiring of you." She then told him of her condition and asked him whether her first duty was not toward her children. He said her highest duty was obedience, absolute and unquestioning, a Divine requirement. The matter gradually cleared up in her mind, and she found it would be right for her to give up her house, place her two sons with a tutor and go with her little daughter, and one or two maid-servants into southwestern France. What she was to do there she did not yet know.

In the spring of 1681 she left Paris by boat on the Seine, instead of going by stage. She did this to escape possible arrest, as her half-brother was much opposed to her going and he had great influence with the king. After a toilsome journey she arrived at Anneci, near Geneva, and called on Bishop d'Aranthon, in whose diocese she intended to settle. He was glad of her coming, and consented to her taking up her residence at the town of Gex. So far, the only duty which had opened before her was to minister to the bodily wants of the poor and sick. This she did with much zeal and tenderness, but she soon found that her mission was more to the souls of the people than to their bodies. They flocked to her house for advice and a great religious revival began in Gex. It will be seen that her own experience eminently qualified her to give religious counsel, and she did not hesitate to press upon those who had taken the first steps in the Christian life the duty of striving for complete sanctification. This was new doctrine in Gex. Professors of religion everywhere admit that God has power to forgive sins, but that He has power to keep men from sinning they are slow to grant. George Fox and all the early Friends cried out against the professors who "pleaded for sin," and these pleaders for sin were the person of the priests in Gex very soon caused a disturbance against Marie Guyon, so that after a residence of only eight months she was forced to leave Gex. She went to Thonon, and here, also, she at once began to exert a powerful influence, among people of all classes. The result was the same as before. LaCombe stood by her nobly, and it ended in Bishop d'Aranthon expelling them both from his diocese.

She went to Turin and spent three or four months in retirement with a family who were disciples of Molinos. Miguel de Molinos was a Spaniard who had come to Italy some years before. He had published in 1675 a book called the "Spiritual Guide." Three cardinals and one member of the Inquisition gave their approval of this book before its publication. It went through twenty editions in a few years. Everywhere Molinos was in favor. The Pope entertained him for some years in his own palace. But the Jesuits discovered that the "Spiritual Guide," was ruining the trade of the monks by turning people's minds inward and so leading them away from superstition. They gave the name "Quietists" to Molinos and his followers, and turned him over to the Inquisition. He was condemned to perpetual imprisonment, and of the million Italians who had espoused his views, scarce one dared to speak a word in his favor. But favor and disfavor alike had no power to disturb the equanimity of his soul, for it was centered upon God. The doctrines for which Molinos were condemned were much the same as those for which LaCombe and Marie Guyon suffered. At the time when the latter was in Italy, the agitation against Molinos was only fairly begun. He was condemned two years later.

To be continued.

Some Uses For Kerosene.

The remarkable cleansing and healing properties of some of the forms of petroleum are not understood. Comparatively few housewives, however, realize what a saving of time and labor may be accomplished in the work of the household by the more frequent use of kerosene.

Porcelain-lined bathtubs, and bowls on stationary stands, especially where hard water is used, are difficult to cleanse by ordinary methods. A flannel cloth saturated with kerosene will serve to remove roughness and discolorations as if by magic, and this, too, without wearing away the enamel, as the sand soaps usually employed for this purpose are wont to do sooner or later.

Clothing which is badly soiled will oftentimes be washed more easily if allowed first to soak in lukewarm suds to which a little kerosene has been added. Kitchen towels and dish-towels, which have become discolored through careless washing, may be treated in this way, and afterward a little of the oil may be added to the water in which they are boiled.

Before applying scouring-brick or metal polish to articles that have rusted, moisten the rust spots with kerosene. If the rust proves obstinate the article may often be soaked in the kerosene to advantage. This treatment will sometimes enable one to remove rust when the polish alone would be inadequate.

Steel knives, flat-irons, and other household utensils that are to be packed away will not so readily rust if wiped over with a cloth moistened with kerosene.

To clean paint and oilcloth, a tablespoonful of kerosene added to a small pailful of water will not only expedite the work, but will leave the finish brighter than when washed with simple soap-suds.

To clean hard-wood furniture rub the entire surface of the wood with a soft flannel saturated with kerosene. Allow the article to stand for a few moments, then rub again vigorously with a soft dry flannel, being careful to wipe away every particle of oil from the surface. This will remove dirt, finger-marks, and white discolora-

tions, unless the spots are unusually bad. If a first application fails, use it a second time. Scratches which are not hidden by the kerosene should be rubbed over with the following mixture, which makes an excellent, simple, home-made furniture polish: Mix equal parts of turpentine, sweet-oil and vinegar; shake thoroughly before using, and rub in vigorously.

Kerosene is a most efficacious if not altogether pleasant remedy for chilblains.

Within a few years it has been discovered that kerosene will often promote the growth of hair when all other remedies fail. In view of the numerous accidents which have resulted from its use, one would do well to be very cautious in using it for this purpose. Some of the many tonics and invigorators placed before the public are said to be made up largely of kerosene, which has been deodorized and perfumed beyond recognition through the sense of smell. Many barbers employ it in the shampoo. If used in the following manner in a cool room, where there is no lighted lamp or gas-jet, it may be employed with safety:

For a shampoo dissolve castile soap—or tar soap, if preferred—in warm water. It should be of the consistency of thin jelly. When partially cooled, stir in a tablespoonful of kerosene to a half pint of the mixture. Rub thoroughly into the hair and scalp, and rinse well with warm soft water.—*Margaret Boroughs in the Independent.*

Our Duty to Keep Out of War.

A few years ago a Baptist minister of Richmond, Va., W. A. Campbell, together with a number of associates in the ministry, of several religious denominations, felt concerned to bring formally before the rulers of Christendom a definite appeal to forsake the barbarous and very unsatisfactory method of settling difficulties by war, and to establish therefor arbitral or other amicable process. This ecclesiastical memorial, as it has been called, having received the signatures of representatives of one hundred and nineteen ecclesiastical bodies, whose members number nearly twenty-five millions, and adherents eighty-eight millions, has been presented to the thirty-two rulers of Christendom.

It is to be hoped that an undertaking involving so much labor will not have been entirely thrown away. Whether or no any of the aforesaid rulers will have been seriously impressed by this presentation of the claims of international peace, the churches at least ought to occupy consistent ground in this respect, that they may rightly and efficaciously commend the cause to which they have set their heads. Not of such sort, I am sure, was a speech of a minister at the Epworthian Convention, held in New Brunswick, N. J., who fired the hearts of the junior hearers by saying that the Cuban question could be settled in a hurry if it could be proved that the *Maine* disaster might be laid at the door of Spain. Within the past month there have been reports of not a few similar incidents. If in place of such mischievously exciting occurrences, and such light remarks upon the dread eventuality of war, the churches would express their abhorrence of the resort to such a course, and their solemn feeling that it ought not even to be considered a possibility, public sentiment upon our relations with Spain would soon take on a quieter phase, the change would be reflected in the daily press, and words of reassurance would quickly be wired to the other side of the water.

The trouble with England over the Venezue-

lan boundary and the upholding of the Monroe Doctrine is of too recent occurrence to have been already forgotten by our people; and how, when we seemed on the very verge of war, the many earnest protestations from the religious press, the churches, labor unions, temperance associations and the like that the strife of blood between two nations professing to be Christian would be naught else than a crime, resulted in bringing a calm upon the troubled waters, and judiciously directed diplomacy did the rest. Our country would be much more likely to favorably solve the Cuban question by such a dignified and enlightened cause, worthy of our profession, than by plunging into war. In the latter way we settled the slave question amongst ourselves, but at what a cost of precious lives, of treasure, of religion and good morals.—*Josiah W. Leeds, in West Chester News.*

THE CURFEW IN AMERICA.—It was received as hardly more than a joke when, about two years ago, the curfew was adopted by Lincoln, Neb. But the movement has spread, until about three hundred cities, many of them prominent ones, are said to have introduced it. There is much agitation in favor of the general adoption of an ordinance requiring all children under fifteen to be in their homes by nine o'clock in summer, and by eight o'clock in winter, unless they are accompanied by their parents or have leave of absence. The advocates of the plan call it the most important step for municipal reform since the discovery of America. The falling off in the number of arrests of the young under this system has, in some cases, been as much as 75 per cent. There has been a great decrease in the number sent to reform schools. Teachers testify to improvement in punctuality and scholarship. Home life has been made better. The regulation was recommended by the Boys' and Girls' National Home and Employment Association, which was formed to study how to prevent crime among the young, and the results have encouraged them to press the matter still more urgently in connection with their convention at Indianapolis this week.—*The Churchman.*

SPEAKING TO THE POINT.—An addition having been made to the jail in Paterson, N. J., at a cost of \$30,000, the county officers and contractor celebrated the event by a banquet in the building. There were liquors in abundance. After a number of toasts had been drunk, the gentleman presiding, a judge, proposed "The temperance cause." It was probably done because they were getting pretty drunk.

Mr. Bantrum, a temperance man, was called on to respond, and did so in the following stinging speech:

"I thank you for this invitation, and I recognize its fitness. You have assembled to celebrate the enlargement of this jail, rendered necessary by the use of strong drink, in which you are so freely indulging this day. Down stairs cells and corridors are crowded with criminals who have but changed places. A few years ago they were respected citizens, some of them occupying as responsible positions as those now occupied by yourselves; but they commenced as you have commenced, and they continued as many of you are now continuing, and to-day they are reaping the harvest in a career of crime, and paying the penalty with a period of punishment. I hear the popping of the corks. I listen to the merry voices and the praises you are singing to the infernal spirit of wine; but there comes to me the refrain

from the prisoner's cell, where a man is shedding penitential tears over his folly, accompanied by the still sadder wail of anguish uttered by the broken-hearted wife, worse than widowed, through the traffic in strong drink, which, as a judge in your courts said, 'is the great promoter of crime,' a traffic licensed by your votes, and sustained by the patronage you are this day giving it. It is with inexpressible sadness that I discover that there can be found in Passaic county so many men with hearts so hardened, feelings so calloused, sensibilities so blunted, that in a place like this, under circumstances like these, they dare raise to their lips that which depraves the citizen, and endangers the State. Thanking you, gentlemen, for this unexpected privilege, I take my seat, fully conscious that you will never call on me under similar circumstances."—*Christian Secretary.*

FOR "THE FRIEND."

From the Friends' Anti-Vivisection Association.

(Of Great Britain and Ireland.)

To Friends of Philadelphia Yearly Meeting:

DEAR FRIENDS:—We desire to address you on a subject which lies heavily on our hearts, and which concerns you also—our brothers and sisters on the other side of the Atlantic—inasmuch as the practice to which we refer is carried on in your country as well as in our own. We allude to painful experiments, in the supposed interests of science, on living animals, called broadly *vivisection*, the word being used not only to express operations with the knife, but many other experiments of various kinds.

With regard to this system of scientific research, we would at the outset emphatically take the moral standpoint, and express our firm conviction that whether physical benefit to the human race has or has not resulted from vivisection, these cruel experiments are contrary to the will of the God of love, to whom we are responsible for our treatment of his dumb creation. The question of utility surely need not trouble the mind opposed to obtaining knowledge by unrighteous means.

The practice of vivisection has greatly increased during recent years, and has assumed enormous proportions in various countries. We would ask you, as members with us of a highly professing religious body, very seriously to consider your duty in the matter, on account of the inevitably hardening and lowering effect on the moral character of by far the majority of the men who operate, the students who witness, and perhaps we may add, the community that sanctions this practice.

That some of the experiments performed by physiologists are of extreme severity there is unfortunately no doubt, as detailed reports of their researches are furnished by themselves and published in scientific journals. A large number of experiments are in consequence of their nature performed without first rendering the animals insensible to pain by the use of anæsthetics and their sufferings are frequently intensified by the use of *curare*, a drug often employed on account of its paralyzing properties on the nerves of movement, but believed to render them even increasingly sensitive to pain. Inoculations which are now practised to a great extent, and which are sometimes described as being only like the prick of a needle, are often followed by agonizing results.

This is not the place to mention particular instances of terrible experiments, but in some accompanying pamphlets you will find examples

of such as have been performed both in England and America. The passion for experimentation, as you may be aware, has not stopped with dumb animals, but has been exercised to certain extent on human beings also.

A large number of Societies have sprung up to oppose the practice of vivisection; among them our *Friends' Association* has existed for several years, and has correspondents in many of the Monthly Meetings of the United Kingdom.

And now dear Friends, we ask you also enter into the combat in which we are engaged. Your noble efforts in the anti-slavery movement showed your compassion for the suffering and oppressed. We plead for creatures even more helpless than the down-trodden slave; creatures which cannot so much as beg for mercy. May we suggest that you also should form a Friend Anti-Vivisection Association, and endeavor to spreading information in various ways, so as to leaven public opinion as to bring about general condemnation and consequently the legislative prohibition of painful experiments on living animals. And if any member of our Society whoever he may be, is himself engaged in the practices, may he consider his work in the very presence and light of God. We remain,

Your Friends sincerely,

JOS. STORRS FRY, *President.*

J. B. HODGKIN,
JOHN WM. GRAHAM,
(per pro Margaret Graham),
HANNAH WHITALL SMITH,

} *Vice President*

LESTER REED, *Chairman of Committee.*

E. ISABEL REED,
THOMAS BEAVAN, *Clerk,* } *Hon. Secretaries*

FOR "THE FRIEND."

Treatment of Gray Squirrels.

The following is a striking instance of the result of kindness to animals. It has often occurred to us that it would add a feature of interest at Westtown School if the gray squirrels, seen in the grounds, were more tame. It is perhaps true that the farmers recognize them as enemies but an aptitude of constant kindness towards them on the part of the scholars might result in attracting them from the corn fields.

"The gray squirrels of Central Park have not become so tame that when ladies and children appear on certain paths they will run about the ground at their feet, and up to their very skin begging for something to eat. Most of them will take the nuts out of your hand, many of them will sit on a bench beside a visitor and go into his pockets for the nuts concealed there, a some of them seeing a policeman standing still will jump directly into his arms. When a squirrel is in sight, you have only to knock the nuts together, and the little creatures, alert to the signal, will rush from every direction to you."

It was no uncommon sight a few years since to see an old man near the reservoir trying to tame the gray squirrels, then quite wild. He used to tell those persons who stopped to speak to him that many troubles had come his way, and that business reverses down town had almost lost his mind, but that whenever he found his "be going" he had made it his custom to go out to the squirrels. Trying to tame them took thoughts from his bothers. He was accustomed to recommend a similar experiment to all those to whom the world had been too severe in discipline.

His advice was good, but the question whether his personal example, which was not

thout its charm, or mental needs like his own
s led to the almost universal state of good
ling now existing between the squirrels of to-
y and their men and women friends in the
rk."—*Harper's Bazar*.

It is a fault to *speakev* one of another, but
e essence of the fault lies in the want of that
arity which *thinketh* no evil.—*Chalmers*.

"If his service is thy delight, He'll make
y wants his care."

Items Concerning the Society.

heophilus Waldmeier, whose labors in this coun-
one year ago, to found an asylum for the insane
Syria, are remembered by many Friends, was
h his wife warmly welcomed one month ago on
eir return to Brumana. "Every village," it is
d, "wants to have T. Waldmeier and the Asylum
ar, but as yet it is undecided where the location
ll be." One old Druse Sheik said, "Yon English,
atever will you be up to next! whoever heard
such a thing as trying to make wise those whom
d has made mad."

A Monthly Meeting held at Liverpool on the 4th
stant concluded that the matter of addressing the
ndon Epistle indiscriminately to all bearing the
me of Friends should not go forward to the
arterly Meeting. One proposal was that *all* cor-
pondence should be dropped for the present,
l that letters should be addressed only where a
ely concern arose to do so. This would seem to
the only healthy mode of religious correspond-
ce anywhere.

'Friends' National University," it is announced
the *American Friend*, will open next autumn at
chita, Kans. "The new institution has been
de possible through the purchase of Garfield
iversity, at Wichita, by James M. Davis of St.
uis." That institution, built by the "Christian
urch," was opened in 1887, but through financial
barrassment has stood idle and empty for six
rs.

n appointed meeting was held in London Britain
eting-house last Seventh-day, P. M., the 23rd
t., under a religious concern of Henry T. Ont-
d. An attendance of fifty from a sparsely peo-
d neighborhood was encouraging. The occasion
s owned by a deep solemnity accompanying his
nest exercise.

The fact that Friends refuse to take part in wars
not mean that they are a class of unpatriotic
ple, but that they are trying to live lives in ac-
dance with the will of their leader, Jesus Christ.
ey are convinced that all war is contrary to his
t; and also that there is no question arising
ch could not be settled in some other way better
n by a resort to arms, and that if nations would
nt their plan they would stand much higher in
eyes of all Christian people.—*N. Carolina Friend*.

Thomas Collins, a shoemaker of Kansas City,
ected to war between the United States and
in, and when the announcement came that hos-
ties were to begin, he closed his shop, hung
be on the door and posted this notice:

Closed in memory of a Christian nation that
ends to the barbarity of war."

In ten minutes a vast crowd had gathered, the
r was burst in, and in another minute Collins
ld have been in rough hands but for the police.
edger.

phia Yearly Meeting, given last week to the
end of Second-day, the 18th inst., is here resumed.

The unanimous nomination of Ephraim Smith
for Clerk and Joseph L. Bailey for Assistant
Clerk, as reported by the Representatives, was
united with by the Meeting, and they were con-
tinued in those services.

The committee appointed to examine a com-
munication addressed to Friends of Philadelphia
Yearly Meeting, reported that it was from the
Vivisection Society of Friends in England; and
that, while its contents might well claim our sym-
pathies, yet it was believed that the Yearly Meet-
ing was not the best channel for conveying them.
With this view the Meeting accorded. A copy
of the communication is printed elsewhere in
our columns.

The Committee appointed last year to con-
sider the condition of Bucks Quarterly Meeting,
which now comprises but one Monthly Meeting,
recommended that Bucks Quarter be joined to
Burlington, from which it had been set off about
two hundred years ago. This was approved;
also that the name of the meeting thus composed
be called "Burlington and Bucks Quarterly
Meeting," the first sitting of this united Quar-
terly Meeting is to be held on the thirtieth of
Eighth Month next.

A memorial of our beloved Friend, Joseph
Rhoads, who died in Ninth Mo., 1896, elicited
much tender expression of sincere esteem. A
life devoted from early years to truth and right-
eousness appeared indefatigable to the end in
every kind of good word and work which was
apparent to him as a duty. Whether as a prac-
tical protester against the iniquity of slavery, as
a school-director for forty years, as a public-
spirited Christian citizen and sympathizing neigh-
bor, as a faithful laborer against the use or sale
of intoxicating drinks—going for hundreds of
times into the saloons themselves to expostulate
with liquor-sellers or drinkers; as an effective
reprover of profane language in a manner that
reached the swearers' consciences; as an over-
seer, an elder and a minister in our religious So-
ciety, he was remarkably concerned to keep his
eye single to his Master, and his successes were
victories of love. His faithfulness to our dis-
tinguishing principles was used by him as a
groundwork of active service in the Lord, and
not as a subterfuge for sloth. His course de-
monstrated that the most conscientious compli-
ance with all the peculiar testimonies of Friends,
did not debar him from plenty of Christian work.
His industry of faith and love shames the cry
that Quakerism gives nothing to do.

The outcome of the consideration of the Que-
ries and Answers can scarcely better be stated
than as will soon appear in that lively Minute
on the state of the Society which the printed
Extracts will contain. The omission of certain
meetings within three Quarterly Meetings dur-
ing the year being attributed by some to lack of
vocal ministry, others testified that the presence
of ministry had not been found in their own
meetings a preventive of decrease in numbers;
and that in several silent meetings the decline
seemed less rapid than in several meetings which
had preaching; that in each case of meetings
whose regular attendance had ceased, the cause
was known to be something else than silent wor-
ship, and that it is our meetings which seem well
supplied with preaching, more than in those
which have none, that furnish the instances of
members visiting places where a stated or paid
ministry is exercised. It is the spirit of worship,
rather than the expression of religious truths that
determines steadfast attendance.

Much exhortation, continued by many speak-
ers on points along the line of all the Queries,
occupied closely the time of the following day
also. This expression was characterized, not so
much by considerations not heretofore familiar
to Friends, as by brotherly concern for each
other's welfare in the Lord, by a spirit of love,
and by encouragement of that wherewith any,
however young, had already attained. Instructed,
indeed, by points in the exercises of many brethren,
much more were we comforted and revived
by their general spirit.

The annual Answers showed that during the
year two ministers and nine elders had deceased,
and that nineteen schools had been maintained
in Monthly and Preparative Meetings. One
small meeting had been discontinued and two
others had been omitted during part of the year.

Early upon the assembling of Ministers and
Elders, on Fourth-day afternoon the cry of the
children and youth, under the war-cloud spread
over our country, seemed to reach our spiritual
ear. This resulted in a conclusion to lay before
the next meeting a concern to appoint a meet-
ing for Divine worship which should include
the middle aged and younger members, and be
held on Sixth-day evening. Throughout the
consideration of the remaining business, an un-
usual solemnity bowed the Meeting before the
footstool of Divine mercy.

On Fifth-day morning the usual meetings for
worship were held in their respective meeting-
houses. In the afternoon the business could
proceed with comfortable despatch, which re-
moved the apprehension which had been appear-
ing, that it could not be concluded on the usual
day.

The Meeting for Worship proposed by the
Meeting of Ministers and Elders to be held on
Sixth-day evening, was approved by the Yearly
Meeting.

By the Reports on Education from the Quar-
terly Meetings there appeared to be seven hun-
dred and twenty-one children in our member-
ship between the ages of five and twenty, and
one hundred and forty-three of these not attend-
ing Friends' schools.

The general condition of the membership as
regards the use of Intoxicating Drinks, notwith-
standing some local improvements, seemed gen-
erally little changed. It was a satisfaction to
note that in ten of the Monthly Meetings the
members had been clear of any, even the milder
forms, of such drinks.

The Report of the Committee on Education
showed that they had assisted or supported
eighteen schools with two hundred and ninety
pupils. These have prospered very encourag-
ingly under the general oversight of the special
Superintendent, whose work began the year be-
fore. The Meeting appropriated two thousand
dollars for the continuance of this useful work.

The Committee in charge of the Westtown
Boarding School reported an average attend-
ance of one hundred and sixty-five for the year.
A volume of questions for use in the Scripture
classes had been published by the Committee.
The instruction in sewing and cooking which is
now given is much appreciated, both by the
learners and their parents. Careful attention
is given to the physical development of all, and
to the manual training of boys. The last grad-
uating class numbered twenty-six. The Old
Scholars' Association have shown an interest
very helpful to the Committee. They have im-
proved the museum, and have established two
scholarships for deserving pupils. The farm of
six-hundred acres, and the grist-mill, have been

THE FRIEND.

FOURTH MONTH 30, 1898.

PHILADELPHIA YEARLY MEETING.

(Concluded from last number.)

The account of the proceedings of Philadel-

managed successfully. The total expense for the year was forty-four thousand dollars, requiring a deficit of three thousand dollars to be made up from the funds of the School.

An interesting memorial of our beloved Friend, Rachel B. Price, freshly reminded us of her work of faith and labor of love, what purity of spirit can be wrought by grace, and what can be the joy of the redeemed when departing hence.

On Sixth-day, pursuant to the request of Concord Quarter, the discipline was made to allow Preparative Meetings of Ministers and Elders, when much reduced, to be discontinued, and their members joined to some other Preparative Meeting of Ministers and Elders in the same Quarter.

The report of our care of Indians at Tunesassa represented a prosperous condition of the boarding school, which contains 45 pupils. A new school building had been erected by voluntary contributions of Friends. The total expenditures for the year on account of these Indians (2,300 in number) had been \$7,500. An encouraging account of the obvious results of the Yearly Meeting's concern for the betterment of that people, was given by a Friend, who has visited the reservation.

A memorial reciting remarkable experiences in the life of our dear Friend William U. Ditzler, was read, and desires were expressed for its wide circulation.

During a visit to the men's meeting by an approved woman Friend from another Yearly Meeting, our Israel was exhorted to "search the camp" for any secret cause of defeat among us, to judge with charity, to live as members one of another. The impressive service of this visit seemed a good preparative for the hearing of the Minute of advices which followed. This upheld the importance of our members not depending even upon a living vocal ministry in our meetings for worship. It took into view the gradual reduction of numbers in some meetings, the Gospel love enjoined by our Lord and his apostles, and the importance of arrangements for ourselves and our employees to attend mid-week meetings. A striking passage from William Penn covered the state of our needs, and from it this exhortation is noted: "Let the Lord be chiefly in your eye, and ponder your ways and see if God has nothing more for you to do; then wait for his preparation, and be ready to receive the word of command."

About \$7,700 had passed through the Treasurer's hands this year, and \$6,500 were directed to be raised for the concerns of the coming year.

The reading of the memorial of Jane Gibbons, a mother in Israel of great humility, practicing self-denial in order to have means of relieving many, an instrument of a quiet and blessed influence proceeding from the source of all grace whereunto she kept till the end of a long life watchfully near, was attended with a fitting solemnity for the close of a Yearly Meeting which had been favored throughout with much of the right dignity of a Christian body, and an evident overshadowing of Divine love and harmony.

In the evening a large congregation assembled for Divine worship before the God of nations and of our lives. The Friend in whom the exercise for convoking such an assembly arose, feelingly exhorted the young and all to resort to Christ as their sure refuge and habitation. Earnest prayers ascended, and much counsel for our condition was delivered; to the end that neither things present nor things to come,

life nor death, neither peril nor the sword, might be able to separate us from the love of God in Christ Jesus.

SUMMARY OF EVENTS.

UNITED STATES.—On the 19th instant the President approved the joint resolution demanding that the Spanish Government relinquish at once its authority and government in the island of Cuba and the withdrawal of its land and naval forces from Cuba and Cuban waters. The text of the joint resolution was cabled to Minister Woodford, at Madrid, with instructions to notify the Spanish Ministry of its purport, and at the same time to demand that the military and naval forces of Spain shall be withdrawn at once from Cuba and Cuban waters.

Polo y Bernabe, the Spanish Minister to the United States, on the 20th inst., upon receipt of the ultimatum of our Government, applied to the Secretary of State for his passports, stating that the resolution adopted by Congress and signed by the President was of such a nature that his permanence in Washington became impossible. The request was at once complied with, and Senor Polo and his staff left Washington in the evening. The protection of Spanish interests was intrusted to the French Ambassador and the Austrian-Hungarian Minister.

Both Houses of Congress passed, as an emergency war measure, a joint resolution giving the President power to prohibit the exportation of coal and other war material.

It is stated that our Government will not resort to privateering, but that Spain reserves the right to engage in it.

The United States fleet, under the command of Rear Admiral Sampson, has established the blockade of Havana. At eleven o'clock on the night of the 22nd inst. the batteries at Morro Castle fired upon the flagship, but none of the shots were effective, and the United States vessels did not return the fire.

The President on the 23rd issued a proclamation calling for 125,000 troops, to serve for two years.

The first vessel to be captured in the present war was the Spanish steamer *Buena Ventura*, loaded with lumber, which was captured in the Gulf of Mexico on the 22nd and towed into Key West.

Senator Walthall, of Mississippi, died in Washington, on the afternoon of the 21st.

Postmaster General Gary has resigned on account of ill health, and the President nominated Chas. Emory Smith, of Penna., to succeed him. The nomination of Charles E. Smith has been confirmed by the Senate.

The town of Littleton, N. H., appropriated last year \$11,000 for its schools \$700 for the public library, and nothing for paupers, not having any. The town has prohibition "thoroughly enforced."

Published reports show that 42 steamers and 24 sailing vessels are engaged in transporting men and goods to Alaska from the Puget-sound ports alone.

Deaths in this city last week numbered 445, which is 62 less than the previous week, and 79 less than the corresponding week of 1897. Of the foregoing, 233 were males and 213 females; 57 died of pneumonia; 54 of consumption; 36 of heart disease; 20 of old age; 19 of apoplexy; 17 of nephritis; 16 of inflammation of the brain; 15 of Bright's disease; 15 of convulsions; 13 of bronchitis; 13 of uræmia; 13 of diphtheria; 10 of cancer, and 9 of marasmus.

Markets, &c.—U. S. 2's, 95 a 98; 4's, reg., 106½ a 107½; coupon, 108 a 109; new 4's, reg. 116 a 117; coupon, 117 a 118½; 5's, reg., 109½ a 110½; coupon, 110½ a 111½; currency 6's, 103 a 105.

COTTON.—6½c. per pound for middling uplands.

FEED.—\$15.75 a \$16.25 per ton for winter in bulk and \$14.75 a 15.25 per ton for spring in sacks.

FLOUR.—Winter super, \$3.35 a \$3.60; do extras, \$3.75 a \$4.00; Pennsylvania roller, clear, \$4.40 a \$4.55; do., do., straight, \$4.55 a \$4.75; Western winter, clear, \$4.50 a \$4.65; do., do., straight, \$4.75 a \$5.00; do., do., patent, \$5.10 a \$5.30; spring, clear, \$4.50 a \$4.75; do., straight, \$5.25 a \$5.50; do., patent, \$5.50 a \$5.75; do., favorite brands, \$5.80 a \$6.00. City mills, extra, \$3.75 a \$4.00; do., clear, \$4.70 a \$4.80; do., straight, \$4.80 a \$5.00; do., patent, \$5.50 a \$5.90. **RYE FLOUR.**—Choice Penna., \$3 per bbl.

GRAIN.—No. 2 red wheat, \$1.05½ a \$1.06.

No. 2 mixed corn, 37½ a 37¾c.

No. 2 white oats, 34¾c.

BEEF CATTLE.—Extra, 5½ a 5¾c; good, 4¾ a 5c; medium, 4½ a 4¾c; common, 3¾ a 4½c.

SHEEP AND LAMBS.—Extra, 4¾ a 4½c; good, 4 a 4½c; medium, 3½ a 3¾c; common, 3 a 3½c; spring lambs, \$3.50 a \$5.50.

HOGS.—5¼ a 6c. for best Western; others, 5½ a 5¾c. **FOREIGN.**—On the 21st instant Minister Woodford was handed his passports by the Spanish Government and notified that official relations between the United States and Spain were ended. He was given his passports before he had an opportunity to present the ultimatum transmitted to him for submission to the Spanish Government, the delivery of the ultimatum to Minister Polo y Bernabe having been accepted by the Spanish Government as a formal announcement of our part.

A royal decree was gazetted in Madrid on the 24th announcing that diplomatic relations are broken off between Spain and the United States and a state of war begun, and declaring that Spain maintains her rights to have recourse to privateering, but that for the present only auxiliary cruisers will be fitted out. Treaties with the United States are by the decree annulled, and thirty days are given to United States ships to leave Spanish ports.

The notification that the United States would adhere to the principles of the Treaty of Paris in regard to neutral vessels was received with cheers in the British House of Commons. No answer to the subject has been received from Spain.

It is said the Queen Regent still hopes that foreign intervention will prevent a conflict.

Governor General Blanco, on the 21st, issued a manifesto to the people of Cuba, calling them to arm to repel a foreign invasion.

It is believed that forty-one lives were lost on the 19th inst., by a fire in Whitwick Colliery, Leicestershire, England.

The proposition to settle the Alaskan boundary question is, it was announced in the British House of Commons on the 25th, under consideration on the part of that country and the United States.

An Alsatian named Thorner is spending the year which the German Government requires shall be given to military service in prison. He has scrupled against bearing arms. While he was willing to perform all of the other duties of a soldier in the most obedient fashion, he refused point blank to touch gun or a sword.

The Japanese are very much alike physically. Recent measurements taken of an infantry regiment showed no variation except 2 inches in height or pounds in weight.

The expedition of Major Gibbons, to cross Africa from Cape Town to Cairo, will have aluminum launches that may be separated into sections for carrying.

The Canadian Prohibitionists are now practically certain that the popular vote, soon to be taken in that country, upon the question of Prohibition, will upon that direct issue unencumbered by any other question.

NOTICES.

THE BIBLE ASSOCIATION OF FRIENDS IN AMERICA 207 Walnut Place, has for sale, at a very low price, some nice Self-pronouncing Teachers' Bibles, with maps and all other helps.

SELECT EXTRACTS.—A new edition of Select Extracts, Selections and Anecdotes from Friends' Religious and Moral Almanacs, has been issued by the Tract Association of Friends, and copies are for sale at No. 304 Arch Street. Price, 25 cents.

WESTTOWN BOARDING SCHOOL.—For convenience of persons coming to Westtown School, the stage will meet trains leaving Philadelphia 7.17 and 8.46 A. M., and 2.53 and 4.32 P. M. Other trains are met when requested. Stage fare on regular trips, fifteen cents; on special trips, twenty-five cents each way. To reach the school by telegraph, wire West Chester Phone No. 1.

EDWARD G. SMEDLEY, Superintendent.

WESTTOWN BOARDING SCHOOL.—Applications for the admission of pupils to the school, and letters of regard to instruction and discipline should be addressed to WILLIAM F. WICKERSHAM, Principal. Payments on account of board and tuition, and communications in regard to business should be forwarded to EDWARD G. SMEDLEY, Superintendent, Address, Westtown P. O., Chester Co., Pa.

DIED, in Moorestown, N. J., Third Mo. 4th, 1897, the eighty-sixth year of her age, MARY L. WARRINGTON, widow of Dr. Joseph Warrington and daughter of Linzey Nicholson. She was a member of the Monthly Meeting, N. J.

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Extracts from the Letters and Memorandums of John Barclay.

(Continued from page 322.)

Being unstable and very unlearned in the word, which spake forth the Scripture, though I had learned ever so much in the words, they cannot reach the essence; but must stumble, as Nicodemus and other learned Jews did, who knew nothing of the new birth; though they could hardly tell by the letter of the book where Christ was to be born. . . . The enemy himself was busy at quoting Scriptures; witness the temptation of our Lord; and he can put men upon studying the Scriptures, so long as through the carnal mind he may but interpret and apply them to their states; for by all this he has the more soul the safer in his net. He is not deterred from prosecuting his evil designs, by our reading the Scriptures in ever so high estimation; if in studying them, we lean on our own understanding, although with great and apparently laudable zeal; though we apply one part to confirm another,—though we get them by heart,—though we extract all the doctrines and principles that are testified of therein,—though we are able by this skill to give an expert answer such as may inquire a reason of the hope that we have adopted, and the faith which we have learned out of the letter of the book,—though we even set ourselves to do all that is commanded,—yet all these willings, and runnings, and strugglings, do not overthrow his government in our heart; nay, his snare is not broken, but made more subtle and intricate. It is the simple, and not that abide in the simplicity of the Truth, that are kept by the truth out of his beguiling snares; the Spirit of Truth is their shield and defence on the right hand as on the left; they lean not unto their own understandings; so that the Scriptures and every other outward means are blessed to them, as they keep the anointing, which they have of him; by which, whether with or without instrumental means, they know all things requisite for their present need; having “an understanding given them to know him that is true.”

I believe if young persons were more fully

open, and implicitly up to acts of dedication apparently small, and were willing to go, to stay, to do, or to forbear in minor matters, as seemed best; that they would thrive more vigorously in religious stature and strength. One thing after another came gradually before the view of my mind; all that I had to do, or believed was required at my hands, came not up on me at once; for there was no hard task-master to obey, but one who knew my weakness, and my inability to give up even to the least matter of duty, without his special aid. As I was concerned to keep my eye open, to see whatever He might show me was to be given up to,—and as my desire was from day to day unto Him, and the accomplishment of his will respecting me; first one thing, then another, at seasons opened before me with sufficient clearness. Sometimes these apprehended duties were very little matters, at other times they were of fearfully great importance; and often were they of a nature and complexion, which the worldly-wise part in myself and in others, could not bear or understand. Yet after having gone through and been favored to stand faithful in the performance of these things, I have often seen the propriety of them; and I have felt it a precious thing to be “led about and instructed” so suitably, so seasonable, so safely. How much need there is for all amongst us, who fill any of the offices in the church, and even for such as may be in the highest stations, and may have been made of eminent service therein, again and again to wait upon the Lord, yet again to bow down their souls; so that every high thing, that would exalt itself within them, may be abased, under the humbling influence of that power, which bruise and breaketh in pieces, which bringeth us low, even as children and babes, willing to be led about and instructed, and ready to esteem another better than ourselves. Now as individuals are brought into such a feeling tender state as this, they become sweetly qualified to take those places, which the master-builder ordereth for them in his house, in his family, in his vineyard. They thus receive capacity and authority, to labor for the great cause, and in the name and power of their leader; they have strength to bind and to loose, to help and to heal the weak and wounded; and they have the spirit of patience and of pity given them, to plead with and to pray for the tempted, the tossed, the tried. And O! the tenderness that is shown by such as these, on behalf of their poor fellow creatures, who may be overtaken or overcome of evil or error; knowing that they themselves stand, only through the mercy of the Most High.

I was much instructed by looking over a Monthly Meetings' early minute book about 1666. I thought I clearly saw that our Friends in the beginning, were a simple plain set of people; and that they mostly had but a very small proportion of learning and general knowledge. Divers advantages have we above them in several respects; yet it has seemed to me, that some of the very advantages have proved our hurt and stunted our growth, so that we have not arrived

at their stature and strength. “The love of other things,” we read, choked the good seed; and this seems to me to be applied to our case, who have many “other things,” (some of them very good when kept in subjection,) which draw away our minds from the simplicity of the Truth, and from a patient, humble, waiting frame of mind, in which alone true safety can be witnessed.

I desire greatly not to be led away and ensnared, by coveting and looking for the esteem and notice of any, even of religious characters; I pray in my heart, that I may be preserved from liking to hear my own voice and tongue in company, and from the least approach to any thing like a love of showing off even good qualities. If we are in the right spot, we shall forget ourselves, and not esteem those things as our own, which are wrought in us, or which we have been enabled rightly to do or say.

Fifth Month 10th, 1818. The day before yesterday I completed my twenty-first year. . . . It seemed right for me to go and sit among Friends at their Monthly Meeting at Kingston. I had no probable means of conveyance but on my feet, and it was a very rainy morning; but I cried unto the Lord that He would direct me, and give me sufficient strength to do whatever might be best. I got there, it being, I suppose, more than thirteen miles, sometime after the hour of assembling, much wearied in body, but sweetly fresh and lively in mind, through the extendings of mercy; so that the driving rain, and the length of my walk had not much effect upon me, who am but a poor weakly one. On my way thither, it rather vividly came to my mind,—what if I should have to speak in their meeting? But the Lord quieted that spirit within me, which would be questioning and reasoning; and I was favored to feel great composure and calmness, notwithstanding that suggestion. And O! the melting power and glorious influence which was enjoyed by me, and I believe by others, in the Meeting for worship! how precious an half-hour did I spend among them! so much so, that my heart was filled with the song of praise unto that great Being, who remembers and cares for his poor little ones; and who in his own time fills his hungry ones with good things—yea with the choice dainties of his table so that their cup runs over! O! the tears of joy that were shed! may I never forget the renewed mercies of the Lord my God, while I have my being! The next day was our Monthly Meeting at Westminster, where were present some choice Servants; through whose ministry the language of encouragement was held out to the little ones, but especially to the young in years, whose hearts the Lord had in measure melted into a willingness to be conformed to his holy will respecting them. O! the unutterable condescension of Him whose mercies are new every morning! may the objects of his bounty be yet more mindful of him, and of his goodness; and be induced yet more fully and faithfully to give up to his requirings; to bring all the tithes into the Lord's treasury, as two dear Friends said in the Meeting, and prove him therewith, and see if

He will not open the windows of heaven and pour them out a blessing, until there be no room to contain.

R. S. Maclay in China.

Dr. R. S. Maclay's account of his journey to Foo-Chow in 1847-48, is intensely interesting. He sailed on the Paul Jones. It took thirty days to reach the equator, twenty-six more to reach the meridian of the Cape of Good Hope; from the Cape of Good Hope to Sandalwood Island, off the northern coast of Australia, required thirty days more, and from Sandalwood Island to Hong-Kong twenty-nine more. This passage of 115 days was considered very good. Dr. Maclay's going to China was opposed on the ground that he had not a robust constitution. It would seem as if persons without robust constitutions had the best chance for long life, the way they turn out frequently. Like Wesley, in that long voyage he studied the Greek New Testament, began the study of history, and spent a great deal of time learning the radicals of the Chinese language. To avoid injuring his eyes by using an unsteady light, and to economize time for study, he acquired the art of dressing and shaving himself in the dark, which later, during his travels in the far East, served him a good turn on more than one occasion. From Hong-Kong he sailed by a Chinese fast boat to Canton. It was a rowboat equipped with sails, and had a cabin. From Canton he went to Foo-Chow. Dr. Maclay tells us that he had been very anxious before reaching China to be delivered from various perplexities and trials that assailed him. He had wished before entering upon his work in China that everything within him not in harmony with the Divine will might be removed; that his heart might be filled with love to God, and that he might receive that perfect qualification for his mission which only the Holy Spirit could impart; and that the way would be prepared before him. His state-room was a sanctuary, his supplications oft repeated, and were not in vain; he says: "I received the assurance that God did take full possession of my heart, that He did approve me as one of his missionaries to the Chinese, and that his presence would go with me, preparing the way before me. A light such as I had never seen shone into my soul, a joy never before experienced filled my heart, a peace that passeth all understanding took possession of me, and to this day I have never felt any serious doubts in regard to the subject. Blessed be his holy name!" It was given to Dr. Maclay to live and work in China for years. — *Christian Advocate.*

The Cost of a Dinner.

The interdependence of man is well illustrated by the following statement made by a Chicago paper:

Recently a gentleman who is fond of arithmetic made up his mind that he would find out how much a dinner really cost. This gentleman asked how much a simple dinner that he was eating cost, and he was told seventy-five cents.

He contradicted this, and then made out the following statement about the cost of that dinner: The pepper, he said, came from ten thousand miles away. It grew on a little bush about eight feet high, which must have had a growth of at least five years. The pepper was picked green; it had to be dried in the sun, and this meant employing women. It took one ship and one thousand miles of railroad to bring the pepper to the United States. The flour of which

the bread was made came from Dakota; some one owned the land, and that meant the investing of capital, and then he had also to pay wages to the workmen. The flour had to be ground, and the building of the mill and the plant, or machinery, meant more money invested. The millers had to be paid, coopers had to be paid for making the barrels, and, of course the wood of which the barrels were made had to be cut and sawed and shaped, and this meant the employing of more men. Then the flour had to be shipped over the railroad and handled again by cartmen before it came into the house.

The tea on the table came from China, and the coffee from South America. The codfish had to be brought from Maine.

The salt came from the Indian reservation in the northwestern part of New York State. The spices in the cake came from the Spice Islands in the Indian archipelago. The canned peaches came from California, and they, too, represented the employment of capital and labor. The little dinner represented, directly or indirectly, the employment of five hundred million dollars of capital and five million men.

FOR "THE FRIEND."

Who Will Fill Their Places?

"The fathers, where are they, the prophets, do they live forever?" I trust this question is often the companion of other thoughts than my own. As we hear of the removal from works to rewards of so many fathers and mothers in Israel, in different parts of the heritage, while others according to the course of nature may soon follow, and many of these having long borne the burden as in the heat of the day, believing it their duty earnestly to contend for the faith once delivered to the saints, manifesting by their lives and conversation that they have not followed cunningly devised fables, but the pure, unchangeable truth; and while I thus sympathize with the aged who experimentally know, that their strength and preservation lies in their obedience to their Divine Masters requirements, as He is pleased to make manifest, realizing the day's work of these is over, and that of others well nigh spent; as we consider these things, thoughts like the following arise.

Sad would it be if any of the younger Friends, instead of following their example, should so far stray from the path of safety, in a dark and cloudy day, as lightly to esteem our principles and testimonies; or try to persuade themselves that they are justifiable in embracing some of the very ways and worships that we as a people in the beginning, amid suffering and persecution, were led out of by a high hand and an outstretched arm, as is clearly manifest; and seeing that almost every Yearly Meeting (and some in no small degree), have been thus stripped of those they could look up to for advice and counsel, we who remain can but feel increasing responsibility resting upon us. And when I say my concern now is principally for the younger portion of Society, I trust I speak the mind of many others as well; and the thought arises, who will fill their places? We may well query, "The Fathers, where are they, the prophets, do they live forever?" "Though ye have ten thousand instructors in Christ, yet have ye not many Fathers." But these have not been alone in their labors, but their hands have been strengthened by their younger brethren and sisters, and we cannot believe the mission of this people is yet fulfilled; called out of darkness amid shadowy forms and ceremonies into the Lord's marvellous light, to partake of the true sub-

stance in its fulness, including the spirituality the new Gospel dispensation of our Lord a Saviour Jesus Christ. While it is not for us question the sincerity of others who may not see things as we see them, or to judge as to the good other societies may have done, yet is the any reason why we should lower our standards or compromise with the world in order to gather them to us? For we would not gather them, but they would scatter us. As it was said of Ephraim of old, "Ephraim hath mixed himself with people, strangers have devoured his strength, he knoweth it not." Some of other denominations say they have need of us, and would be sorry to see us forsake our principles; but we are persuaded better things and things that accompany salvation though we thus speak, for it is encouraging to notice that in most of our meetings, from the Atlantic to the Pacific, there seems to be increasing concern in younger Friends to take Christ's yoke upon them and learn of Him who is meek and lowly of heart that they may first rest to their souls, "esteeming the reproach of Christ greater riches than the treasures of Egypt, having respect to the recompense of reward." And as the mantle that fell from Elijah did rest upon Elisha, so now in many instances young Friends seem to be prepared and preparing to receive the mantles as they fall from those who have been valiant in their day; for when we come to know experimentally that there is indeed a reality in the religion we profess; that the heart from a state of nature to a state of grace; and where patience is abode in, we come more and more to realize that true religion is not only something to be endured, as some seem to imagine, but that it is to be enjoyed beyond all that this world can afford, an enjoyment which the world can neither give nor take away, which no doubt some have long sought for but have not yet attained to that degree that satisfies their longing souls. May the number of these hungering and thirsting ones be increased, and by leaving all transitory things which do not satisfy, come to know the true bread and water of life to nourish up their souls.

For I am persuaded there will be a remnant preserved, and "He can save by many or few," for it is "not by might nor by power, but by my spirit, saith the Lord." If those who have had the benefit of our religious Society throw around them forsake Him, others may be called in as from the highways and hedges, and through the washing of regeneration and the renewal of the Holy Spirit, become pillars in his temple to go no more out. I trust many, too, are looking forward with the belief, that the time drawing near, when true Friends everywhere, by walking by the same rule and minding the same thing, will be drawn nearer and nearer together, to labor in true fellowship for the building up of the cause of Truth and righteousness in the earth; that our principles and testimonies be not trampled under foot or fall to the ground. As some of us can testify when we were convinced of the doctrines, and we were a convinced of the principles and testimonies, we have never to this day been able to see where they could be safely separated, and be preserved in purity, or how we could give up either without affecting the whole. Unless we conclude the unchangeable Truth has now become changeable, and that christianity can now more easily reconciled with the world than at the beginning (which we are aware some have been endeavoring to accomplish these many years, but have failed, the two being no more reconciled now than they ever were). Is the

ot something for us as a people to do? And
ow while the spirit of malice and war is still
revalent in our land, is it not a time for us to
ouble our diligence until professing Christians
everywhere cease to fight with carnal weapons?
lthough we live in the flesh, let us not war
ter the flesh, that the weapons of our warfare
ay not be carnal "but mighty through Him, to
e pulling down of strongholds, casting down
maginations and every high thing that exalteth
elf against the knowledge of God and bring-
g into captivity every thought to the obedi-
ce of Christ," and "the earth be full of the
nowledge of the Lord as the waters cover the
a." Although we cannot of ourselves bring
out so desirable a condition, yet help is laid
on one that is mighty, and if men and na-
ions would follow Him, the kingdoms of this
orld become the kingdoms of our Lord and
s Christ;" who, when He was reviled, reviled
t again; when He suffered, He threatened not.
at his mission was peace on earth and good
ll to men. When that day dawns in which his
ssion shall prevail, swords shall be beaten into
ughshares and spears into pruning hooks;
tion shall not lift up sword against nation,
ither shall they learn war any more. Surely the
ay of the transgressor is hard, but "the work
righteousness shall be peace, and the effect of
ghteousness, quietness and assurance forever."
J. P. S.

COAL CREEK, Ia., Third Month 24th, 1898.

THE ORIGIN OF AMBER—The main source of
e amber supply is the seacoast of the Baltic
ean. It is fossil gum, originally the exuda-
n of a species of conifer now extinct. This
ew in luxuriant profusion hundreds of thous-
ds of years ago on the marshy coasts of North-
Europe, when the climate was much warmer
an it is to-day. The natural history of amber
thus explained. The immense forests of am-
pine underwent their natural downfall and
ay. The resin of the wood accumulated in
ge quantities in bogs and ponds and in the
l of the forest. Where the coast was slowly
king the sea by and by covered the land, and
e amber, which had been gradually hardening,
as at last deposited at the ocean bottom. But
higher regions the pines continued to flourish,
d so amber would still continue to be washed
wn to the shore and deposited in the later
med green sand and the still later formed
atum of lignite or brown coal. The gum be-
me fossilized by the long burial under ground.
More than 200 specimens of extinct life, ani-
al and vegetable, have been found imbedded
amber specimens, including insects, reptiles,
ants, leaves, shells, fruit, etc., which had been
ught in the liquid gum and entombed there
all time. Some of these specimens are so
riously beautiful as to be almost priceless, and
e English collector has a cabinet of them
hich is valued at £100,000. One piece con-
ns a lizard about eight inches long, a little
velled monster perfect in its form and coloring,
hich has no like in anything existing now. In-
ed, in many instances science is able, solely
rough this medium, to study details of animal
e which perished from the earth many hun-
ed thousands of years ago. There are flies
eserved with wings poised as if for flight,
ere the prismatic sheen glowing through the
llow sepulchre is as brilliant as if they were
ating alive in the sunshine.—*From Harper's*
ound Table.

How much less a wise man troubles himself
out the faults of others, than about his own.

Augustine and His Age.

(Continued from page 323).

A few months after his conversion, Augustine gave up his professorship, and prepared to enter into the ministry of the Gospel he had so recently condemned. In company with his rejoicing mother he started for Numidia. But on the way she was stricken with a fever and died. Reaching Thagaste, the city of his birth, he entered upon a monastic life, as was the custom of the age.

About the year 356, there had died in Egypt the principal founder of monasticism, Anthony. From a child he had loved the Lord; and upon attaining mature years persuaded himself that he should manifest his allegiance to Christ by parting with his ancestral possessions. Then hoping to escape the temptations that are in the world, he retired to a solitary life far from any human habitation. But there his combats with self were no less keen; within his own breast were temptations which he in no wise could escape. Fastings, study, austerities, the meanest and cheapest manner of existence, voluntary banishment from domestic joys—all were his portion. In that distant mountain of the Egyptian desert he passed the years away. His example was followed by countless enthusiasts. They believed that sanctity was obtained by such methods, and that God was conciliated by self-inflicted woes. The new fashion spread with marvellous celerity throughout the eastern and western churches. Unhappily, Augustine was caught by its spirit. From that day it has been an accepted practice of the Catholic Church, although our Lord and his apostles taught the nobler doctrine that Christ, not our own good works, was the real atonement for sin, and that it is not by withdrawal from the world that his followers can best serve and glorify Him.

The vows of perpetual celibacy were about the same time fastened upon the clergy. This unscriptural error has through the subsequent ages, led to disastrous results. Christ never taught that pure human affections were to be extinguished. On the contrary, they are sanctioned by his teachings and sanctified by his own heavenly love. Truly the time prophesied by Paul had come, accompanied with unquestioned evils, when men would forbid to marry, and would abstain from meats; "forgetting," as he also added, that "every creature of God is good, and nothing is to be rejected if it be received with thanksgiving, for it is sanctified through the word of God and prayer."

Soon we behold Augustine removing to Hippo, a city on the Numidian coast, washed by the waters of the Mediterranean. His piety and learning were quickly noted, and upon the death in 396 of the bishop of Hippo, he was elected in his stead. Although feeling the heavy burdens connected with his duties, he zealously applied himself to the ministerial work, exclaiming, "The Gospel makes me afraid when I think of the slothful servant who buried his Lord's talent."

When considering Augustine's writings, one is impressed with the deep religious experience they depict, although he was in some respects sadly encumbered with the superstitions of his day. His views on the exercise of the ministry were correct. "One day he had prepared an eloquent discourse designed to produce a strong impression on cultured minds. Suddenly in the midst of his preaching he broke the thread of his argument, and turned abruptly to a more simple and popular subject. On his return home he related how he had yielded to an im-

pulse of the Holy Spirit which had driven him to set aside the original plan of his sermon. Hardly had he spoken when a man knocking at the door entered, bathed in tears. He had been arrested by the diverted portion of the discourse, and now confessed himself to be won over to the Gospel."

It is not within the compass of this article to analyze the subtleties of the doctrines which the early church contended for; yet a short reference to Augustine's warfare with the Donatists is typical.

The Donatists were a sect which held views very nearly orthodox; but they had about one hundred years before this narrative, broken away from the church, largely as a result of party spirit. In some respects they were Protestants, inasmuch as they had made some efforts to stem the frightful tide of ritualism which was sweeping over the Christian world. But Augustine had imbibed and proclaimed the theory that the Catholic Church was the one true church, and that the will of Christ was always evidenced by the actions of the Church. He therefore directed his splendid abilities to bring the Donatists back into the fold. How unhappy are the consequences, when any denomination elects to consider itself and its judgment as the only correct exponent of Christ's will on earth! Does it not when doing so, forget that in every nation and people they who fear God and work righteousness are accepted of Him?

After much parleying between the parties, the Donatists and Catholics in A. D. 411, met in a great conference at Carthage. There was not the same spectacular display that had existed at the celebrated Nicæan Council of almost a century before, when Constantine, the first Christian Emperor, had presided amid all the pomp and glitter induced by royal patronage of ecclesiastical power. But at Carthage the disputants were none the less in earnest. About 565 bishops, almost equally divided, met to argue as to what constituted, and which was, the real church. At the commencement, the Donatists insultingly declared that they would not sit during the proceedings—they would stand. "The law," said they, "forbids us to sit with the wicked." So through the weary days the Council stood; as the Catholics also declined to sit whilst their opponents refused to do so. As nearly as I can decide, the latter had rather the best of the arguments; but were frightened in the presence of the superior logic and oratory of Augustine. Finally the presiding officer, Marcellinus, Proconsul of Africa, rendered a decision. As a friend of the Catholics his judgment had been a foregone conclusion. Backhouse says about the sentence against the Donatists:

"They were adjudged to have lost their cause and to be guilty of heterodoxy. It was determined that the sect should be utterly blotted out; that all who would not conform should be deprived of both place and name, so that the whole province might be brought back into the Catholic unity. To this object, unhappily, Augustine lent the weight of his eloquence, learning and character. The Pro-consul forbade the Donatists thenceforth to assemble for worship, and ordered them to give up their church buildings to the Catholics; at the same time admonishing the bishops to return to the one true church. Appeal to the Emperor proved useless. Honorius in 412 issued a decree enacting severe penalties against the sect. The malcontents were to be heavily fined in proportion to their rank, and if obstinate were to forfeit all their property.

Slaves and peasants were to be scourged into conformity . . . Bishops and clergy were to be banished, and the church property confiscated."

How dreadful is persecution when exercised in the name of religion! How anomalous to see men coercing others into their own ideas of the Truth, by violating the first principles of love and justice inculcated by Jesus Christ! The great Donatist persecution, wherein Christian savagely sought to destroy his brother-Christian, presents pictures too wretched to portray with pen. It was the first of its kind, and established an awful precedent for future dealings with heretics, which was afterwards so frightfully used by what was then rapidly developing into the "Roman Catholic Church."

(To be concluded.)

The Way to Independence.

"Charley, I want you to drive a few nails in the shed for me," said Nettie to her brother the other day.

Charley was splitting wood at the time, and her father, overhearing the request of his daughter, said:

"Why not drive them yourself?"

"Because I can't," she replied.

"Because you can't!" he responded, "why McCarty says there's no such word in the book. Come here, and I'll show you how to drive nails."

With hammer in one hand and nails in the other he went into the shed, drove a few into the door, and then gave the remainder to Nettie. She found it an easy thing to drive the nails, and felt quite proud of her achievement in the mechanical art. She having completed the work, her father said:

"Now, my girl, that lesson makes you independent. Some of these days I'll teach you how to drive a horse, sharpen a knife, and whittle, too, without cutting your fingers. Don't let the doors creak on their hinges for want of an oiled feather; or the little children's shoes, or your own shoes, get hard in the winter time for want of a little grease.

"And as for you, my boys," said his father, turning to Charley and his little seven-year-old brother, "you ought to learn how to make a bed, sweep a room, or sew on a button. A little cooking will not hurt you. Many a beef-steak and fish have I cooked in my day, and my mother told me when I was a boy that I could beat any boy making a pot of coffee. There is no telling what your lot may be, or where you will be cast sometime during life. The most helpless people I have met with were those who could only do one kind of work. All you boys and girls should learn some one thing very well and make that your dependence for a living; add to it as much skill as you can, for it costs nothing to carry knowledge, and it enables you to pave your way to independence."

M. F.

Selected for "THE FRIEND."

Beware of the pride and subtlety of the intellect; lest thy understanding should cease to be the servant of Love, and become the servant of Self-love, and prurient Self-seeking. Light is not its own offspring: all True Light is from Love's [travail and birth]. God is Love, and thence Light. Light is the robe, veil, or hiding place of what is prior and more vital. Love's wisdom is infinitely distinct from Luciferian illumination, or intellectualism.

JOHN PULSFORD.

THE FARM.

A word to the restless people—to the fast and feverish age;

A perfect manhood is better than any wealth or wage. Some are for gold—some, glitter; but tell me, tell me when

Will we stand for the farm and the college, that go for the making of men?

Yea, what is the old farm fit for? The word is wisely said;

There may be stumps in the pasture, and the house may be a shed;

But what if a Lincoln or Garfield be here in this boy of ten?

And what should the farm be fit for, if not for the raising of men?

'Tis a scanty soil for seeding, but here we win our bread,

And a stout heart may grow stronger where plow and harrow are sped;

Then break up the bleak, high hillside, and trench the swamp and fen—

For what should the farm be fit for, if not for the raising of men?

The crop by the frost is blighted, a niggard the season seems:

Yet the ready hand finds duties, and the heart of youth has dreams.

The bar and the Senate to-morrow, to-morrow the sword or the pen;

For what should the farm be fit for, if not for the raising of men?

And what if our lot be humbler—if we on the farm abide?

There is room for noble living, and the realm of thought is wide;

A mind enriched is a fortune, and you will know it when

You see that the farm is fit for the rearing of noble men.

We tread the hills that the Holy, that the Beautiful has trod;

We till the fields of the Infinite, we dress the gardens of God.

The seer, the sage and the poet—they utter the word again,

And ask what the farm is fit for, if not the rearing of men.

—Pastor Felix in *Home Journal*.

THE LAND OF ANYHOW.

B. W. MANSON.

Beyond the Isle of What's-the-use,
Where Slipshod Point is now,
There used to be, when I was young,
The Land of Anyhow.

Don't Care was king of all this realm—
A cruel king was he!
For those who served him with good heart,
He treated shamefully!

When boys and girls their tasks would slight,
And cloud poor mother's brow,
He'd say, "Don't care! It's good enough!
Just do it anyhow!"

But when in after life they longed
To make proud fortune bow,
He let them find that fate ne'er smiles
On work done anyhow.

For he who would the harvest reap,
Must learn to use the plow,
And pitch his tents a long way
From the Land of Anyhow!

A TESTIMONY CONCERNING OUR DEAR FRIEND
AND BROTHER IN THE LORD, ROBERT LODGE

—Who was a Yorkshireman, and died in the Lord in the year 1690, when he had fulfilled his ministry, and finished his testimony. Who was often under great persecution, sufferings and spoiling of the goods, which through the assistance in the Lord's power he went through joyfully, and many times had great exercise with backsliders, apostates and profane. He was a man that labored and travelled, and had a great

care upon him for the peace of the church Christ, and his government of peace, the crease of which there is no end. He travelled up and down in many places in England, free preaching the everlasting Gospel of our Lord and Saviour, and did turn many to it, being man much indued with the gifts of God, a being an elder and pillar in the Church Christ. He travelled with me up and down Ireland, jeopardized his life among the priests and papists there, in the year 1669, where there were many large and precious meetings of the Lord's people; and the Lord's presence a power was among us and them. And when we had finished our testimony there, we came over into England, and in it he travelled up and down, visiting the churches of Christ, and turning many to the Lord. And he died in the Lord Yorkshire, and is blessed and entered into rest, and is ceased from his labors, and his works follow him. And much more might be written his faithful labor in the Lord, who was well known in the Church of Christ, who preached in his good life and conversation, as well as his doctrine, and was much beloved. And he will be missed in the Church of Christ; but the Lord can raise up more faithful laborers in the Gospel to stand in his place. Amen.

G. F.

The 13th of the 9th Month, 1690.

Madame Guyon.

(Continued from page 352.)

On her return to France Marie Guyon went to Grenoble, and here as at Gex and Thon people of all classes came to hear her. Among those who were converted through her instrumentality were several persons of note, but a majority were from the humbler ranks. She mentions a company of working girls who met together for the purpose of religious reading. One would read while the others worked. This conduct resulted in their being put out of the church. A poor laundress who supported her labor five children and her brutally unkind paralytic husband, was told by the priests that she ought not to pray, that only priests should do that. She replied that our Lord commanded all to pray, and added that without prayer she could not support the crosses and poverty which were her lot. The priests told her that she should not have absolution unless she would cease praying, but they could not move her.

Marie Guyon was given such power of discerning the religious state of those that came to her as astonished many of them greatly, and such numbers of people came that she was often kept talking to them all day. On one occasion some persons came whose object was to entrap her in her words, but they feigned themselves to be honest seekers. She did not know their purpose, but found nothing to say to them. Sooner had they gone than a person came in and told her that he had intended coming to put her on her guard against them, but could not do so in time. "Our Lord has anticipated your kindness," said she, "I could not say a word to them." The would-be spies went away and gave it as their opinion that people were mad, to see that lady, as she could not speak.

After a brief residence at Grenoble she found it expedient to go to Paris. She was accompanied on this journey by Francis de La Combe, who had now for several years been her spiritual director. The use of such a term seems a strange contradiction, for she had been much more truly a spiritual director to La Combe. Whatever their relation in the view of the church, they

were very closely united in Christian fellowship.

Marie Guyon had written several religious treatises. The first of these to be published, I believe was that entitled "A Short Method of Prayer." A gentleman who saw it in manuscript was so impressed with its value that he had it published, the name of the author, however, being omitted. Another book which appeared near this time was that entitled "The Torrents;" and after her return to Paris we find her engaged in writing her commentaries on the Scriptures. Before alluding to her sufferings at the hands of the king and the ecclesiastics, it may be well to glance briefly at the books on which they professed to base most of their opposition to her. In "The Torrents" she likens the progress of the soul to that of a stream, which having come originally from the ocean, returns to it, as the soul having come from God returns to him. In the early part of its course the stream encounters many difficulties and obstructions, but as it approaches the ocean its depth increases and it flows smoothly and quietly. So the early part of our Christian life is apt to be disturbed by doubt and unfaithfulness, but we should at length achieve such quietness as do the streams, and at last our wills be swallowed up in the Divine will.

"The Short Method of Prayer" is a very clear and comprehensive treatise. Her views on the spiritual nature of true prayer are very full. In this book she also insists on the duty of striving after entire sanctification, bringing her will not merely into submission but into unity with the Divine will. This seems to have been the main particular in which the ecclesiastical authorities objected to the book, claiming that such a state of perfection was impossible of attainment. When questioned as to the particular passages objected to, she was able to explain them satisfactorily in almost every case. Many persons took offense because she believed herself to have attained to this state, which the mystical writers called the state of Pure Love. "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned." These men could not conceive the possibility of such a state for any one because they felt that it was impossible for themselves. Her half-brother, La Mothe, was strongly opposed to her doctrines which he said were similar to those of Molinos, who had been condemned at Rome. He urged the same reason for the arrest of Father La Combe, who, through his agency, was thrown into the Bastille. La Combe was kept in prison continuously for 27 years, in various places. He was transferred shortly before his death to a hospital, a prematurely old and broken man. Truly sealed with his life this testimony to the teaching which he so boldly set forth: "Be ye holy."

Since her return to Paris, Marie Guyon had met with many religiously minded persons among those in high station, and was instrumental in the conversion of many. Her own view of her field of labor is given in this sentence, "And now I think I can say that God does not so much design me in my labors hereafter, for the first conversion of sinners as to lead those who are already beginning in the Christian life into what may perhaps be called a perfect conversion." And this she did in very many cases. Among her intimate friends at this time were the duchesses Beauvilliers and Chevreuse, whose husbands stood high in the confidence of

the King. Both of these men were strongly influenced by the teachings of Marie Guyon.

Notwithstanding the increase in the number of her staunch friends the opposition to her increased also, and at length in 1688 she was imprisoned in the convent of St. Marie, where she remained 8 months. During this imprisonment she wrote many poems and much of her autobiography. In that work occurs a note to the following import. "Completed thus far this day. I am to-day forty years old and in prison, a place which I love, because I find it glorified by the presence of God." The autobiography was written at the instance of La Combe, who, it will be remembered was her spiritual director. He counselled her to omit nothing, and in compliance with his wish she wrote many things which she would otherwise most probably have omitted. The work was not intended for publication. Soon after her release from this imprisonment her daughter was married to the Count de Vaux, and with this daughter she made her home for some years.

Her first meeting with Fenelon was in the year 1689. Fenelon was at this time 39 years of age. He was well known as a zealous Christian and an eloquent preacher. His character united mildness and force in a remarkable degree. Besides all the admirable traits which made him a great man, he was endeared to his friends by every grace of manner and disposition. He had been in Poitou for 3 years and had, therefore, not met Marie Guyon, as her return to Paris and her labors there had been comprised within that period. Of their first interviews she speaks thus in her autobiography: "Some days after my release from prison, having heard of the Abbe de Fenelon, my mind was taken up with him with much force and sweetness. It seemed to me that the Lord would make me an instrument of spiritual good to him. . . . I had an opportunity of seeing him the next day (at the house of the Duchess of Charost.) After speaking of their long conversation she goes on, "I inwardly felt, however, that this interview, without failing to increase his interest in the subject of the interior life, did not fully satisfy him. . . . There was not as yet an entire correspondence in our views and experience, which made me suffer much on his account. The next day I saw him again. My soul desired that he might be all that the Lord would have him to be. We remained together for some time in silent prayer, not without spiritual blessing. The obscurity which had hitherto rested upon his spiritual views and exercises began to disappear, but still he was not such as I desired him to be. During eight whole days he rested as a burden on my spirit. During that time my soul suffered and wrestled for him; and then the agony of my spirit passing away I found inward rest. Since that time, looking upon him as one wholly given to the Lord, I have felt myself united to him without any obstacle, after a manner pure and ineffable." The influence of Marie Guyon on this eminent man seems to have been very strong both in convincing him of the necessity of sanctification and in strengthening his faith by the force of her example. Upham thinks that the biographers of Fenelon have greatly underrated the extent of this influence.

(To be continued.)

INTELLIGENCE often goes much farther than intellect.

THE daily example of the wicked is the most subtle of poisons.

For "THE FRIEND."

A Short Account of William T. Jessup.

This dear Friend lived in Perquimans Co., N. C., being a member of Piney Woods Monthly Meeting. He married Mary A. Brown, of Rich Square Monthly Meeting, in Hertford County, who proved to be a true and faithful Friend and partner. Owing to the troublous times during the war, he believed it right to remove his family to Indiana, where he settled on a farm near Richmond, where he remained till his death, which took place on the twenty-second day of Twelfth Month, 1862. After the close of the war his widow returned to their old home in North Carolina accompanied by her two sons, Jesse William, now living at Woodland, N. C., and James Henry, of Salem, Ohio. The family resided with her father, William Brown, until his death, when she removed to her son William's house, and is still living there.

Sarah Smith, who attended William T. Jessup during his last sickness, records the following instructive memoir:

On my first visiting him he appeared to be much discouraged, saying, "I do not see the light of the Lord's countenance. I fear He has cast me off for disobedience. He has so long visited me and made known his will, and I have rebelled. Ever since I came to Milford Meeting I have felt myself called upon to speak for his name, but oh! the fear of man and waiting for stronger evidence have brought me into disobedience, and I fear I have let my business occupy too much of my time." At another time he said, "I have endeavored to seek the Lord for fifteen years, and well do I remember how, when plowing for my dear father, my tears would at times flow, feeling the tendering visitations of love Divine."

I endeavored to encourage William by telling him that the Lord looks at the heart, and He knew everything and what that was also which had prevented him from making a full surrender, and it might be that this sickness was permitted to wean him from earthly things, and to better qualify him to speak of the Father's love. For I had long believed the Lord had a work for him to do. He replied most earnestly, "If the Lord will show me the light of his glory, I will magnify his name."

The next time I visited him, he was more cheerful, and the symptoms were better. The next day he was again worse. He said he had had a sweet season in the night, but now his way again seemed clouded. I asked him if we were not as much under the immediate care of our Heavenly Father when the sun was clouded as we were when the sun shone clearly upon us. I left him in a more cheerful frame of mind. During my next two visits he said but little, and he suffered much. The day previous to his death, I found him very low, and on giving him some nourishment, he said, "How glad my dear Father would be to know that I had found a nursing mother, so far from home." He seemed fully aware of his situation, and said, "When my dear sister hears this how she will wish that I could have had Dr. Winslow." Then raising his eyes, he exclaimed, "Be pleased, Heavenly Father, to grant faith and patience to the end," and turning to Mary Peele, who was waiting upon him, he said, "My dear friends will take care of my poor wife and little ones. This sickness, and it may be my death, will be sad news to my dear father, for I was his baby." From this time forward, the Lord answered his petitions in a marvellous manner by lifting up the

light of his countenance upon him, and He enabled him to look forward with hope and joy to his final close.

He requested me to tell those who gathered at his funeral, that he did not neglect to seek the Lord till laid on a dying bed, but found Him years before. "I asked the Lord to shew me the light of his glory, and thanks be to his worthy name, He has shewed to me somewhat of his fulness. 'Tis wonderful that I, a poor unworthy worm of the dust should be favored to partake so richly of his glory. Could I go to meeting now, I could with truth exclaim, 'Great and marvellous are thy works, Lord God Almighty, just and true are all thy ways, thou king of saints.' What a mercy to feel all my sins washed away in that fountain drawn from Emanuel's veins.' O Lord, when it may please thee to take my life. Waft thou my spirit to eternal day."

When asked if there were anything in the world which he would exchange for his present hope and prospect, he replied, "Oh, no, nothing to be compared to the presence of my precious Saviour." He continued in this strain for some time. Again he said, "No tongue can express, no language can convey the peace, the joy and comfort which I feel in my precious Saviour."

On his sorrowing wife embracing him, he said, "Those dear lips that I have kissed a thousand times, and which even now I love so well. Oh, the sweet peace I enjoy. Sing praises, sing praises, let all praise his holy name, not only now, but henceforth and forever, for my Holy Redeemer's sake, Amen. Lord, bless my poor wife and fatherless children, and grant to them this same blessed assurance."

His wife asking him if he thought He would be taken at this time, he replied, "Yes, I surely believe I shall, but I think I may be permitted, with angel wings, to hover around you." As he became weaker, he wandered a little in his mind, and soon after he said, "I hope I am not deceived," and on being encouraged steadfastly to cling to Jesus, he said, "O Lord, if there be anything behind, do thou it away." After this he appeared to be in earnest prayer, much of which could not be heard. When these words of Scripture were quoted to him, "When I pass through the valley of the shadow of death, I will fear no evil, for thou art with me," etc., he immediately finished it with much earnestness and feeling, saying, "Thy rod and thy staff, they do indeed comfort me."

Thus clothed in a garment of praise, in the joyfulness of hope, and the blessed assurance of faith, he peacefully breathed out his spirit.

May the beloved ones who deeply mourn his loss, by grace be enabled to say, "Thanks be to God, who hath given him the victory, through our Lord Jesus Christ."

The Danger of Small Wounds.

Many lives are lost each year in consequence of the lack of a little common sense about simple cuts or wounds of the hands or other parts. Several cases have been recorded in our newspapers of inquests on persons who have died from blood-poisoning from small cuts on the hands. A man, for example, while working at his trade, or even while cutting a piece of bread, receives a cut on the hand; it scarcely calls for notice; anything is considered good enough with which to stop the bleeding, and the small wound is left to take care of itself. As long as the wounds, however small, remain unhealed, the risk of contracting blood-poisoning will always be present. Cuts should have some dressing, vaseline answering in most cases, and be tied up in linen, or at

least have court-plaster on until the skin heals. By the way, court-plaster should never be wet by the lips to convey acid saliva or germs from the mouth. To be perfectly safe, plaster should be kept in wax paper, and wet in boiling water. —*American Journal of Health.*

Public Testimony.

From the *Mission Bulletin*, of Washington, D. C., we extract a few suggestions from an article on "Testimony." Friends might use other expressions, but these may not harm us:

"A religious meeting is really bright and attractive when it is moved from within. A hearer may be very still and listen with great interest to a discourse which pleases the fancy or enthalls the intellect, and at its close may say in his heart, 'That's good; that's right; that pleases me,' and there is an end of it. The same hearer may listen again to a simple Gospel tale till his whole soul is filled with the Gospel truth.

"For one thing, the object of every testimony should be the glory of God. Let self sink away and disappear. It may be necessary sometimes, in faithfulness to the truth and to the Lord, to tell what He has done through our individual instrumentality; but when this is repeated again and again it becomes painful. The 'I' seems to be such a large and wonderful thing. Our hearts are 'deceitful above all things.'

"Another principle of valuable testimony is brevity. No matter how full the heart is we must remember that the same current is running through the hearts of many others, and that Jesus is glorified in the casting of many crowns at his feet. By the law of brotherly kindness and Christian sympathy we may need to cut down our twenty minutes to two, our ten minutes to five. It is the self-lost, one-idea man that wins a hearing. One word may send a shaft of light when fifty would only leave a dull glare. A testimony that is wearisome is never dictated by the Spirit of God; and a man can never be wearisome who has something to say [from] Jesus, and who goes straight to the mark in saying it, and who says it in three minutes.

"Peculiar or personal views should not be dilated upon in testimony. It may be true that the church of Christ is cold and worldly to a sad extent. It may be true that many things may not just suit us which we see around us; but this does not make a talk against the spirituality of the church a matter of testimony, nor the general condemnation of all around us a proper thing to introduce at such a time. Sinners are not warned by this, but Satan is often delighted. Christians are not edified, but often shocked and grieved. If there is no other object in giving a testimony than to give a slap at some one else the brother would better keep his seat. A controversial spirit is a bad one for effective testimony. . . . There will be no quibbles in the testimony service of heaven. Every mouth will pour forth the same song: 'Unto Him that loved us.'

"Our testimony may always have a new touch from God's own hand. It may appear in the very softening of the lines of the face or tones of the voice, if in nothing else. Jesus said the same thing many a time, yet what He said was never old. Let it be our aim to live so near to Jesus that the very graciousness of his tones may speak through our voice and add the charm of new grace to our speech. Let us be sure that if we grow in grace we shall also grow in knowledge, and if we grow in knowledge our testimonies will catch the flavor of it.

LEARN TO DO SOMETHING.—The Prince of Wales is said to have learned in his youth to make stockings. His son, the Duke of York, learned the trade of rope-making. His cousin, the Czar Nicholas II., can plow, sow and reap. The Emperor William is a practical typesetter. King Humbert is not only an excellent shoemaker but cobbles also to perfection. Oscar of Sweden handles the ax with dexterity, like an improved woodsman, not even yielding the palm in this respect to Gladstone. Queen Victoria is exceedingly fond of knitting. Not many days ago she finished a woolen coverlet and presented it to the oldest and most deserving of the inmates of an asylum for disabled working women in the Isle of Wight.—*Presbyterian.*

Items Concerning the Society.

How few of us are prepared to enter into sympathy with the lonely yearning over the cause of truth which some of our isolated aged Friends feel, who have once "borne their burden in the heat of the day." One in his eighty-first year, in the State of New York writes: "Being past the time of being engaged actively in Society, yet I feel a deep interest in its being kept in Christian purity and under the guidance of the great Head of the Church."

He adds, "I have in my possession some of the FRIENDS published in 1829, and have been a reader of it most of the time since that date."

How well the following pretty little story, which has been going the rounds among family papers, is vouched for, we cannot tell. We give it here for what it is worth, and evidently it is worth something.—*Ed.*

Valentine Hollingsworth accompanied Wm. Pen in the good ship *Welcome*, and settled in Delaware upon the banks of the Brandywine. Katherine, his daughter, "a delectable Quaker maiden," the pride of the little settlement, was wooed and won by George Robinson. But George was of the Church of England, and Katherine "must be married in meeting."

"George," writes the author of "Heirlooms in Miniature," "was willing to join the Society, he, Friend, and be married in meeting or anywhere else that Katherine said; accordingly, he and Katherine made their first declaration Fifth-day, First Month, 1688." The elders, however, had "scruples," seeing that George's conversion was very sudden, and they asked him this searching question: "Friend Robinson, dost thou join the Society of Friends from conviction or for the love of Katherine Hollingsworth?" George hesitated. He prized the truth and he did wish to marry Katherine. So he answered: "I wish to join the Society for the love of Katherine Hollingsworth."

The Friends counselled "delay," and that Friend Robinson should be "persuasively and instructively dealt with." Shrewd men as they were, they allowed Katherine to deal with him; and with a year George joined the Society as a true convert.

An old manuscript reads: "He and Katherine were permitted to begin a long and happy married life together, being for many years an example of piety and goodness to those around them, and retaining their love of truth and loyalty to the Society to the last."—*Youth's Companion.*

The annual report of the Committee on Friend Select School for the last year has been read at the Monthly Meetings: Three hundred and four pupils attended the School during the spring term and three hundred and ten during the autumn term, nearly one-third of whom were children belonging to our religious Society, and nearly on half children of that class and those who were closely connected with Friends and having claim upon us. Seventeen regular teachers are employed in the School, all of whom are members with Friends. In addition there are four teachers employed on part time who are not members, the Committee not having been able to procure Friends to fill their places. The policy of the Committee

to employ teachers in membership in all cases such can be procured who are qualified. Further improvement has been made in systemizing the work of the School, and additional apparatus and appliances have been procured. Some alterations to the building have been made, increasing the convenience of the plant. Religious meetings continue to be held at the hotel on Fourth-days under care of a committee the Quarterly Meeting, and the Committee endeavors to maintain the enterprise as a religious concern, and provide a guarded education consistent with our Christian profession. Whilst so doing the committee says it has availed itself of the improved methods of education which experience has suggested, thus making it first-class in character and fully valuable. The parents of our own children, who were formerly disposed to send them elsewhere, now send them to us, and we are thus able to keep them under Friendly influence.

Eliza H. Varney, accompanied by Friends from Philadelphia, attended an appointed meeting at Arnegat, N. J., on Seventh-day, P. M., the 30th, and besides the First-day morning meeting at Eckerton, an appointed meeting at the Union Chapel in the afternoon, and in Friends' meeting-house in the evening. A feeding as it were on "bread from heaven," was tenderly acknowledged by some. We was also engaged in Philadelphia Quarterly Meeting on the next day, in exercise concerning our impending condition.

The Quarterly Meetings of Philadelphia and of Washington having already been held on the 2nd and on the 5th inst. respectively, the remaining Quarterly Meetings of the present series are appointed as follows (hour 10 A. M., except Bucks, held at 11):

Concord—Third-day, Fifth Mo. 10, at Media, Pa. Salem—Fifth-day, Fifth Mo. 12, at Salem, N. J. Caln—Sixth-day, Fifth Mo. 13, at East Caln, Pa. Western—Sixth-day, Fifth Month 20, at London Grove, Pa. (old house). Bucks—Fifth-day, Fifth Mo. 26, Langhorne, Pa. Burlington—Third-day, Fifth Month 31, at Burlington, N. J. Haddonfield—Fifth-day, Sixth Month 16, at Mt. Laurel, N. J.

The following interesting response has been received. The membership of the Victoria Annual Meeting which sent it, is said to be almost the most numerous in Australia, and it embraces many valuable Friends:

"ANNUAL MEETING OF FRIENDS IN VICTORIA, AUSTRALIA, held at Melbourne, Eleventh Mo.' 97, We would place on record the satisfaction with which we have received the Epistle addressed by Philadelphia Yearly Meeting to 'all bearing the name of Friends.'

"The reading of it in this our Annual Meeting was felt to be helpful, and unity was expressed with the sentiments therein.

"The receipt of this first-written communication from Philadelphia, following upon the acceptable gift paid to us in Gospel love by two valued ministers of that Meeting a few years ago, has proved the existence of a brotherly union between the meetings. We rejoice in this, and desire that the bonds between us may grow yet closer.

"The Clerk is at liberty to forward a copy of this minute to Philadelphia. WM. BENSON, Clerk."

On Fourth-day of the Yearly Meeting just past, after some expression in Women's Meeting upon a very critical aspect of matters between this country and Spain, there was felt a very general illingness later in the day on the part of the members on that side, to append their names to a brief appeal to the President against the war. It was sent to Washington on the midnight train by one of the number who had felt a prayerful concern at no required effort to stay the dread conflict could be withheld. She reports that the time of the President was so fully taken up by the momentary concerns of the hour, that after several calls to the White House during three days, she was finally obliged to place the paper and an accom-

panying note in the hands of the assistant secretary. He kindly took it in the evening after the President had gone from his office to his private apartments, returning with the response that the words had been carefully noted. A subsequent formal reply to that effect was also received.

During the time of waiting at the capital, the Friend felt a call to visit the Soldiers' Home, where the inmates who could be gathered together at so short a notice gave respectful attention to some remarks that were handed forth upon the love of enemies, and against retaliation and hate. The Howard University for colored people was also visited in company with a Friend, a resident of Washington, who took the visitor to a building where many of the pupils were gathered together to celebrate the birthday of one of their number. They at once stopped their play, and interestedly listened to a presentation of the subject of peace. It was learned afterward that fifty of the young men had already volunteered to go to the war, and that the president of the Institution would have discouraged the remarks that were made the pupils, lest they should in any wise have cooled their martial ardor.

As the Friend, while waiting near the reporters' table at the President's mansion, overheard a remark of a bloodthirsty nature passed between two of the collectors of the news, she felt renewedly that Christians were not called to engage in so wicked a business, while thankful that the Society of Friends in the main were still found faithful to uphold their early testimony against all wars and fightings.

THE FRIEND.

FIFTH MONTH 7, 1898.

War is upon us, because it was in us.

We have watched, with sad sympathy, the dilemma in which our beloved President was placed, when made, as it were, the bridge between the unspeakable horrors of war and a people beginning again to prosper in the arts of peace. Compelled, as he believed, to be the executive of the legislative will directing him to sign, as he must have sadly felt he was doing, the death-warrant of perhaps thousands of his countrymen, he was brought to this alternative: to sign and execute what he deplored, or be ready to retire from the Presidency as with an innocent right hand. That he did not see the latter course as a duty is not to be reflected on, when we consider the war-conscience of many in the professing church. But could we conceive of a John Bright in that station, steadfast to his principles as a Friend, we should expect him to be found resigning, as he once did, place and power rather than his share in the cause of Peace; and though despised and rejected of man for the moment, yet to be highly exalted for such sacrifice of himself, when future history shall rise to the height of joining with Christ in saying, "Blessed are the peacemakers."

But war is inward in man before it is outward with nations; and "from within, out of the heart of man" proceed all those ingredients of war that find their expression in warfare. They who justify war as a principle or a practice must, we are taught, justify the dispositions in man which make up war. The component elements of war, not without noble virtues often towards comrades and country, yet towards enemies being anger, hatred, vengeance, retaliation, deceit, theft, murder, and all sins available for the purpose, and the chief immoralities which governments punish in citizens as criminal, none of these principles are Christian, neither is their combination nor fruit.

Some are calling the exercise of all these

spiritual sins and moral vices Christian, when committed for the sake of humanity—inhumanity Christian when practised for a humane object. "The end justifies the means," a jesuitical maxim, long thought to be exploded, is now revived as the key-note of a leading religious journal in discussing the "Christianity of it." Its argument is, that war is Christian whenever the motive is Christian—that is, humane. This makes the whole catalogue of sins Christian, if only the "motive" is Christian. The apostle calls it slanderous to report that a Christian would say, "Let us do evil that good may come" (Rom. iii. 8).

But we must deny that the *motive* of a war can be Christian, however good the object sought to be accomplished by war may be. Perhaps our contemporary means *purpose* rather than *motive*; and that the inevitable atrocities of war, mostly on the persons of the innocent, borrow a Christianity from the object in view. But we have not so learned Christ, nor his Spirit; and he that has not his Spirit "is none of his." We look for the motive, not at the end of a course of action, but at the beginning. It is that which starts the action. The motive is its motive-power. Christ's direct spirit is the starting-power in every motive to which the name Christian belongs, a power applied personally to the soul toward holiness along holy lines of conduct. Christ's spirit is never the motive of wicked means. And it is evil fruit that is brought forth by the corrupt tree. And if afterwards it be overruled for good, if He make the wrath of man praise Him, give God and not war the praise. "For the wrath of man worketh not the righteousness of God;" and "the fruit of righteousness is sown in peace by them that make peace." Compare the catalogue of the fruit of the Spirit and of the manifest works of the flesh, and judge which are the legitimate progeny of the spirit of war in man, and which are of Christ's begetting and motive (Gal. v. 19-24, and Col. iii. 5-9 with 12-14).

This popular criterion for Christian duty, which we have regarded as fallacious, is but a repetition of that which has divided the Society of Friends in judgment concerning Christian work. Is the call for a Christian service to be derived from the object in view, or from Christ's immediate and perceptible authority? Do we get our commissions from the end desired, or from the Author of every good word and work? If our single sanction is found in the beneficial end,—that may do for the natural reason of the natural man; but the man spiritual wants the spiritual origination of his service made clear. Else we are soon reduced to the maxim, already so largely acted on in the choice of modes in religious work, that "the end justifies the means." Thus we lose Friends' vantage-ground for our friendly contention with the "war-Christians" who are practically planted on the same maxim.

If indeed a sense of mercy and humanity, which we believe has been sincere among the people, and is now urged as the pretext for war, had been worth a tithe of the ninety million dollars which the war has already cost us, it would have to that extent relieved the insurgents long since with supplies for their hunger. If pure, it would have preferred to fight starvation rather than brothers. It would in so doing have worked as a Christian rebuke to oppression and would have been blessed in melting down the spirit of inhumanity in oppressors. This is what President McKinley hoped the people would do as the method of the Prince of Peace to forestall the Prince of War. But no,

the spirit of war in man yet dominates above the spirit of mercy. For mercy we would pay the dollar, for destruction the tens of thousands. No kingdom of this world has yet become the kingdom of our Lord and his Christ. And so war is upon us, because it was, and is, in us.

The Society of Friends has endeavored to do officially what it could to avert this, and sees now no course but sadly to say: "Let the potsherd strive with the potsherds of the earth." But while the Society as a body has for years faithfully appealed to governments against all that looked towards warfare, how many of us can say as individuals that war was not in us? In whatever man or woman the spirit of private war or resentment lingers, he or she is not exempt from the seed of war in the heart, and because sharing in the nature of all war, has a part in the guilt of this war. It may well be believed that if the entire membership of our religious Society throughout the land had been purely in heart and soul a "son of peace," that the Messenger of the Covenant coming to our nation's house to salute it, saying, "Peace be to this house," if such son of peace had been there, his peace would have rested upon it. For such a people comparable to the "ten righteous," might not our Sodom, if such be our political state, have been spared?

It takes more than declarations of principles and memorials to make us a Peace Society. It requires the individual. It requires his personal membership with the Prince of Peace. It requires every private temper to be in harmony with the spirit of love. Every irritability in the family, or vexation at our cattle or dumb beasts, all impatience with our fellows or personal animosity in business or in religion, are all enlistments in war, and have been accumulating to swell the spirit of this war in our country. Let not women or children or invalids deem themselves non-combatants, so long as there lurks in them a combative spirit.

Let the time past suffice wherein any by unpeaceableness have wrought the will of the gentiles. Let us be driven, though now it may seem to be at the point of the bayonet, to the Christ of Peace, and to that self-examination for the works of the devil in our spirits, that He may destroy them, "bringing every thought into captivity to the obedience of Christ." Let our peace be thoroughly made with God, and it will be thoroughly made with men.

SUMMARY OF EVENTS.

UNITED STATES.—The monthly statement of the public debt shows that at the close of business Fourth Month 30th, 1898, the debt, less cash in the Treasury, amounted to \$1,018,432,652, an increase for the month of \$9,716,301. This increase is accounted for by war expenditures.

The Emergency War Deficiency bill, carrying an appropriation of \$35,720,945, was passed on the 2nd inst. by both Houses of Congress.

A bill has been passed by Congress calling for the enlistment of 125,000 men for the U. S. army, to be apportioned among the several States.

The President has nominated and the Senate confirmed William R. Day, of Ohio, to be Secretary of State, vice John Sherman, resigned. John B. Moore was nominated for Assistant Secretary of State.

The Prize Court of Inquiry was organized at Key West on the 27th ult. to consider what disposition shall be made of the captured Spanish vessels. The findings of the Court will not be announced until the entire matter shall have been disposed of.

The Spanish steamer *Guido*, from Corunna for Havana, with money and provisions for the Spanish troops in Cuba, has been captured ten miles off Cardenas, by the United States monitor *Terror*, aided by the gunboat *Machias*. The *Guido* attempted to escape and was fired upon, her pilot house and steering gear

being damaged. Eight Spaniards were wounded. The steamer, which was sent to Key West, is said to be worth \$100,000, exclusive of the specie she carried.

On the 26th ult., the Spanish steamer *Panama*, of the Ceballos Line, from New York, Fourth Mo. 20th, for Havana, was captured on the evening of the 26th ult., about twenty miles from Havana, by the little lighthouse tender *Mangrove*.

On the 27th ult. the small Spanish steamer *Am-brosio Bolivar*, bound from Costa Rica to Havana, was captured by the monitor *Terror* off Cardenas and taken into Key West. A number of smaller ships, etc., have been captured since the blockade of the Cuban coast. The following nations have declared neutrality in the war between Spain and the United States: Great Britain, France, Portugal, Switzerland, Sweden and Norway, Russia, Italy, Siam and Japan.

Admiral Sampson's report of the firing at the Matanzas forts last week confirms the official view that the affair was merely a naval reconnaissance.

A naval battle between Admiral Dewey's squadron and the Spanish fleet and forts occurred on the 1st inst., off Manila, and resulted in a complete defeat for the Spaniards. The *Reina Maria Christina* and the cruiser *Castilla* were burned. The other ships retired from the conflict, some being sunk to avoid capture.

Zerisa Gould Mitchell, the "last Indian princess in Massachusetts," who died recently at North Abington, was a lineal descendant of the famous Massasoit.

Lake Salawik, near Dawson City, Alaska, which is sixty miles broad, is perhaps the only one in the extreme north which does not freeze in winter. It is not known to have any communication with the sea, and yet when the tide rises on the shore of the Arctic Ocean, the water rises in the lake, and lowers as soon as the tide in the ocean falls.

Platinum has been discovered to be present in many minerals of Colorado, and there is good reason for the expectation that the habitat of these extremely valuable minerals will be ascertained, and with the rising interest in the occurrence of these ores, a broader field of operation will be opened for the prospector and miner.

The cultivation of flax in the State of Morelos, Tex., is said to have passed the experimental stage and to promise substantial results in a commercial sense.

Deaths in this city last week numbered 470, which is 25 more than the previous week, and 26 more than the corresponding week of 1897. Of the foregoing, 250 were males and 220 females; 69 died of pneumonia; 64 of consumption; 46 of heart disease; 19 of convulsions; 16 of diphtheria; 16 of nephritis; 16 of old age; 15 of inflammation of the brain; 15 of apoplexy; 14 of Bright's disease; 14 of cancer; 11 of inflammation of the stomach and bowels; 11 from casualties; 9 of measles; 9 of marasmus, and 9 of uremia.

Markets, &c.—U. S. 2's, 95 a 98; 4's, reg., 106½ a 107½; coupon, 107½ a 108½; new 4's, reg. 118 a 118½; coupon, 119 a 119½; 5's, reg., 109½ a 110½; coupon, 110½ a 111½; currency 6's, 102½ a 105.

COTTON ruled steady, with a light demand, on a basis of 6½ c. per pound for middling uplands.

FEED.—Winter bran, in bulk, quoted at \$16.50 a \$17.00 per ton, and spring in sacks, at \$16.00 a \$16.50 per ton.

FLOUR.—Winter super, \$3.75 a \$4.00; do extras, \$4.00 a \$4.25; Pennsylvania roller, clear, \$4.75 a \$5.00; do., do., straight, \$5.00 a \$5.20; Western winter, clear, \$4.90 a \$5.15; do., do., straight, \$5.20 a \$5.40; do., do., patent, \$5.50 a \$5.90; spring, clear, \$5.10 a \$5.40; do., straight, \$5.90 a \$6.15; do., patent, \$6.10 a \$6.40; do., favorite brands, \$6.50 a \$6.75. City mills, extra, \$4.00 a \$4.25; do., clear, \$4.90 a \$5.15; do., straight, \$5.20 a \$5.40; do., patent, \$6.25 a \$6.50. **RYE FLOUR.**—Choice Penna., \$3.30 per bbl.

GRAIN.—No. 2 red wheat, \$1.12 a \$1.12½.

No. 2 mixed corn, 39½ a 39¾c.

No. 2 white oats, 37 a 37½c. clipped.

BEEF CATTLE.—Extra, 5½ a 5½c.; good, 4½ a 5c.; medium, 4½ a 4¾c.; common, 3½ a 4½c.

SHEEP AND LAMBS.—Extra, 4½ a 4½c.; good, 4 a 4½c.; medium, 3½ a 3¾c.; common, 3 a 3½c.; lambs, 4 a 5½c.; spring lambs, \$3.50 a \$5.50.

HOGS.—5½ a 6c. for best Western; others, 5½ a 5½c. No State hogs arrived.

FOREIGN.—A despatch from London says the continued rise of wheat has caused uneasiness, the price now being higher than at any time during the last twenty years. A Government reserve of wheat is suggested.

Balfour, in the British House of Commons, on the 29th ult., said that England took Wei-Hai-Wei for military and diplomatic reasons, and quite without reference to considerations of trade and commerce.

One out of every six inhabitants in France has account at the State savings banks. The amount the credit of the depositors in the savings banks 1896, when the latest statistics were taken, was \$68,000,000. The rate of interest is 3½ per cent. More than half the depositors are women, and the vast majority of them belong to the working classes.

Of the 302,000 totally blind persons in Europe, 19,000 are in Russia—that is to say, one out of every 10 subjects of the Czar is blind.

The necessary expenses of a Japanese student at the University of Tokio are estimated at from \$7 to \$10 a month.

In the latest issue of the Japanese Kokumin-Tomo, Kiuzo Torii, who is pursuing the investigation of the Formosa aborigines from the standpoint of anthropologist, tells a very interesting fact about the inhabitants of Kotoyo, an islet situated to the south of the main island of Formosa. In that islet, hitherto secluded from the outside world, the use of liquor or tobacco is entirely unknown, and this in spite of the fact that materials from which alcoholic drinks may be brewed are not wanting. One of the coolies who accompanied Torii had saki with him and offered to the natives, but they all declined to touch it, and even seemed to dislike the company of the liquor drinker.

New South Wales yields 33,000,000 tons of coal a year.

A new issue of postage and revenue stamps is about to be made by the New Zealand Government. A series of beautiful designs has been adopted intended to present some of the most striking landscapes in the colony, and also some of the birds and vegetation. The blue 2½d. one gives a representation of the principal part of the great Alpine Lake Wakatipu, in the southern island, with the snow-clad height of Mount Erebus, 10,000 feet towering in the background. The half-penny stamp for newspapers shows Mount Cook, the highest mountain in the colony—13,455 feet.

NOTICES.

JOSEPH HENDERSON has been appointed Agent THE FRIEND, in place of Archibald Crosbie, removed to Address Gaza, Iowa.

WESTTOWN BOARDING SCHOOL.—For convenience of persons coming to Westtown School, the stage meets trains leaving Philadelphia 7.17 and 8.46 A. M. and 2.53 and 4.32 P. M. Other trains are met when requested. Stage fare on regular trips, fifteen cents; on special trips, twenty-five cents each way. To reach the school by telegraph, wire West Chester Phone.

EDWARD G. SMEDLEY, Superintendent.

WESTTOWN BOARDING SCHOOL.—Applications for the admission of pupils to the school, and letters regard to instruction and discipline should be addressed to WILLIAM F. WICKERSHAM, Principal. Payments on account of board and tuition, and communications in regard to business should be forwarded to EDWARD G. SMEDLEY, Superintendent. Address, Westtown P. O., Chester Co., Pa.

THE BIBLE ASSOCIATION OF FRIENDS IN AMERICA. 207 Walnut Place, has for sale, at a very low price, some nice, Self-pronouncing Teachers' Bibles, with maps and all other helps.

DIED, on the seventh of Second Month, 1898, HENRY HAIGHT, of Milford, Ontario; a member of West Lake Monthly Meeting. His last surviving brother, who was his senior in age, and who lived in another part of the Dominion, had felt his mind drawn to Henry a visit, after attending West Lake Four Month Meeting. He arrived at the house of Henry Haight on the sixth of Second Month and remained there over night. At the breakfast-table next morning the brother read from the twenty-fourth chapter of Matthew, and was much impressed with the language, "One shall be taken and the other left." He remarked that there were four men then at the table over twenty years of age, and that it might be that one of them should be taken and another left. In the afternoon Henry Haight was driving in a sleigh, after a visit to Picton; and when a short distance from the place, a team going in the same direction, ran into the sleigh, throwing him out on to the road, and causing his immediate death. His wife, who had been sitting by his side, was uninjured.

WILLIAM H. PILE'S SONS, PRINTERS,
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Madame Guyon.

(Concluded from page 333.)

Shortly after this time Fenelon was appointed preceptor to the Duke of Burgundy, grandson of Louis XIV. and heir apparent to the throne. This young prince, while possessing considerable powers of intellect, was passionate to an extraordinary degree. He would fly into transports of rage at the slightest opposition to his will, and on times the objects of his wrath were such things as the weather, and inanimate objects. Fenelon assumed this grave responsibility without a deep sense of the difficulties it involved. His success was most gratifying. During the eight years that he was under Fenelon's care, the transformation in the character of the prince was most complete; and his early death is deeply lamented.

The release of Marie Guyon from her first imprisonment was due to the influence of Madame de Maintenon, and for several succeeding years she was on very friendly terms with the powerful favorite. Madame de Maintenon had founded at St. Cyr, an institution for the education of the daughters of aristocratic families in reduced circumstances. She invited Marie Guyon to visit the institution and talk with the pupils. During several years she was a frequent visitor there and many of the inmates were much benefited by her labors among them. With some of those with whom she became intimate, she carried on a correspondence after they had left the institution. I quote from a letter which she wrote to a young matron who is supposed to have been one of these. The young woman whose recent death is mentioned was probably also one of the students there. "Our friend N—— has departed. She was a choice and excellent young man. . . . Few go to the bottom of things as she did. . . . You have done well in laying aside the unnecessary ornament to which I refer. I entreat you never to wear it again, but quite confident also that if you would listen to the secret voice which speaks in the bottom of your heart, you would find more things to let off."

In 1692, several persons of note from a distance came to see her to converse on religious topics. One of them, Peter Nicole, told her that

one of her books was full of errors. On her desiring him to point them out, they read the book together, and he was unable to point to any. Instead of being convinced, however, he was only embittered; and largely as a result of this interview the opposition to her started up again in full force, the archbishop of Paris being particularly virulent. Not content with attacking her opinions, her enemies sought to blacken her character. A woman personated one of her maids and going to a great many confessors, maligned her pretended mistress in her confessions. This scheme was partially frustrated by the maid who had been personated happening to confess to one of the same confessors; by which means he and some others learned of the fraud which had been practised. At length one of her servants was hired to poison her. She almost died, and her health was seriously impaired for a long time. After this attempt she concealed herself for several months, placing her affairs in the hands of a relative who alone knew where she was. Again in 1695 she was in concealment for five months. At length her hiding place was discovered and she was imprisoned by the king's order. Bossuet had examined her minutely in reference to her opinions, but in spite of his evident wish to do so, had found very little to condemn. I suppose he must have desired to condemn her out of compliance with the wish of the King, who had long suspected her of heresy and had appointed a commission expressly to examine her.

After she was imprisoned, Bossuet wrote his book, "Instructions on Prayer." This was submitted to several church dignitaries for their approval, among others to Fenelon. Finding in it many aspersions on his friend Madame Guyon, he refused his approbation, and so was precipitated a controversy between the two most eminent divines in France. Fenelon's reply to Bossuet's book was entitled "The Maxims of the Saints." He defends the doctrines of Marie Guyon by references to Scripture and to the approved writings of the Church. A number of other treatises appeared on each side. There does not seem to have been any material difference of doctrine in the beginning, but the difference in the spirit of the two men is shown in the following incident. Referring to Fenelon, Bossuet wrote, "His friends say everywhere that his reply is a triumphant work, and that he has great advantages over me. We shall see hereafter whether it is so." Upon this Fenelon wrote a letter to Bossuet, saying "May Heaven forbid that I should strive for victory over any person, least of all over you! It is not man's victory, but God's glory which I seek; and happy, thrice happy, shall I be if that object is secured, though it should be attended with my confusion and your triumph. I am ready to acknowledge that you are my superior in science, in genius, in everything which usually commands attention. And in respect to the controversy between us, there is nothing which I wish more than to be vanquished by you if the positions which I take are wrong. Two things only do I desire, Truth

and Peace; Truth which may enlighten and Peace which may unite us."

As a result of this controversy, Louis XIV. dismissed Fenelon from his post as preceptor to the Duke of Burgundy, forbade him to leave his diocese of Cambray, and strove to secure from the Pope a condemnation of his books. After great effort, the king finally extorted from the Pope, not indeed a condemnation of Fenelon's opinions, but a condemnation of the construction which had been placed by his enemies on some passages in his writings. Fenelon retired to his diocese and to comparative seclusion. The story of his beautiful life there is one of surpassing interest. He died in 1715, at the age of sixty-five, being without property and without debts. I cannot forbear quoting one passage from Upham about him: "There is, perhaps, not another man in history whose character has so perfectly harmonized in its favor all creeds, nations and professions. His religion expanded his heart to the limits of the world. It was natural that the whole human race should love his memory. In the time of the French Revolution, when the chains, which had been fastened by the tyranny of ages, were rent asunder by infuriated men, . . . the ashes of the good and great of other days, in forgetfulness of all just distinctions were scattered by them to the four winds of heaven. But they wept over and spared the dust of Fenelon."

Marie Guyon enjoyed in her prison the companionship of a devoted servant who had been with her for many years and had been converted through her labors. One of their occupations was in singing together the hymns which Marie Guyon composed. The second imprisonment lasted about eight years, the last four of which were spent in the Bastille. While they were in this abode of misery they were denied the solace of each other's company, and here, in solitude, the pious maid died. The health of Marie Guyon was sadly shattered by her imprisonment. On her release she went to the home of her daughter, the Countess of Vaux, but her influence began to be felt again in Paris. Soon after she was banished for life to the city of Blois.

Her eldest son, now happily for a long time reconciled to his mother, lived near that city and she had the consolation of seeing him occasionally. During her residence at Blois many persons from a distance came to see her. One of these, an Englishman, persuaded her to give him the manuscript of her autobiography, with the condition that it was not to be published until after her death.

Her last years were full of physical suffering, but of her spiritual state at this period she says "I can hardly speak at all of my inward dispositions. The reason is that my state has become fixed; simple in the motives which govern it, calm in its reliance on God, and without any variation. . . . All that I know is that God is infinitely holy, righteous and happy, that all goodness is in him, and that as to myself I am a mere nothing." She outlived Fenelon two years, dying in 1717, aged sixty-nine years. In

her will, written a few days before her death, occurs this passage, "Within thy hands, O God! I leave my soul, not relying for my salvation on any good that is in me, but solely on thy mercies and the merits and sufferings of my Lord Jesus Christ." She met death not merely with resignation, but with joy; there was no cloud, no doubt.

Much keen interest attaches to the lives of La Combe, Molinos, Feneion and Marie Guyon because they were admirable characters and suffered persecution. But to us as Friends there is an added interest because the doctrines for which they suffered were so exactly those of our own society. It is self-evident that the Truth is one, and no part can be inconsistent with any other part. One man may apprehend only some part of the truth and another only some other part, but these parts cannot contradict each other. Just in proportion as men come under the influence of the Spirit of Truth and apprehend more of the truth, do they come into unity with each other. Those Christians then, who have withdrawn most entirely from dependence on man and who follow most closely the leadings of the Holy Spirit, will be found, however much they may differ in external semblance, to hold the same views in all essentials.

It may seem strange that Fenelon and his friends should remain in communion with Rome; but if they had severed themselves from the church and cried out against the abuses in it, they would at once have been condemned as heretics. Such was the state of public opinion that no one branded with heresy could hope to win sympathy or following. As it was, they exerted a wide and blessed influence in priest-ridden France and Italy in spite of the Inquisition. In comparing their work as to its outward results with that of other reformers, we must indeed acknowledge that there are diversities of operations, but the same Spirit.

The unshaken faith of the Quietists, their meekness under oppression, their prayerfulness and selflessness and the harmony between their profession and their lives excite our admiration. May they not excite our emulation?

The Potato's Introduction into Europe.

It was in the year 1596—just upon three centuries ago—that the great English botanist, Gerard, first planted potatoes in his garden in Holborn—a pleasant semirural suburb in those days. It is believed that he obtained tubers or seeds from Sir Walter Raleigh, who had then lately brought from South America samples of this hitherto unknown vegetable, and planted them on his estate at Youghai, near Cork. Gerard, however, recommended them only as a delicate dish, and it is recorded that the tubers were sometimes roasted and steeped in sack—that is, sherry and sugar—or baked with marrow and spices, and even preserved and candied. Shakespeare twice mentions potatoes—in *The Merry Wives of Windsor* and *Troilus and Cressida*—but he seems to have regarded them as a curiosity of the materia medica rather than an article of food. It is curious to note how slowly the potato made its way to the tables either of rich or poor. In a housekeeping book kept by Anne of Denmark, wife of King James I., an entry has been found of the purchase of a small quantity of potatoes, from which we learn that the price was then two shillings a pound.

Soon after the restoration the government tried to push the cultivation, with the assistance of the Royal Society, but progress was slow. In English books of gardening at the time of Geo.

I., potatoes are not even mentioned, and as late as the year 1784 they were chiefly found in the gardens of noblemen and other rich men. Soon after this, however, the cultivation began to make rapid strides, with good effects upon the health of the people, who, till then, lived chiefly on salted meat and coarse bread, varied by little in the way of garden vegetables. Thus, in the year 1796, 1,700 acres of potatoes were planted in the county of Essex alone.

William Corbett, as will be remembered, was a persistent opponent of the new food. In his "English Gardener," published in 1838, he denounced the substitution of the potato for bread, urging that it had been established by evidence taken before committees of the House of Commons that to raise potatoes for the purpose would be a thing mischievous to the nation. In Scotland a few plants could be found in 1765, chiefly in gardens around Edinburgh. In 1760 they began to be more generally planted. Frederick the Great was more successful in inducing the Pomeranian cultivators to take to potato growing than his father had been. He had recourse to the soldiery, who had to force the farmers to plant them; but Mr. Krichauff thinks that if it had not been for the famine in Germany in 1771-2, the merits of the potato would not have been so generally acknowledged.

France was decidedly behind her neighbors, and even to this day the quantity of potatoes consumed in France, although very large, is considerably less than with us. For a considerable time there seems to have been a popular prejudice against them, grounded on a suspicion that they were unwholesome. The potato, nevertheless, was placed on the royal table in France as early as 1616, but it was Parmentier, an apothecary, who, more than a century and a half later, first impressed its value upon his countrymen. Parmentier showed his potatoes, which were then evidently regarded in France as a novelty, to Louis XVI., who gave him upward of one hundred acres of land for experimental cultivation. The pretty purple and orange potato blossom, looking like an enlarged variety of the flowers of the belladonna or deadly nightshade—to which terrible plant, oddly enough, it is botanically allied—became a fashionable adornment. The king wore it in his buttonhole; Queen Marie Antoinette twined it in her beautiful hair; and, at once, princes, dukes and high functionaries fell in love with the potato flower. All Paris talked of Parmentier and the new "earth apples" (*pommes-terre*), as they called them. The King said to the cultivator: "France will thank you one day, for you have found food for the poor." "And France," adds Mr. Krichauff, "has not forgotten Parmentier, for I saw myself, in 1882, potatoes growing on his grave in the grand cemetery of Pere la Chaise, and I was assured that they were planted there every year, so that his services might never be forgotten by Frenchmen."—*London News*.

AN INCIDENT IN FRANCES WILLARD'S LIFE.—One day Frances Willard wanted to visit the Harrison Street Police Station. She took a great interest in all women, especially those unfortunate creatures who have fallen without the pale of the virtuous, and she endeavored to help them all she could. So we went to see the crowds locked up in the station. Among the prisoners was a poor girl who had been arrested for being drunk. She had been up several times before that. We stopped and talked to her awhile, and the sweet and gentle way in which

Frances Willard pleaded with the girl had wonderful effect upon her. The prisoner we moved to tears, and doubtless they were tears of repentance. But she had no handkerchief with which to wipe them from her eyes. Frances Willard drew from her pocket her own handkerchief, handed it to the woman arrested as common drunk, and said:

"There, keep that."

I will not tell you the woman's name, but the kind act saved her. She reformed, and has lived a different life from that day to this. She is now doing an excellent work in saving others, and realizes what she owes Frances Willard.—*J. H. B.*

FOR "THE FRIEND."

Out of School Forces in Education.

"President Eliot, at the close of twenty-five years as president of Harvard University, was asked what had been his leading aim replied, 'To secure co-operation.' There is no word in our language more highly charged with what is vital to human destiny. St. Paul the Apostle pleaded for it. The warp and woof of what we call modern civilization is made up of co-operation."

In these strong words of an able education article we have a very good summary of recent school policies at home and abroad. The effect nearly every where of late has been to secure first, a distinct recognition of the composite forces that contributed to a child's education, a second, a hearty co-operation of these forces to a common end. School hours at the very best include less than one-fourth of a child's time, and despite the fact that these are most important hours, school work can easily be wholly discounted by lack of co-operation during the rest of school hours. Naturally enough the school should project itself into the home, but this is impossible where there is a lack of sympathy, an absence of orderly arrangement for study. How to secure intelligent co-operation becomes a question of vital import to parents and teachers.

In the eastern States and in some degree also in the western States, this has been done by parents' Monthly Meetings in the school house. Amount of time for home study, amount of home study, suitable reference books for the home library, a proper dietary for the school child, and numerous other suggestive subjects have claimed attention in these discussions. Brookline, Mass., where this particular movement has been most successful, the whole educational atmosphere has changed and the schools have improved till they are sought out as models by visitors from all parts.

These helpful meetings stimulate other lines of activity and interest in making an enlightened educational sentiment in the homes. The educational Journal, a weekly or a month, is much more widely read, while the shelves of private libraries are enriched with the works of the leading educational thinkers. This is as it should be, and for Friends especially, who may be called to the administration of schools up to Committees it is exceedingly important. A few years since one could hardly say there was science of education. Now that conditions have changed it behoves us to put ourselves into touch with the great thinkers and workers—to read the journals and to study the standard works. Thus only can we have an intelligent opinion on school problems and school results.

J. H. B.

In youth we learn, in age we understand.

The Conquest of Obstacles.

When God wants to educate a man, he does not send him to school to the graces but to the necessities. Through the pit and the dungeon Joseph came to a throne. We are not conscious of the mighty cravings of our half-divine humanity; we are not aware of the good within us until some chasm yawns which must be filled, until the rending asunder of our affections forces us to become conscious of a need. Paul in his Roman cell; John Huss led to the stake; Constance; Tyndale dying in his prison at Amsterdam; Milton, amid the incipient earthquake throes of revolution, teaching two little boys in Aldgate Street; David Livingstone, worn to a shadow, dying in a negro hut in Central Africa, alone—what failures they might all to themselves have seemed to be, yet what mighty purposes was God working out by their apparent humiliations!

"Stick your claws into me," said Mendelssohn to his critics when entering the Birmingham orchestra. "Don't tell me what you like, but what you don't like." John Hunter said that the art of surgery would never advance until professional men had the courage to publish their failures as well as their successes. "Young men need to be taught not to expect a perfectly smooth and easy way to the objects of their endeavor or ambition," says Dr. Peabody. "Selim does not reach a position with which he has reason to be satisfied without encountering difficulties and what might seem discouragements. But if they are properly met, they are not what they seem, and may prove to be helps, not hindrances. There is no more helpful and profitable exercise than surmounting obstacles." It was in the Madrid jail that Cervantes wrote Don Quixote. He was so poor that he could not even get paper during the last of his writing, and had to write on scraps of leather. A rich Spaniard was asked to help him, but the rich man replied: "Heaven forbid that his necessities should be relieved; it is his poverty that makes the world rich. A constant struggle, ceaseless battle to bring success from inhospitable surroundings, is the price of all great achievements." We do our best while fighting desperately to attain what the heart covets.

Kossuth called himself "a tempest-tossed soul, whose eyes have been sharpened by affliction." Benjamin Franklin ran away, and George Law was turned out of doors. Thrown upon their own resources, they early acquired the energy and skill to overcome difficulties. As soon as the young eagles can fly the old birds tumble them out and tear the down and feathers from their nest. The rude and rough experience of the eaglet fits him to become the bold king of birds, fierce and expert in pursuing his prey. Boys who are bound out, crowded out, kicked out, usually "turn out," while those who do not have these disadvantages frequently fail to come out. "It was not the victories but the defeats of my life which have strengthened me," said the aged Sidenham Poyntz. Almost from the dawn of history oppression has been the lot of the Hebrews, yet they have given the world its noblest songs, its wisest proverbs, its sweetest music. With them persecution seems to bring prosperity.

In one of the battles of the Crimea a cannonball struck inside the fort, crashing through a beautiful garden; but from the ugly chasm there burst forth a spring of water which ever afterward flowed a living fountain. From the ugly ashes which misfortunes and sorrow make in our hearts, perennial fountains of rich experi-

ence and new joys often spring. Don't lament and grieve over lost wealth. The Creator may see something grand and mighty which even He will not bring out as long as your wealth stands in the way. You must throw away the crutches of riches and stand upon your own feet, and develop the long unused muscles of manhood. God may see a rough diamond in you which only the hard hits of poverty can polish. God knows where the richest melodies of our lives are, and what drill and what discipline are necessary to bring them out. The frost, the snows, the tempests, the lightnings, are the rough teachers that bring the tiny acorn to the sturdy oak. Piercing winters are as necessary to it as long summers. It is the half-century's struggle with the elements of existence, wrestling with the storm, fighting for its life from the moment that it leaves the acorn until it goes into the ship, that give it value. Without this struggle it would have been characterless, staminaless, nerveless, and its grain would not have been susceptible of high polish. The most beautiful as well as the strongest woods are found not in tropical climates, but in the severe climates, where they have to fight the frosts and the winter's cold.

Many a man has never found himself until he has lost his all. Adversity stripped him only to discover him. Obstacles, hardships, are the chisel and mallet which shape the strong life into beauty. The rough ledge on the hillside complains of the drill, of the blasting powder which disturbs its peace of centuries; it is not pleasant to be rent with powder, to be hammered and squared by the quarrymen. But look again: behold the magnificent statue, the monument, chiseled into grace and beauty, telling its story of valor in the public square for centuries. The statue would have slept in the marble forever but for the blasting, the chiseling and the polishing. The angel of our higher and nobler selves would remain forever unknown in the rough quarries of our lives but for the blasting of affliction, the chiseling of obstacles and the sandpapering of a thousand annoyances.—O. S. Marden in *Current Literature*.

What the Church is Not.

The church is not a house of merchandise, a bureau of amusement, or a social club. None of these things are nominated in her joint high commission, and her franchise does not contemplate in leadership the executive ability of a railroad president for administration.

Individually, her members may earn money in any honest way, but corporately they have nothing to do with money but to receive free-will offerings as an act of worship, and transmit them to the proper objects. We are plainly taught by precept and example, from Genesis to Revelation, that God approves only one method of raising money for his cause.

Christ twice purged the court of the temple of merchandising. What would he now say and do if he were to return and see the huckstering, junketing and vaudeville of modern churches?

It is no function of the blood-bought church to entertain or amuse any one, either with legitimate drama, Bible scenes, or the degrading vaudeville of the world. Christ and his apostles never dreamed of putting the Gospel on stage exhibition, or of making its administration an amusement for lost men.

The less piety a church has the more oysters and ice-cream it takes to run it, and the faster it runs from God. The church is not to cultivate the social element, in the realm of worldliness, and thus paralyze the spiritual life. These

festal scenes of carnal revelry and ungodly mirth are the apostasy of the primitive Agapæ and of the Methodist love-feast. The true bride does not sit down to eat and drink in fellowship with the world, and rise up to play. This carnality and frivolity is a part of the last prophetic apostasy.

We need a new crusade, not to rescue the Holy Sepulchre from the Turk, but to rescue the Holy Place from the caterer and the showman. Away with this "amusement heresy and cooking-stove apostasy." Do not drag the royal robes of the expectant Bride of Christ through a defiling church kitchen.

The early church "held the young" by spiritual forces alone and in the face of flames and lions. The Puritan and all the reformed churches of Christendom held the young better than now, before they ever employed these meretricious attractions of the world. Spiritual forces are the strongest of all. Christ said: "And I, if I be lifted up from the earth, will draw all men unto me."—E. P. Marvin.

Augustine and His Age.

(Concluded from page 332.)

About this time there lived in Bethlehem of Palestine, a man whose virtues, learning and asceticism, had procured for him much fame. It was the celebrated Jerome. His home was a cave close by the spot where our Saviour was born. His was the ideal hermit's life. In a letter to a noble Roman lady he wrote, "In this little city of Christ all is rustic. The silence is only broken by psalms. Wherever one turns, the ploughman holding the plough sings alleluias, the vine-dresser pruning the vine with his hook, sings something of David. . . . Here bread and herbs, the produce of our own hands with milk, afford us plain but wholesome food. Living thus, sleep does not overtake us in prayer, satiety does not interfere with study. In summer the trees afford us shade; in autumn the air is cool, and the fallen leaves afford us a quiet resting place; in spring the fields are clothed with flowers, and we sing our psalms the sweeter amid the singing of the birds; and when the winter's cold and snow come, we have no lack of wood, and I watch or sleep, warm enough."

Jerome had been born about A. D. 340, near where Venice now stands. Much of his life had been spent in the desert, where he had become a diligent student, an uncompromising controversialist and an elegant letter-writer. When about forty or fifty years of age he passed a few years in Rome.

In that city he formed a strong friendship with Marcella and Paula, both widows of noble lineage and possessed of enormous wealth. With their high social position and unusual talents, they formed the nucleus of a band of Christians which wielded a wide influence in Rome. Paula's luxurious life demanded that she be carried everywhere reclining. Her daughters brought up in the same delicate manner could little endure the austerities which Jerome insisted was required of them. One of the girls finally died, and as the pompous funeral passed up the Appian Way, the child's mother fainted. The frenzied crowd of spectators cried, "See this mother who weeps for the daughter she has killed with fasting. Let us drive the cursed race of monks out of the city! Let us stone them! Let us throw them into the Tiber!" Soon after this incident, Jerome left Italy permanently, to reside in Palestine.

This doughty monk and Augustine had at one time a war of words, carried on by means of vigorous letters; based on the latter reprov-

ing Jerome for intimating in some of his writings that the Apostle Paul and Peter had, when they separated at Antioch, only pretended to do so. The imputation was properly rebuked by Augustine. But the harshness of the correspondence gradually softened, and these two eminent men came to love each other.

Some of Jerome's philippics were admirably directed not only against the pagan, but the Christian follies of the day. All of the presumed self-denying clergy did not live as they should. Speaking of some of these he says: "All their anxiety is about their dress, whether they are well perfumed, whether their shoes of soft leather fit without a wrinkle. Their hair is curled with the tongs, their fingers glitter with rings, and they walk on tip-toe lest the wet road should soil the soles of their feet. You would take them for bridegrooms rather than for clerics; their whole thought and life is to know the names and houses and doings of the rich ladies."

The age of Augustine was not left without living witnesses to the pure truth of Jesus Christ. Many of these reformers bitterly proclaimed against the evils which were participated in by nominal Christians. Chrysostom calls the theatre "the seat of pestilence and a school of luxury, Satan being its author and architect." Salvian of Marseilles bitingly says of the Christians, "What but fraud and perjury is the course of life of the merchants? What but iniquity that of those attached to halls and courts? . . . What else is almost every assembly of Christians but a sink of vices?" A few illustrious men also protested against the ritualistic usages borrowed from the heathen world. They denied the efficacy of prayers to the dead, of kissing relics, of fastings, or mortifications to the body that were induced by the hermit's life. These early reformers who endeavored to stem the tide of degenerate practice and spiritual decay, suffered the common lot of such. They were covered with obloquy, and wearied with the clamor of those to whom they appealed. Their writings were destroyed by the men who vanquished them; but the answers of the latter to those writings, proves the devotion of the unknown authors to their Lord. They shed their blood as willing martyrs, and they were the seed of the living church.

But over the then known civilized world a doom was impending, which was destined to retard the uplifting of the human race for almost one thousand years. The northern barbarians long kept back by the trained soldiery of Rome, now broke through the obstructions that had checked them, and poured down into the fertile valleys of Italy. City after city was sacked; until in A. D. 410 they entered ancient Rome, for so many ages the mistress of the world.

During six days the vast city was given over to well-nigh every crime that could be named. The accumulated wealth of ages lay at the feet of the victorious foe. Fire, rapine, blood and torment were visited on the great Babylon, whose fall had been predicted by John three hundred years before. Her patricians, descended from families that for generations had lashed on slaves, and that had been guilty of every infamy, were reduced to beggary in one hour. Her populace, fickle, blood-thirsty, corrupt and immoral, fell like beasts before the keen blades of the avenging Goths. Amidst the universal din and strife, the lofty conduct of many Christian men and women shone like stars in the blackness of the night.

I may record one instance—the avaricious

soldiers poured into the stately palace of Marcella, the venerable head of the Christian sisterhood of Rome. She exhibited her miserable garments, and protested that there was no buried treasure beneath her home. They did not understand her words about "voluntary poverty," and scourged her, which suffering she endured most unflinchingly. Finally they relented and conducted her and her adopted daughter Principia to the basilica of St. Paul. There she offered thanks because, "that God had at least kept her friend for her unharmed; that she had not been made poor by the ruin of the city, but that it had found her poor already; that she would not feel the hunger of the body even though the daily bread might fail, because she was filled with all the fulness of Christ." In a few days she died, a victim to the cruelties to which she had been subjected, her adopted daughter closing her weary eyes in peace.

Jerome in his eastern home was deeply affected by the untoward intelligence. His faith was almost shattered as he contemplated the desolation and ruin of the day. "Woe is me that my pilgrimage is lengthened out . . . It was as though the end of the world was come. Who would have believed that obscure Bethlehem would see begging at its gates nobles lately laden with wealth? The daughters of the queenly city wander from shore to shore; her ladies have become servants; her most illustrious personages ask bread at our gates. . . I feel this is the time for translating the precepts of Scripture not into words but deeds, and not for saying holy things, but for doing them."

Augustine on the other hand looked beyond the extraordinary events about him, and saw in them the evolution of the plans of God. What some of his contemporaries regarded as the end of civilization, he considered the prelude to the eventual death of heathenism, and the dawn of Christian light.

He died in the year 430, at the age of seventy-six. The barbaric hordes had crossed into Northern Africa; and after the most terrible atrocities proceeded to lay siege to Hippo, the city in which he had lived as bishop for so many years. "The devastation of his country," says his friend and biographer Possidonius "embittered his last days. He saw the towns ruined, the country houses destroyed, the inhabitants slain or fugitives, the churches destitute of priests, the virgins and monks dispersed. Some had succumbed to torments, others had perished by the sword, others again were taken captive and served hard and brutal masters."

Augustine's house during the siege was crowded with fugitive priests. They meditated on the distress daily witnessed; and, borne down with humility, exclaimed, "Thou art just and good, and thy judgments are true." With groans and tears they besought the Almighty to deliver them from the evils they endured and feared. One day, shortly before the end, when sitting at the table, he said, "What I ask of God is that He would be pleased to deliver this city from the enemies who besiege; or if He has otherwise ordained, that He will give his servants strength to endure the evils He shall permit to befall them, or at least that He will withdraw me from this world and call me to himself."

Feeling the approach of death, he desired that all his attendants might depart, and he be left to commune with his Maker alone. The penitential psalms were his theme; and thus ignoring the grim terrors of war surrounding him, he passed his last few days away in solitude and prayer.

Fretting.

This is a petty fault, but one which may have a large influence upon character and also upon happiness. They may have been men of fine and cultivated intellects, of large acquisitions of knowledge, and much culture in the arts, who have been sadly weakened and their acquisitions made utterly useless by their subjection to this miserable habit. Women have also been ruined by it. We have known Christians further more, otherwise highly furnished for great usefulness, whose influence has been entirely nullified by it, while, on the other hand, the power of the religion of Christ has never been more directly or healthfully manifested than in the rescue of men and women from its domination and their return to a cheerful submission to the flow of events. In the serenity of his declining years John Wesley was enabled to say, "I feel I grieve, but by the grace of God, I fret at nothing." His words are a sure sign both of the wisdom of age, and of the thoroughness of the work of grace in his heart.

Fretting is unfortunately regarded by many Christians as only a foible, an unpleasant foible, indeed, but only a foible. We would be wise to regard it as something which oftentimes mounts up to the grade of sin. If the words "be careful for nothing" are a Divine law, fretfulness is certainly not obedience to it. If patience is a Christian grace, the impatience which breaks forth into petty complaints about trivial matters must be regarded as its opposite, and that which is contrary to a grace is sin. If we are to be judged by our words, are not our impatient words to be made part of the record? The querulous murmuring against the kindly ordering of the events of our daily lives is surely more than a foible. It has a darker hue and deserves more emphatic condemnation.

We should also consider well how great a bar to usefulness this petty fault may become. It spoils a thousand other qualities in themselves good. Who loves and honors a fretful, impatient mistress? What wife or mother can keep her place in the centre of the household affections when day after day there is a perpetual dropping of complaining words, and when her face has always a worn and weary look? No; to be roughly and largely useful we must work with free and genial heart. Good humor helps vastly in the accomplishing of good works; a cheerful countenance, the exponent of a sunny disposition and a warm heart, will remove many a difficult and help us to meet those which are immovable. Fretting will make real difficulties larger and more formidable, and will create some of its own. It will weaken our own power, and deter others from coming to our aid. Away with the miserable weakness, as its influence is evil, and on to evil, and that continually.—*Presbyterian*.

DIAMONDS.—In no country are there more diamonds to be found than in the United States according to the population. It is estimated by leading Maiden Lane, N. Y., diamond-dealers that there are upward of five hundred millions of dollars' worth of diamonds in this country. Moreover, this vast amount is increasing year by year. Until quite recently diamonds were rarely cut in this country, but American inventors have developed a process for diamond cutting which is vastly superior to that done abroad. The loss in weight through cutting is sometimes but one-half; but the value is increased probably more than two-fold. The Dutch city of Amsterdam has been the great diamond-cutting centre of the world from time immemorial, and up-

few years ago over twelve thousand people in that place were, directly or indirectly, dependent upon this trade. The foreigners continue to polish their stones by hand; but in this country machinery is largely used. A famous gem expert places the total value of all the diamonds in the world at over one billion dollars, of which three hundred and fifty million dollars' worth are in the hands of dealers, carried as stock. All of the other diamonds are in the hands of private individuals.—*Godey's Magazine*.

Some Account of Sina W. Willits.

She was the daughter of Jesse and Edith Tall, the former deceased when she was three years old. She departed this life the third of Eleventh Month, 1896, in the thirty-fourth year of her age.

In early life she evinced a strict regard for the truth, desiring to be found walking therein. She was, when quite young, favored with many tender visitations; the impressions made thereon were referred to in after years, as lessons of instruction to her.

She had by nature a sweet and amiable disposition, which endeared her to a large circle of friends; was a loving and dutiful daughter, kind and affectionate to her brothers and sisters. For a number of years she was engaged in teaching school, which occupation she much enjoyed, being deeply concerned that the spiritual growth of her pupils should keep pace with their literary advancement.

She was married Fifth Month 23rd, 1894, to David P. Willits, of Springville, Linn Co., Ia., whom she proved a true and faithful helpmate. The short period of her married life was one of much pleasure and happiness. She felt a deep interest in domestic affairs and was a loving and devoted mother.

She was taken sick in the Sixth Month, 1896. For several weeks no special alarm was felt as to what the result might be. She continued to look after her household duties, and care for her two little daughters, but her strength gradually failed, and it became evident the disease was making rapid progress. She found it necessary to give up the care of her infant, then only a few months old, which was a great trial.

Many remedies were tried to remove the disease, but all were in vain. She continued to grow weaker and weaker, until it was evident her case was a critical one.

Her cheerful and animated spirit bore her up under many discouragements. She was hopeful she would get better, feeling she was much needed in her little family, saying, "It will be a hard struggle to give them up." She gave directions in regard to the distribution of many of her things; wanted to have her temporal affairs suitably arranged, and when this was accomplished expressed great relief of mind.

For several days about this time she seemed to fail more rapidly, and the latter part of Eighth Month her father and mother Smith (from Ohio) visited her. She was glad to see them, and appreciated having them with her very much. Her father remained a few days and then returned. On bidding him farewell she seemed much affected and said, "If we never meet again in this world, I hope we will in a better one." Did she could adopt the language of her brother Walter Smith, when he said, "I have never committed any great sin, but many little ones;" and she hoped they would be blotted out, and asked her parents to forgive her for any disobedience to them. They assured her they had

nothing to lay to her charge, but felt she had been a dutiful child.

At one time after she had been suffering with her limbs, so that it was difficult to bear much weight on them. While being assisted from one bed to another, she remarked, "I expect my days for walking are nearly over. I hope I am resigned. I feel very easy in mind and believe I see nothing in the way of my acceptance, but hope to have a stronger evidence before I am taken." Her mother replied, "It is what we all have to come to." "Yes," Sina said, "and if we are only prepared, it matters not when, but nature's ties are very strong; a kind husband and two little children to bind me to the earth." The earnest breathing of her soul was to be resigned to the will of her Heavenly Father, which was mercifully vouchsafed to her, and ere the end came she was enabled to triumph over all, to give up her dear treasures and to say, "Thy will be done," adding, "I feel I am leaving the children in good hands, and hope they will be favored to bring them up in the right way." "I thought in the early part of my sickness I could not be spared; did not see how David would get along without me. I had thought it would be my place to care for him in his declining years; did not think of being taken first, but how wonderful, wonderful, through the condescending mercy of my Heavenly Father has this change been brought about."

Once when speaking of the nights (her cough often keeping her from sleeping), being queried with whether they seemed long, she said, "No, though I have sometimes feared they would be tedious, but it was because I relied too much on my own strength. Before bed-time comes I settle down into such a quiet, peaceful feeling, and they are often very sweet. I do not say this boastfully, but only to show the mercy of my Heavenly Father to me, unworthy as I am."

One evening, after a day of hard coughing and difficulty of breathing, her sister remarked that she would gladly relieve her were it in her power to do so. She replied, "Yes, I know thee would, but it is not in thy power; there is only One that can. I have been afraid I have not patience enough; I fear I too often speak of these things when it does not do any good. It seems like complaining. I do not have any more to bear than I ought." She was told we did not think her impatient, and hoped strength would be given to bear all that was put upon her. She replied, "I do hope so." At one time she was heard to supplicate thus:

"Oh, merciful Father, condescend to be near and round about me, forsake me not in this hour of trial, give me patience to bear all thou seest meet to put upon me. I feel I have need of more patience. My heart is often so full I have not words to express what I feel, but I believe these heartfelt prayers are accepted, when no words are uttered. I have often thought what an awful thing it would be for anyone to attempt to speak in the Lord's name, without being rightly authorized." Once after being fixed for the night, she put up an earnest petition for help and strength, desiring the Divine Arms to be about her, and support her to the end, adding, "Oh, my heart is full of praises, high praises to my Heavenly Father," and repeated the following lines:

"Now I lay me down to sleep,
I pray the Lord my soul to keep.
If I should die before I wake,
I pray the Lord my soul to take."

Saying shortly after, "Weep not for me, but weep for yourselves, for I believe through the

mercy of our Father in Heaven there is a mansion prepared for me, when He sees meet to call me home."

On the morning of Tenth Month 25th she was weaker than usual, and did not feel able to be dressed (the first she had missed); we laid her on the cot a little while to rest, but she soon wished to return to bed. In the early part of the day she requested the doors closed, and to be left alone. During this season of meditation her voice was heard in an adjoining room pouring forth prayers to the Father of all sure mercies.

In the afternoon she was taken with oppression of breathing, and it seemed for awhile she could not long survive. Brothers and sisters and those that were near and dear to her were summoned to her bedside. As she gazed around on the weeping company, she gave utterance to these words: "Here sits our dear aged mother; I crave that a blessing may attend her and that she may be strengthened and sustained as she nears the close of her earthly pilgrimage."

Then to her husband said: "Prayers without number have been put up on behalf of my precious husband, that he may be supported in this hour of trial, and I believe he will be." Next to her brothers and sisters said, "I want that you should know the will of your Heavenly Father concerning you, and be obedient thereto, to be faithful in little things, and to attend to little intimations of duty that are made known to you; do all you can for David to help him through this great affliction."

In speaking of her own dear mother who was far away, she said, "it would be a comfort to have her here, but painful for her to witness my suffering," and expressed a feeling that it was best as it was.

She seemed desirous not to forget her nieces and nephews, some of whom were present, wished them not to fear death, and said, "it was nothing to be feared to those who were prepared." Two of the sisters being absent caring for the little ones in the other part of the house were remembered by her. The days and nights that followed were those of much bodily suffering, though at times there were intervals of ease. One evening, after reviving from a sinking spell, she said, "I have not felt that this was to be my last, but it may be; if so, farewell, farewell all. My strength is not sufficient to bid each one farewell separately. I think I see nothing in my way, though I have not seen the river that I am to cross, but trust the dear Master will be near to guide me over." Being asked if she had a message for any that were not present, she replied, "I was just thinking of home folks, but they know I dearly love them, and I asked their forgiveness, when here," then adding, "oh, I feel so happy, so happy."

David coming close to the bedside, she looked at him very intently, and reaching forth her hand, said, "My precious husband."

Her sufferings at times from oppression were very great, which was hard for her friends to witness and not be able to afford relief. On one of these occasions she asked if we could not do something for her, then quickly answered, "No, only crave that strength and patience may be given me to hold out to the end." At such moments of suffering it was feared by herself and friends, that she might strangle in attempting to throw off obstructions that would rise in her throat; frequent were her petitions that such might not be the case, but added, "Not my will, but thine be done."

In speaking of the children, she said, "Some

may think it strange I can feel so willing to leave them; this feeling was not attainable of myself, but if it is right for me to be taken out of the world at this time, I believe those precious lambs will be cared for, and if the Master sees fit soon to release them and take them to himself, they will escape many trials and temptations." Once, after a severe paroxysm of coughing, she looked round on her friends, saying, "Oh, put not off preparing for death until you come to a dying bed, I entreat you, put it not off; it is enough then to bear the pains of the body."

Frequently during her sickness she would ask to have reading from the Bible and other good books, but her weak condition necessarily compelled these seasons to be of short duration. She often repeated passages of Scripture, the Lord's prayer, etc. For ten days before her death she could not speak in an audible voice, making it difficult to gather all she said. Often could her lips be seen to move, and enough was heard to know that prayers were being offered to her Heavenly Father who had dealt so mercifully with her through all, and would not forsake her in the final conflict.

A few days before her decease, she said "Oh, what a beautiful morning! If it is so beautiful here, what must it be in that heavenly home." Her brother Henry arrived on the twenty-ninth, which was a great comfort to her. He remained until after her death, lending a helping hand in smoothing the pillow of the patient sufferer, and watching the spark of life as it quietly faded away. A short time before the close, she wished a change of position, after which she pleadingly petitioned, "O! Heavenly Father, take this poor spirit to the realms of bliss."

On the night of the second of Eleventh Month it seemed evident that her purified spirit would soon take its flight. She had set her house in order, and was quietly awaiting the summons; her husband kneeling by the bedside to catch the parting words that escaped her lips. Stretching forth her hands and stroking his face, said in loving tones, "darling, farewell." Soon after, a decided change was noticed, and on the morning of the third she breathed her last. Her prayers were answered and she passed quietly away without a sigh or struggle. The serenity of her countenance and the solemnity that attended, gave the consoling belief, that through mercy she had been admitted into one of those mansions prepared for the ransomed and redeemed.

Seven Periods of Church History.

- 1.—The Early Church, or Period of Seed Sowing, A. D. 30, the Descent of the Spirit at Pentecost, to A. D. 101, the Death of John the Apostle.
- 2.—Beginning of Heresies, or Period of Evil Seed Sowing, 101 to 325, the Nicene Council.
- 3.—Great Growth of the Church, or Period of Abnormal Development, 325 to 1073, Hildebrand (Gregory VII.) Elected as Pope.
- 4.—Period of Papal Supremacy, 1073 to 1517, Posting of Luther's Theses.
- 5.—Reformation, 1517 to 1620, Landing of the Pilgrims at Plymouth.
- 6.—Great Period of Truth Seeking and Christian Activity, 1620 to the Present Time.
- 7.—Period of Worldliness in the Church, the last period of the Church Age, already begun and overlapping the present period, but not yet fully developed.—*Bible Student*.

No cloud—no rain.

Telegraphic Routes From Manila.

FOR "THE FRIEND."

As Manila and the Philippine Islands now occupy much space in public attention it may interest readers of THE FRIEND to know how cable messages from that far off point travel over land and under the seas to America.—J. C. M. A late paper says:

"News from Manila, on the other side of the earth, travels more than 14,000 miles, over a dozen or more cables and three or more overland wires before it gets to the United States. It travels across seas, gulfs, bays and straits, mountains, valleys and plains.

"The Eastern cables are owned by British companies, the Eastern Telegraph Company and the Eastern Extension, Australia and China Telegraph Company. The two companies are controlled by the same men. Across the China Sea, from Hong Kong to Cape Bolinao, on Luzon Island in the Philippines, a cable was laid in 1880. The cable is 529.11 miles long. From Cape Bolinao across the island to Manila is a telegraph line about 100 miles long. All the news we have received from Manila has been first telegraphed from Manila to the cable station at Cape Bolinao, and from there sent on by cable to Hong Kong.

"Without the aid of the Cape Bolinao-Hong Kong cable, despatches from Manila must be carried by boat across the China Sea and there put on the cable to the south. From Hong Kong to New York a message has an interesting course. From the Chinese port it is first sent down the China Sea over a 460-mile cable to Saigon in Cochin China. Another cable, 630 miles long, conveys it to Singapore, on the Straits; or it may be sent to the island of Labuan, Borneo, and then to Singapore. From Singapore it runs around the Malay Peninsula to the island of Penang, on the western coast of Lower Siam, a distance of 388 miles. Across the Bay of Bengal from Penang to Madras the message is repeated on a cable 1,498 miles long.

"In India the message reaches the first land telegraph line after leaving the island of Luzon. Across India to Bombay the message runs over 800 miles of wire. Then it is put on a cable again across the Arabian Sea to Aden, on the Gulf of Aden, a distance of 1,851 miles. Up through the Red Sea to Suez is another long cable, 1,403 miles. Again the message goes overland over the 200 miles of wire from Suez to Alexandria.

"The Mediterranean has no direct cable from Alexandria to Gibraltar. The message must be sent over a 913-mile cable to the island of Malta, and then repeated over the Gibraltar cable, 1,126 miles further. From Gibraltar to Carvellos, near Lisbon, is a short cable, 337 miles long, connecting the Mediterranean port with the 856-mile ocean cable from Lisbon to Porthcurno, the cable station at Land's End, England.

"Eleven ocean cables connect the English, Irish and French cable stations with America, and the message from Manila upon reaching Land's End, may be sent over any of these cables. The Western Union's messages are sent from Sennon Cove, near Land's End, direct to Dover Bay, near Canso, Nova Scotia, 2,531 miles; from there they are repeated over the coast cable to New York, 888 miles more. Coming by this route the message from Manila to New York travels over twelve cables, having a total length of 13,411 miles, and three land telegraph lines, with a total length of about 900 miles—a total distance of 14,311 miles.

"Not all the news from Manila comes across

the Atlantic from Land's End. The Commercial Cable Company's messages are sent overland from Land's End to London and back to cable station on the west coast of England, the to be cabled to Waterville, Ireland. The Commercial ocean cable from Waterville to America touches at Canso, Nova Scotia. From the messages are sent either by direct cable to New York or to Rockfort, near Boston. The Anglo-American cable connects Valentia, Ireland with Heart's Content, Newfoundland."

UNDEMONSTRATIVE DEMONSTRATION.—Silence may mean more than mere consent. A distinguished lecturer recently observed that audiences generally applaud only those ideas and sentiments with which they were familiar before the speaker uttered them. A speaker who starts his audience to thinking new thought is not likely to be greeted with rounds of applause. The silence of his hearers is not exact consent to the new ideas, but it may be a high compliment to the speaker's ability to make people think. And so it is with other forms of appreciation. Gratitude, sympathy, joy, praise are sometimes undemonstrative, sometimes silent, sometimes bashful. Human nature must be allowed large leeway to show its own best self to best advantage.

Religious Notes.

It is conceivable that a few moments devoted to silent prayer together could be called family prayer provided the people prayed.—*Christian Advocate*

When a man does not pray in the Lord's appointed way, nor through Jesus Christ, nor in dependence upon the Holy Spirit, he does not pray at all. However fine his prayer, it is only a splendid sin.—*Episcopal Recorder*.

Prince Oscar, son of the King of Sweden, has decided to go as a missionary to Africa. He has devoted much of his time to preaching in Sweden. He has a fortune which enables him to support himself and wife in Africa without any assistance from his father.

A Christian should be a striking likeness of Jesus Christ. You have read lives of Christ, beautifully and eloquently written, but the best life of Christ is his living biography, written out in words and actions of his people.—*Episcopal Recorder*.

They are poor preachers who can only address a thousand people at once. Sometimes it is said by persons who would say better if they knew better—that an audience of ten thousand is enough to inspire any speaker. Nothing of the kind. It takes the great preacher to see the one man who sees one man aright sees all men, and he is hiring and a left-handed laborer, who can never rise to the dignity of the occasion except when influenced by numerical appearances.—*Joseph Parker*.

No Christian can doubt that the Lord of hosts who cares for right and justice, decides the [ultimate] issues in great battles. Neither the skill nor the power of man can make the issue of any battle certain. Very frequently it is the seemingly unimportant thing that turns the scale and brings victory or defeat, and no Christian nation can afford to enter into war without asking and answering sincerely the question, Is it the Lord's cause? If we cannot commit our way unto the Lord in this matter, it is vain for us to boast of national glory and national resources.—*Presbyterian Messenger*.

At the present time New York city is the largest Hebrew city on the earth, and is supposed to have more members of that race than Jerusalem had at the time of Solomon. The exodus of the Israelites from those parts of Europe in which they had been

own-trodden and maltreated began in the late eighties. Since then the immigration to the United States has been constant. A large part of the Hebrew immigrants settle in the metropolis. An article on the subject the *New York Mail and Express* says: "They work with unflinching al, they have almost no vices, they make fine citizens, and in a few years become prosperous. With the arrival of their prosperity begins their inficence.—*Presbyterian*."

THE FRIEND.

FIFTH MONTH 14, 1898.

UNCONVINCED MEMBERS ENLISTING.—The rapid admission of members into our religious society, as if its distinctive principles might be lightly regarded, provided the common faith churches generally is acknowledged by the candidate, is now showing one more fruit, which thus noticed by the *North Carolina Friend*:

"It gave us great sorrow to read in a letter from a minister of the Society of Friends, who now located in Indiana, the following significant words:

"I find considerable need of holding up the doctrine of peace among our young Western Friends. This great subject has been too much neglected here and elsewhere. I am very sorry to see our young Friends joining the militia to go to war."

"The very idea! Friends volunteering to go to do a thing that is precisely opposite to the doctrines and practices of our Society! After offering every kind of punishment that could be thought of or imagined, from the prison to the martyr's stake, for the sake of our principles—among which we know of no one that stands out with more grandeur and sublimity than does the one of Peace—are they to be lightly esteemed by Friends? No, a thousand times, no. We make the assertion without fear of successful contradiction, that no true Friend's heart will say, 'How do you reconcile this statement with the fact which is stated at the beginning of this article, that young Friends are now volunteering in the West? It is easy enough. They are simply pretenders and nothing more. They have the name of Friends, yet they do not possess the Spirit which true Friends

The older members of our Society are somewhat to blame for the actions of the younger ones, in as much as they have failed to a certain degree to instruct their children and those under their care in regard to the fundamental principles which they as a Society hold.

We sincerely trust this alarming fact may lead us to wake up and bestir ourselves and to it that we never let an opportunity pass that we can use in teaching our young members the doctrines as held by our denomination. It is a Christian duty which we owe to God and to our church.

We say in conclusion that we hardly believe there will be many who belong to Friends in North Carolina who will volunteer to do anything that is so antagonistic to our principles. Yet who can tell what is in men's hearts? We will wait and see."

Under the theory that the application of our principles is to be made subject to "the times," a truly "high-grade," George Fox Quakerism means an "up-to-date" Quakerism, we have accustomed to see, in large areas, the prac-

tical maintenance of one distinctive doctrine after another crumble before the flood of modern expediency. When this last stronghold, named Peace Doctrine, shall be subjected, in its turn, to the test of "the times," we have wondered whether the assault would make us brace up or totter, whether the rude awakening to a sense of our popular compliances would serve to rally us to the ancient, standard or the progressive habit of surrender to them would sift us as wheat. Both processes may be anticipated. There is hope of a rallying that shall be strong. And though the popular breath find among us elements to scatter and the fire of war somewhat to consume, may it be less of chaff than we have feared the sifting would show.

We unite in our contemporary's concern for a more positive instruction by parents, by teachers, and by committees on admission, in all the doctrines and practices that give us the right to be a separate Society. And when we look back on N. C. Friends' conspicuous faithfulness in passing through the ordeal of the last war, we share their Editor's belief in the prospect of their continued steadfastness. If they remain at heart the same kind of Friends as were then exhibited, there will be as small loss of numbers by loss of principle. We heard in those days of many rallying to the standard of Friends' principles in that State, and pressing into membership, in consequence of the tried and true testimony which heroes of the cross under our name then bore. Repeated regrets have found expression from members at large in their borders, that they had not been left to the same lines of convictions and conviction; that "outside indoctrinations have been working among us, as elsewhere, to sap a fidelity in some" to other equally fundamental doctrines. While their compromising effect everywhere among us is possible on this doctrine of Peace also, nevertheless for all that the fathers did nobly stand for there, we hope for a rallying to the same, should times try the souls of the sons.

And if tried and discouraged ones among them are sometimes contemplating relief through division, let them while humbly maintaining the truth in love, await the passing of the cloud, to see if a revived soundness and unity will not, under a coming baptism, be found to reassert itself. What little testimony we can carry, it is no time now to divide.

We are a marked people in the view of a wider area than we suppose. "I was greatly astonished," said an Armenian, "When I heard a Turk in Rudosta say, that if he wanted to become a Christian, he would be a Quaker. I asked him what he knew about them; whereupon a very interesting conversation ensued, the Turk concluding by saying: 'Your professed Christianity does not establish peace; Judaism offers no peace, Mohammedanism knows no peace; but there is peace among the Quakers.'"

THE PATRIOTISM OF PEACE.

Harvard University having declared itself in favor of the principles of peace, we are again pleased with the overwhelming sentiment on the same side which was shown by the Mother's Congress last week in Washington, D. C. President Birney, in the course of her opening address, spoke as follows:—

"In the shadows of this war-cloud, may we mothers adopt our symbol, a banner which shall carry upon it the face of a child; may we cultivate the spirit of brotherly love, of that patriotism which lives for its country, which recognizes the legalized oppression and corruption

within its borders and sets itself the task of bringing about a better condition of things. Dr. Savage, in a recent sermon, truly said, 'It is an easier thing to die for one's country than truly to live for it.'

"Let us eliminate from childhood the swords and guns and caps, the toy cannon and other destructive emblems of war. Let us educate our children away from false ideas of patriotism. War, with its attendant horrors, is as false a god as any Juggernaut to which fanatic mothers ever threw their infant children, and the time will come when no civilized nation or mother will glory in such sacrifice of human life, but will say humanity is much better served by arbitration and by peace."

With the above commendation of the kind of banner that the mothers should carry, we may mention the turn from a carnal to a Gospel patriotism which an educator lately gave in his school. Advantage was taken of a tendency which he saw in some to display little flags on their clothing, by reminding them that as our flag in the present war was claimed to represent an object of mercy, it would be false to the flag in the wearer of it not to be merciful. A badge professing mercy, sympathy, and kindness must mean that when a poor old woman on the street needs a lift, the little flagman of mercy runs to assist her; that he could not annoy a boy smaller or weaker than himself; that to be true to his flag he would sometimes place in the newsboy's hand two coppers rather than one; that no dumb creature could now needlessly suffer at his hands; nor a sister's feelings be hurt, nor a parent grieved. Let our constant mercy show whether the wearing of the flag is hypocritical or patriotic.

From an array of published figures we have gleaned the following:—

The direct cost of our Revolutionary war was \$140,000,000. That of the war of 1812 was \$80,500,000. The war with Mexico, in 1847, cost us \$63,000,000.

Our late Civil War cost on an average of two million dollars a day for four years. Pensions paid since the war have amounted to more than two billions, with four million dollars a year as the cost of distributing them.

An effort was early made by President Lincoln to see if the South would sell out its slaves at \$300 apiece, which with expenses of colonization, etc., would require one billion dollars. The plan lacked support on the plea that money enough could not be found. But during the war our government was obliged to find four times that billion of dollars. The debt contracted by the Confederate States alone would have paid for all their slaves, and have left them \$400,000,000 more.

Readers who wish to inform themselves on Africa of the past and of the present, and its outlook for the future; and on the possessions therein of England, Germany, France and Belgium, will find their stock of knowledge much enriched by reading the series of thirteen articles written by the most competent authorities, which last week's *N. Y. Independent* contains. A new political and physical map in colors accompanies this "Africa number."

The interesting presentation of the life of Madame Guyon, which is concluded in our present number, was prepared as a labor of love by one of our younger Friends. He was concerned that young members of the present day

should have their attention called to her remarkable life-work and spiritual experience. We find these articles have been especially acceptable also to our older members, who have been gratified to have revived in their memory a life familiar to their early reading, when Thomas C. Upham, by his "Life of Madame Guyon," had opened their eyes to the experiences and service of her as a George Fox for France. We trust parents and others will judiciously guide those under their care to the reading of this life; as also that of Augustine, prepared under a like concern by another young Friend, and now completed in this number.

It is the "oldness of the letter," which, though fresh to the age when it was written, sometimes turns away a later generation from reading the lives of our own worthies. These when presented not as in an unknown tongue, and penned "in the newness of the spirit," might seem to each generation ever fresh.

SUMMARY OF EVENTS.

UNITED STATES.—The Scottish Geographical Magazine estimates that in 1850 the wealth of the United States was \$7,000,000,000 or about \$300 per head, and that in 1890 it was \$63,000,000,000, or about \$1,000 per head.

Brazil, China and Turkey have all given notice of neutrality in the war between the United States and Spain. That Venezuela has not done so, causes disappointment and irritation.

The United States Government has entered a protest against the shipment of ammunition and provisions from Lisbon to the Spanish ships at Cape Verde after war had been declared.

The French transatlantic steamer Lafayette, from Corunna, Spain, Fourth Month, 23d, for Havana, was captured on the 5th inst., by the gun boat Annapolis, while attempting to run the blockade, after having been warned not to go to Havana. She was then sent to Key West as a prize. The steamer was promptly released, as a previous agreement had been made, at the request of the French Government, that the Lafayette should be permitted to land certain passengers and mail at Havana, and to take some French passengers, with the understanding that no goods should be landed. This information had not reached the blockading vessels.

Honolulu advices, under date of Fourth Month, 27th, say that President Dole has written to President McKinley, offering to transfer the Hawaiian Islands to the United States for the purposes of the war with Spain, and to furnish the American ships of war in the Pacific with large quantities of coal, supplies and ammunition.

President Dole's tender of the Hawaiian Islands to the United States for war uses must be submitted to Congress.

The official reports of Commodore Dewey state that on Fifth Month 1st, his squadron destroyed or captured the entire Spanish squadron at Manila. The Spanish loss was more than 800 killed and wounded. Not a man on the American ships was killed, and only eight slightly wounded. The American squadron is practically undamaged. The naval station at Cavite was taken, the fortifications at the entrance to Manila Bay destroyed, so that the bay is now in Commodore Dewey's control, and the city of Manila can be taken by him at any time.

Special despatches from Manila, via Hong Kong, place the Spanish losses in killed and wounded, including the shore losses, at 1,200. The Spanish property destroyed by the American fleet is estimated at \$6,000,000.

It is announced that the city of New York has already exceeded its lawful debt limit by \$50,000,000. All city improvements must cease.

Joseph Leiter, who began buying wheat a year ago, has cleaned up the enormous sum of \$3,350,000. On an estimate of 500,000,000 bushels of wheat marketed since he began his operations in the pit, the farmers have profited by his dealings to the extent of \$150,000,000. This estimate is based on an average advance of 30 cents per bushel for the producers over the prices obtained in recent years. Leiter is now preparing to leave off his speculations.

The United States Supreme Court has declared unconstitutional the Iowa law forbidding the sale of

liquors in the State and making it a crime to transport them.

Thousands of persons have been driven from their homes in Kansas Valley by the worst flood in that section since 1844.

Deaths in this city last week numbered 445, which is 25 less than the previous week, and 27 more than the corresponding week of 1897. Of the foregoing, 234 were males and 211 females; 60 died of pneumonia; 60 of consumption; 37 of heart disease; 22 of diphtheria; 22 of convulsions; 17 of apoplexy; 17 of nephritis; 14 of old age; 10 of inflammation of the brain; 9 of bronchitis; 9 of inanition; 9 of typhoid fever, and 8 from casualties.

Markets, &c.—U. S. 2's, 95 a 98; 4's, reg., 108½ a 108¾; coupon, 109½ a 110; new 4's, reg. 121½ a 122½; 5's, reg., 110½ a 111½; currency 6's, 102½ a 104.

COTTON was in limited request from spinners on a basis of 6½ c. per pound for middling uplands.

FEED.—Winter, in bulk, quoted at \$16.50 a \$17.00 per ton, and spring in sacks, at \$16.00 a \$16.50 per ton.

FLOUR.—Winter super, \$4.25 a \$4.50; do extras, \$4.50 a \$4.75; Pennsylvania roller, clear, \$5.50 a \$5.75; do., do., straight, \$5.75 a \$6.25; Western winter, clear, \$5.70 a \$6.00; do., do., straight, \$6.00 a \$6.50; do., do., patent, \$6.50 a \$7.00; spring, clear, \$5.50 a \$6.00; do., straight, \$6.50 a \$7.00; do., patent, \$7.00 a \$7.50; do., favorite brands, higher; city mills, extra, \$4.50 a \$4.75; do., clear, \$5.70 a \$6.00; do., straight, \$6.00 a \$6.50; do., patent, \$6.50 a \$7.50. **RYE FLOUR.**—Choice Penna., \$3.30 per bbl.

GRAIN.—No. 2 red wheat, \$1.30 bid, none sold.

No. 2 mixed corn, 39½ a 39¾c.

No. 2 white oats, 37½ a 38c. clipped.

BEEF CATTLE.—Extra, 5½ a 5¾c.; good, 4¾ a 5c.; medium, 4¾ a 4¾c.; common, 3¾ a 4¾c.

SHEEP AND LAMBS.—Extra, 4¾ a 4¾c.; good, 3¾ a 4c.; medium, 3¾ a 3¾c.; common, 3 a 3¾c.; lambs, 4 a 5½c.; spring lambs, \$3.00 a \$5.50.

Hogs.—6 a 6½c. for best Western; and 5½ a 6c. for others.

FOREIGN.—It is estimated that more than four-fifths of the people of London never enter a place of worship.

The disturbances caused by the high price and scarcity of food continue in the Spanish provinces. There have been frequent conflicts between the rioters and the civil guards, and looting and shooting are reported from various points.

At Barcelona there has been a renewed run on the bank, the holders of notes demanding silver.

The proclamation of martial law in Madrid has caused much dissatisfaction among the people.

A Madrid special says it has been determined to avoid isolated naval combats on unequal terms, and with a superior enemy, but to throw the whole united naval strength of Spain into one supreme effort to crush the American Squadron in Cuban waters.

Advices by way of Jamaica, state that the Spanish General Pando withdrew his garrison from Bayamo, an important interior town of Cuba, on Fourth Month 25th, and that General Calixto Garcia occupied the town the next day, issuing a proclamation declaring respect for the property and civic rights of Spaniards.

The *London Spectator*, during the course of an article, urges America to keep the Philippine Islands; to raise a colored army of 20,000 men, "and, with this effective sepoy army, hold the Philippines, Hawaii, and Puerto Rico, paying the army of occupation out of the local revenues."

The greatest beer drinkers in the world are the Bavarians. The beer drunk in Bavaria annually is about 50 gallons per head of the population. The Belgians come next with 43 gallons; the people in the United Kingdom next with a little under 31 gallons, and then the Germans, who produce more beer than the British, but drink less—25½ gallons per head. The people of the United States do not drink as much as 13 gallons per head.

It cannot be denied that the poor of Germany are already suffering from the approaching bread famine. The prices in Berlin have risen from 10 to 15 per cent., and the Socialists and Radicals propose to make election material out of the use of bread and the Government's position in the matter of the suspension of duties on grain.

There were serious bread riots at Milan on the 7th inst., resulting in the proclamation of martial law. Thousands of workmen barricaded the streets with overturned horse cars and furniture from pillaged houses, endeavoring to prevent the departure of the Reserves, who have been called out for active duty owing to the many recent disturbances. There were several encounters between the military and the rioters.

The city was in the throes of a revolution for two days. The hospitals and a nunnery were in danger of invasion. Nearly a thousand people were killed, many wounded. Women, instead of restraining the men, urged them on to violence.

The representatives of China have paid the representatives of Japan over £11,000,000 at the Bank of England this being the balance of the war indemnity.

The Japanese troops will forthwith evacuate W. Hai Wei. The date of the British occupation of W. Hai Wei is not yet settled.

Japan ranks sixth in population, being surpassed only by China, India, Russia, the United States and Germany.

The *Scientific American* says: "Lighting the pyramids of Egypt with electricity and the installation of a 25,000 horse power plant, to cost some \$400,000, a plan now under consideration by the British Government. As outlined, the plan includes the generation of electric power at the Assouan Falls, on the Nile river, and its transmission a distance of 100 miles through the cotton growing districts, where, it is believed, the cheap power will permit the building of cotton factories. It is planned to use the power to illuminate the interior corridors of the pyramids and also operate pumping machinery for irrigating large areas of desert along the Nile."

It takes thirty-seven specially constructed and equipped steamers to keep the submarine telegraph cables of the world in repair.

NOTICES.

AN English Friend desires a position as housekeeper or as caretaker or companion to an elderly lady. Has had several years' experience in the latter capacity, and can give satisfactory reference. Address ELIZABETH MACKENZIE, Care of Samuel L. Bailly, 206 E. Hanover St., Trenton, N. J.

WESTERN QUARTERLY MEETING OF FRIENDS. The train leaving Broad Street Station, Philadelphia, at 7.17 A. M., on the 20th instant, will be met at West Grove to convey (free of charge), those desiring to attend the Western Quarterly Meeting of Friends, to be held at London Grove, Chester County, Pa. It would assist the Committee if those intending to come could inform by postal in advance.

TRUEMAN C. MOORE, }
GEO. R. CHAMBERS, } *Committee*

WESTTOWN BOARDING SCHOOL.—Applications for the admission of pupils to the school, and letters regard to instruction and discipline should be addressed to WILLIAM F. WICKERSHAM, *Principal*. Payments on account of board and tuition, and communications in regard to business should be forwarded to EDWARD G. SMEDLEY, *Superintendent*. Address, Westtown P. O., Chester Co., Pa.

DIED, on the twenty-seventh of Eleventh Month, 1897, AARON DAVIS, of West Chester, Pa., a member of Caln Quarterly Meeting. He was in his seventieth year.

—, at his home in Wildomar, Riverside Co., California, on the third of Fourth Month, 1897, in the sixty-fifth year of his age, EZRA EMBERTON, a member of Pasadena Monthly and Particular Meeting of Friends, California. He was taken with a severe form of the grippe, and after a sickness of about two weeks, quietly passed away, leaving his friends and relatives the assurance that he had indeed "passed from death unto life."

—, at her home in Wildomar, Riverside Co., California, on the twelfth of Fourth Month, 1897, in the sixty-sixth year of her age, ANN HIRST EMBERTON, a member of Pasadena Monthly and Particular Meeting of Friends, California. She had waited upon her husband during the fore part of his last illness, and soon the same disease fastened upon her, and a few days later she too passed away, leaving the same grounded assurance of passing to a brighter life beyond.

—, at his residence in Linn Co., Iowa, Fifth Month 19th, 1898, JOHN HAMPTON, in the thirty-third year of his age; a member of Hopewell Particular and Springville Monthly Meeting of Friends. His mental faculties remaining clear, he spoke in terms of admiration and praise of the Creator a few hours before he quietly passed away. He leaves a faithful companion with whom he had lived nearly thirty-eight years, who has the assurance that he was reared as a shock of corn fully ripe.

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"FOR THE FRIEND."

History of the Bible Association of Friends in America.

BY GEORGE VAUX.

The Bible Association of Friends in America originated in a concern on the part of many in Philadelphia soon after the separation of 1827 meet what they esteemed to be one of the principal causes of that separation; which was, dearth of the Scriptures among a large number of those members who had separated. This view was perhaps exaggerated, for it was ascertained that many families and individuals who remained with Friends did not possess a Bible. The latter fact, however, emphasized the necessity of such an association as ours and awakened a widespread interest in the subject. In the Fourth Month, 1829, a circular was then signed by ten Friends, including Henry Cope, Daniel B. Smith, Thomas Evans and others, which stated that a considerable portion of our Religious Society, especially in new settlements, were but partially supplied with the Holy Scriptures. Not only was this the case with families and individuals, but there were no schools among Friends without them. This circular adverts to the facts, that the Society of Friends holds the Bible to be "the only fit outward judge and test in matters of faith and doctrine," "and appeals to it both in preaching and in writing more frequently than almost any other people."

The first of these quotations is manifestly deemed to express the sentiment of Barclay. We do look upon them as the only fit outward judge of controversies among Christians." (Eccl. Prop. III, Sec. VI.)

The circular quotes the following extract of the London Epistle of 1728 and several others dated up to 1743 with the remark that the substance of them is contained in the discipline of all the Yearly Meetings, viz.:

"And dear Friends, inasmuch as the Holy Scriptures are the external means of conveying and preserving to us an account of the things most surely to be believed concerning the coming of our Lord Jesus Christ in the flesh and fulfilling of the prophecies relating thereto,

we therefore recommend to all Friends, especially Elders in the church and masters of families, that they would both by example and advice impress on the minds of the younger a reverent esteem of those sacred writings and advise them to a frequent reading and meditating thereon."

The circular further states: "There are few means which under the Divine blessing would have a more powerful tendency to check the growing spirit of levity and skepticism so lamentably obvious amongst many of the youth than the daily serious perusal of the Bible, comparing parallel passages with each other, illustrating the prophecies by the record of their fulfilment, consulting the narrative of the same facts by different historians and thus making the sacred penmen their own commentators."

"However singular it may appear, it is believed to be a fact, that notwithstanding the numerous reprints of the Bible which have recently been published, there is not now extant any octavo edition in clear type and on good paper containing the valuable marginal references of Canne or Brown's Concordance, both of which are found of great practical utility in a profitable perusal of the sacred volume. The quarto family Bibles are large and inconvenient for frequent reading, and it is apprehended that where these only are to be found in a family, they are not so often perused as those of smaller and lighter form would be. It may also be remarked that many of the Bibles and Testaments used in schools are in a small and confused type and printed on paper of an inferior quality, which renders them very difficult for children to read, especially such as are beginning to learn; and thus a distaste for the sacred writings is often acquired, merely from the form in which they are presented, before the child is of an age duly to appreciate the preciousness of their contents."

It was further proposed that \$5,000 should be raised as capital upon which to start an association.

The issue of this circular was followed by a meeting at Arch Street Meeting-house on the eleventh of the Ninth Month following, 1829, where about forty Friends were present, including George Jones from England, when this association was formed for the purpose of "the printing and distributing of the Holy Scriptures."

The circular was read at this meeting and is recorded in extenso on its minutes. Daniel B. Smith acted as clerk for the evening.

A very full and free discussion of the subject was entered upon and the unanimous judgment arrived at that the association should be formed. Its age at the present time is thus sixty-seven years.

Several other meetings were held for the consideration of details, and at the one held Ninth Month 22d, 1829, a constitution was adopted which was substantially the same as that under which the association has since been conducted. Its object was defined in these

words: "To encourage a wider circulation as well as a more frequent and serious perusal of the Holy Scriptures, and to promote a more accurate knowledge of their invaluable contents."

At the same meeting an "Address to the Members of the Religious Society of Friends in America" was adopted. This address was signed by Jonathan Evans, Samuel Bettie, Thomas Stewardson, Leonard Suowden, Thomas P. Cope, James Vaux, and many other prominent Friends of that day. It embodied the principal points embraced in the circular already alluded to, with some additional matter.

Five thousand copies of this address were printed and nearly all of them distributed in the different Yearly Meetings on the American continent.

At the meeting held in the Eleventh Month, 1829, only about two months after the foundation of the association, so successful had been the effort to obtain funds that it was reported that \$5,900 had been subscribed, which sum was afterwards increased to about \$6,400. Of this amount \$340 was sent from Friends in England.

It was estimated that a capital of at least \$10,000 would be required to ensure full success.

In the same month the permanent organization was effected and the following officers were appointed:

Secretary, Daniel B. Smith; Treasurer, Henry Cope; Corresponding Members, Isaac Collins, Thomas Evans, John Paul.

An Acting Committee (the name of which was soon after changed to Board of Managers) consisting of twenty-four Friends was also appointed.

One of the principal features of the original plan was the establishment of auxiliaries to aid in the work. Six of these were almost immediately formed; one in New York and one each in Bucks, Burlington, Abington and Philadelphia Quarterly Meetings in Philadelphia Yearly Meeting, and one at Vassalborough, Maine. In 1833 the number of these auxiliaries had increased to 29.

The distribution of the Scriptures in the early years of the association depended mainly upon the auxiliaries, and the number of these adjuncts in 1858 reached fifty; but with changing circumstances the number gradually declined, and one only, that of Philadelphia Quarterly Meeting, at present exists. The association now employs sub agents who to some extent take the place of the auxiliaries.

It was not to be expected that the Friends engaged in the work would find smooth sailing in all particulars, notwithstanding the widespread interest and sympathy the project commanded. Hence we find that in the Third Month, 1830, the Committee on Correspondence reported to the Acting Committee, that a prejudice had been instilled into the minds of many Friends against all societies for disseminating the Bible. They say, however, that in all cases where a candid examination had been given to

the subject these groundless objections had entirely disappeared and given place to a hearty co-operation with the views of the association. They say, however, that in some places these groundless prejudices still continue to exist, and that it is important that every effort should be made to check their influence.

Between the time of organization and holding the first Annual Meeting in the Fourth Month, 1830, active measures were taken for printing suitable Bibles. Unexpected difficulties, however, presented. It was found that the headings of the chapters as prepared by the translators of the King James version occupied thirty pages and that many of them were objectionable. In consequence of this the whole of the headings were revised, and what was esteemed unsatisfactory removed.

(To be continued.)

Quarrelling.

I go out some summer day and find that there are two bee-hives quarrelling with each other. I come toward them—do not come near enough to get stung, but I come near enough to hear the contest between them. The one cries out, "That field of clover is the sweetest." The other cries, "That field of clover is the sweetest." I say, "Stop this quarrel. If you think that is the sweetest, go there. I want you to understand that that hive is the best that gets the most honey."

I see different denominations of Christians in contest with each other, some preferring this field of evangelical belief, and others that field. I say, if you like that evangelical belief the best, take it; if you like this evangelical belief, take it; but understand that Christ thinks most of that Church which gets the most of the honey of Christian grace in the heart, and the most of the honey of Christian grace in the life.

You may not have everything just as you want it. Sometimes it will be the duty of the husband, and sometimes that of the wife, to yield; but let both stand punctiliously on your rights, and you will have a Waterloo with no Blucher coming up at nightfall to decide the conflict. Above all, do not both get mad at once. Never be ashamed to apologize when you have done wrong in domestic affairs. Let that be a law of your household. The best thing I ever heard of my grandfather, whom I never saw, was this: that once having unrighteously rebuked one of his children, he himself having lost his patience, and, perhaps, having been misinformed of the child's doings, found out his mistake, and in the evening of the same day gathered all his family together, and said: "Now, I have one explanation to make, and one thing to say. Thomas, this morning I rebuked you very unfairly. I am very sorry for it. I rebuked you in the presence of the whole family, and now I ask your forgiveness in their presence." It must have taken some courage to do that. It was right, was it not?

Never be ashamed to apologize for domestic inaccuracy. Find out the weak points, if I may call them so, of your companion, and then stand aloof from them. Do not carry the fire of your temper too near the gunpowder. If the wife be easily fretted by disorder in the household, let the husband be careful where he throws his slippers. If the husband comes home from the store with his patience all exhausted, do not let the wife unnecessarily cross his temper; but let both stand up for your rights, and I will promise the everlasting sound of the war-whoop.—*Tal- mage.*

What We May Gain from Suffering.

Suffering, in itself, is not an end to be sought. It has no independent merit of its own. The mistaken idea that it has, has given rise to no little amount of work,—righteousness in the shape of penances, flagellations, pilgrimages, and various other mortifications of the flesh for the supposed good of the soul, and as a supposed means for procuring Divine favor. All these things have indeed a show of wisdom in will-worship, and humility, and neglecting of the body, but they are exercises which profit little.

But the afflictions that come in the ordering of Divine Providence, especially those that meet us in the path of duty and service, are to be regarded differently. They are not sought for their own sake, or as though there were any benefit in being made miserable and uncomfortable for the glory of God. Our loving Father is not pleased with any such treatment of our bodies. The instinct of nature teaches us to avoid pain and fly from it unless some reason outside of and beyond itself demands that we endure it for a higher good than simple exemption from present distress. The teachings of religion are in harmony with this instinct of self-preservation. But the sentiment that "all that a man hath will he give for his life" is worthy only of its satanic origin. The imperatives of both morality and religion require that a man should lay down his life rather than barter away the integrity of his character or his peace of conscience. In such a case, he must not fear them which kill the body, and, after that, have no more that they can do. He must fear God, and be willing to suffer for righteousness' sake. Thus suffering he is pronounced blessed. If we suffer with Christ, we shall reign with Him; if we deny Him, He will deny us. The suffering that comes to us in the way of Divine Providence, or that falls to us in the path of duty or in ministry to others, is made effective by the grace of God for the upholding of character. Such suffering we are to receive joyfully, and to count it all joy when we fall into divers temptations, knowing this, that the trying of our faith worketh patience and every Christian grace.

Time was, before Christianity had won its way to its present recognition, that those who professed it had "trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment: they were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; (of whom the world was not worthy:)" but by the grace of God these things for us to-day are changed. And yet the offence of the cross has not ceased for those who will live godly in Christ Jesus. We need only to become soldiers of the cross to find that we cannot be carried to the skies on flowery beds of ease.

It may, indeed, be that the faithful follower of Christ will not have to endure the cross of physical suffering; but this world is not yet such a friend to grace that he who undertakes resolutely to carry out the behests of duty, as laid down in the law of Christ and demanded by the spirit of his religion, will not have to endure much from a scoffing world and from a lax church. This must be so as long as the worldly standard falls below the standard of Christ. It must needs be that offences come until all stumbling-blocks be removed and the King's highway be cleared of all obstacles opposed to his coming and reign. That time is

not yet. Until that time, they who labor make the crooked places straight and the rough places smooth, who level down the hills and up the valleys, will know what it is to suffer Christ's sake. Even Christ, as the captain of our salvation, was made perfect through suffering. We cannot, if we are his followers, fail to be advanced in like manner towards the same high standard.

And one effect of suffering as a discipline character will be to deepen our humility, augment our sense of dependence upon the power and grace of God. The great temptation which comes to most men is a feeling of self-dependence and self-sufficiency. The weakness and peril of Peter, who was confident that, though all men should deny and forsake the Lord, yet would not he, was not so peculiar to that rash and petulant disciple as to be his danger alone. Many who have been as confident as he, have, like him, been betrayed into sin and shame. We all need to watch and pray lest we fall into temptation. Satan is desirous to sift us as wheat. It is only as Christ prays for us that we can hope that our faith shall not fail,—and this we learn by many a sad fall. It is only when our heart and courage fail within us that we are ready to flee to the Rock that is higher than we.

Another gain that may come to them who suffer the Father's discipline is that they learn to weep with those that weep, and to rejoice with them that rejoice. It is when we feel the great weight of our own burdens that we learn how to bear one another's burdens, and so fulfill the law of Christ. This touch of Nature which makes the world akin, if sanctified by grace, makes us brothers and helpers of all who suffer. The feeling that nothing human is foreign to us grows into a family sympathy under the discipline of sanctified suffering.

Still another benefit of gracious suffering is that it brings us near to God. "It was good for me that I was afflicted," said the Psalmist, "else I had forgotten thy law." How many afflictions have been made to taste the Lord's gracious! They have found him a present help in trouble. Looking through their tears, they have seen the shining of his face, and, calling upon Him in the day of their trouble, they have proved his promises to be yea and amen in Christ Jesus.

Thus they who have rightly received discipline have been the gainers by God's fatherly discipline. They have discovered how frail they are, and how insufficient of themselves for any good thing. They have learned the first true lessons of Christian sympathy. They have been drawn near to God, and have been taught how to trust fully in Him. These are precious results, and we may bless God for them.—*S. S. Times.*

"PRIESTS PROFANE IN THE TEMPLE SABBATH, AND ARE GUILTY." . . . The inviolability of the sabbath was not allowed to stand in the way of the temple service. But the Saviour rises to a higher argument still. He is Lord of the temple, whose priests transgressed the law, and were blameless. He is Lord of the sabbath as a day for doing good. As Lord of the sabbath He came, not to destroy it, or to attenuate its sanctions, but to manifest his superlative lordship by owing it, interpreting its deeper meanings, presiding over its uses, ennobling the Lord's Day, and dowering it with the bright light of liberty and the sunlight of love.—*Wright in S. S. Times.*

tracts from the Letters and Memorandums of John Barclay.

The cares devolving upon me, not a little led to lead away the mind from that 'retired, calm and watchful frame,' as I think William Barclay calls it, which seems to be the safest and most profitable state for me as an individual, in a soil most conducive to my present growth. I may truly say that though I desire not to subscribe for any, otherwise than seems to be an especial duty; yet I believe that an approach to inwatchfulness or levity is dangerous—is enring. How often have I been in different moods unfitted thereby, for that sweet retirement of mind, which seems to be, as it were, the element and atmosphere of the true Friend. I think of you at your Quarterly Meeting this year. I long that the many Pharisees, who are the formality, and obtrude their services and such speaking' in meetings for discipline, and are even in those for worship may be kept clear; for assuredly, the wisdom that is from God, is at enmity with the pure lowly seed of the kingdom, and will do only mischief to the true cause; its nature and tendency being to lift itself whilst its pretension is to forward the right thing. . . . Paul, the learned Paul, the enlightened Paul, when he came from the school of Gamaliel, the Pharisee, and sat at the feet of Jesus, would not even speak in the words of man's wisdom taught; he came not with flattering words or excellency of speech, lest his hearers should admire him or his words, rather than the power; and so their faith should rest in the wisdom of man, and not upon that foundation, than which no other can be laid, besides which Paul determined to know nothing—even Christ, the wisdom and power of God.

To a person under conviction of our reprobate principles):

1819.—Then the Master sent forth his chosen ones to do the work which he had appointed for them, he said, 'Behold, I send you forth as sheep in the midst of wolves; be ye therefore as serpents and harmless as doves.' These words of Scripture sprung up so forcibly in my mind, in the midst of no little anxiety for the real welfare, and sympathy with thee under various trials, that it appeared right for me to convey them in this way, and to relieve myself of some weight of solicitude on thy account; most desiring that this little stepping-stone thrown in thy way, may not in any sense prove a stumbling-stone, hurtful instead of helpful. At first, then, and first and last, I would direct thy attention to the Comforter, the Heavenly Instructor, the Spirit of Truth; under whose precious teachings I am persuaded thou hast already brought, and so, in that measure most profitable for thee at present, art partaking of the refreshment, peace, joy, faith, hope, strength and holy fortitude and wisdom, which are richly in store for all such as submit themselves to its guidance. The apostle John directed the minds of those whom he addressed, to the testimony which they had from the Holy One, whereby they 'knew all things' necessary to their growth in grace. . . . That which is Truth, the Spirit of Truth; the power of Truth; this is what secretly works upon the soul, bruises our self-confidence; breaks our peace, awakens out of our dreams of pleasures, honor and acquirements, shows us our real state, where we are, how far we have strayed from the road, whether in principle or practice, and clearly points the way to true and

everlasting peace—giving us also such full directions that we cannot possibly miss of it, if we do but follow them, and not our own reasonings and imaginations. . . . Do not let the enemy put thee on any improper leaning on books or men, but lean upon Jesus, as all his beloved disciples ever have done. It is a safe spot to be sitting at the feet of Jesus, rather than at the feet of Gamaliel; and be not cumbered about many things; remember one thing is needful, and this one thing is a learning of Him who is meek and lowly in heart, that true learning which is not merely a hearing but a doing also of his sayings; who speaks with such authority and power in the secret of the soul, as to make us cry out, 'He told me all that ever I did;' is not the Christ within, the teacher, who it was said should never be removed into a corner, as the Gospel day prevailed? . . . Be not very anxious about making fruits appear; if thou art chiefly seeking to be grafted into the true vine, the precious fruits of that righteousness which He is the author of, will not be wanting in their season. . . . But there is a time to be empty, to be stripped, to be poor, to be benefited by the wintry winds, to be deprived of all sense of life, any relish for or savor of good, and then I have found it safe to lie low in the littleness, in patient poverty, in the true insignificance; waiting in the abandonment of self, in the silence of all flesh, for his reappearing, 'in whose presence there is fullness of joy' and abundance of consolation, saith my soul from undoubted experience. . . . What is that which enables us at any time to distinguish between the good and the evil, to choose the one and to refuse the other, though ever so much gilded? It is the true wisdom, of which Solomon wrote in his Proverbs, which preserveth out of the snares of death. How clear, how intelligible is her voice, in and unto the awakened upright soul; this word of wisdom is nigh thee, as thou already knowest—thou needest not go far away to find it, thou needest not mind the 'Lo here's' and 'Lo there's'—the kingdom is within, the king's laws are written in the heart. . . . A retired, calm and watchful frame of mind is, in many respects, a hedge and preservation about us, when thrown among those who are not acquainted with our high profession of a principle of Truth sown in every heart as a seed; which is truly the grace of God that appears unto and in all men, leading them out of all evil into all good. . . . Keep then 'thine eye single' to the light of Christ; let that lead thee whithersoever and whensoever it will: then only is the language of the heart, 'Thy will be done, O Lord, in and by and through this poor earthly vessel.' Then only do we availingly know and feel the blood of Jesus the Mediator to cleanse from all sin, whilst we 'walk in the light, as God is in the light.' For it is not the outward name of Jesus, but his power revealed in us, changing our hearts, that saves; neither is it an historical faith alone in what the Saviour did for us whilst on earth, that will avail anything. For if we reject Him as our sanctifier, none of us can truly know Him to be our sacrifice (as William Penn wrote).

"Farewell; keep to the Truth and it will keep thee. Remember, 'He that dwelleth in the secret place of the Most High, shall abide under the shadow of the Almighty.'

"J. B."

"This I may say, and leave upon record, that though many almost indescribable temptations and presentations of evil have been permitted to come about me, sometimes like a mighty

flood, so that in hours of extreme weakness and infirmity. I have been many and many a time ready to give up the fight of faith—yet to this day, the Lord strong and mighty, the Lord mighty in battle, has been pleased in his abundant compassion to encamp around me, and to give me songs of deliverance, songs of triumph and of praise. In his name will I set up my banner, who is a Rock of defense and sure refuge to my poor, weary soul in all her afflictions, as there is a concern to flee unto, abide in and under the shadow of this mighty rock in a weary land. O young man or young woman to whom this may come, my friend, my brother, my sister, who art seeking the better country, and Him who is the way and the guide, though thou be weary and heavy laden, take courage! There is a staff, a stay, and strength and succor, with Him and in Him, who hath gone before, and who leadeth on his little ones gently and sweetly, as they are able to follow. Take this as the counsel of one who hath known his name (which is above every name), to be a strong tower. It will be with his, even to the end of the world.

Mordecai.

Mordecai was no ordinary man, but one of those rare combinations which every century does not produce. He compares favorably with the stern old prophet Elijah. His integrity was unquestionable, his speech was plain and blunt, and his courage was always equal to his convictions. Although a captive and exile, he never beggared his manhood by fawning upon power for the gaining of favors. He never looked beyond duty to consequences, but made it his single aim to do right and then rest trustingly in God to order his providences so as to vindicate the right. He was firm and unyielding, for he kept in the path of duty; he was hopeful and self-reliant, for he knew that the path of duty was the path of safety. His whole life was an illustration of good conscience, an upright course, and the ultimate success of the right.

He was a Benjamite, born in Jerusalem, taken captive in his youth, and removed to heathen surroundings, yet he never forgot or neglected the law of his God. Placed in a subordinate position in the palace in Shushan, he was loyal to justice and lawful authority, and took means to bring to the gallows conspirators against the life of Persia's great monarch. He would not pay semi-divine honors to the lordly and powerful Haman, although such were the commands of the king. He adopted the orphaned daughter of his uncle, and reared her tenderly and in the fear of God; and yet at the crisis of a great emergency he bade her to go boldly to the king and plead for the preservation of her people, although she could do so only at the imminent risk of her life. And God rewarded his wonderful career of integrity and piety by giving to him the favor and confidence of the king, who elevated him to the premiership of his mighty empire. Much, very much, can be learned from the life of Mordecai to strengthen the weak, and encourage the doubting, and help the tried and perplexed, to trust in God and do the right.

"He always wins who sides with God,
To him no chance is lost;
God's will is sweetest to him when
It triumphs at his cost."

—James B. Scouller, in *Christian Instructor*.

Good temper like a summer day, sheds a brightness over everything, it is the sweetener of toil and the soother of disquietude.

TOUCH.

A living coal! And with its glow
It touched another coal, when lo,
The dark form into radiance grew,
And light and cheer beamed forth anew.

A loving heart! And with its love
It touched another heart, which strove
With adverse waves on troubled sea,
When oars were plying heavily;
And lo, through rifted clouds hope smiled,
And Love the weariness beguiled.

That living coal be mine to glow,
That loving heart be mine to show,
While earth has sorrowing hearts that wait
The opening of Redemption's gate.

—Exchange.

FOR "THE FRIEND,"

John Thompson, of Philadelphia.

(Related by his daughter, Hannah Thompson Warrington.)

The recollection of my beloved father's pious example and good advice to his children, remains precious, and may be compared as bread cast on the water and found after many days. By adhering to the same unspeakable Word that was his preservation through life, and confirmed him in a belief of the all-sufficiency of an overruling Providence making wise the simple and bringing to nought the wisdom of this world, which is said to be foolishness with Him. If we his posterity walked by the same rule and were to mind the same thing, should we not also be favored, seeing the Truth is the same that ever it was? It changeth not, and thereby should we be guided rightly to steer our course through this checkered scene.

Some remarkable accounts that occurred, which I remember hearing related, I think worthy of being penned for surviving relatives to know, that peradventure some good might arise therefrom:

The first I shall mention is, my father had a country-seat out towards Schuylkill. He mostly rode there, but one day thought he would walk. As he was going along the Ridge Road he met with a man, an entire stranger to him, who asked him if he would loan him twenty pounds. My father looked at him somewhat amazed, when a passage of Scripture very forcibly impressed his mind, which was, "Give to him that asketh, and from them that would borrow of thee turn not away." He was satisfied it would be all right to let him have the money; told him where he lived and what time he expected to be at home. He found the poor man waiting. My father counted out the money, gave it to him, asked him no questions, not as much as his name. In about six months after, he came to my father, paid him the money and wanted to pay interest, but my father was not willing to take it, seeing he was so honest. The stranger then informed how it had been with him, that he was very poor, and had asked some persons that he had expected were his friends, to loan him that much, but they refused. His rent being due, he thought his landlord would sell his goods for the rent. He had a wife and family to care for, and being so discouraged with his circumstances he was on his way to the Schuylkill River to put an end to his life. But it came into his mind to ask the favor of a stranger. By so doing the getting of that amount, had enabled him to pay his debts, and he was now getting along comfortably—a circumstance setting forth the interposition and goodness of kind Providence to his creature man.

A young man who resided at my father's had it on his mind to go to the West Indies. He

moved his home from my father's. It appears sometime after, several of his acquaintance were going, and he thought now was the time for him to go. He accordingly had his things put on board the vessel, in order to go in a few days—but in considering felt best satisfied to tell father to know what he thought of it. After he had informed him, he wished him to take a walk with him to the vessel, which he did. As soon as father stepped on the vessel there appeared nothing but death and darkness before him. He walked the deck and felt very much exercised. The young man observing it came to father, and told him to be honest with his feelings—if he did not feel satisfied with his going, he would not go. The young man had his trunk removed to his home, though in the cross to his natural disposition or inclination. My father was candid with him, informed him of his feelings on entering the vessel, then left him to do as he felt best satisfied. In the course of a few weeks he came to father with the intelligence of receiving a letter from one of his companions that the vessel was cast away, and nearly all the crew lost. He appeared very grateful to my father for having been the means of preserving his life from an untimely end; but all praise must be ascribed unto Him, the Author of all good, who in the interposition of kind providence protects from harm all his dependent children.

Another occurrence of a remarkable dream my father had. He saw in his dream a company of young men going out the Ridge Road on a shooting excursion. He saw one of them shot on his horse. The next day as he was going along he saw this very young man standing in a store doorway. Father did not feel satisfied to pass without going in to inform him of his dream, which he did. The young man replied, "Mr. Thompson, I am under such an engagement to-morrow. One of the company has called to see about going." But the young man that father saw shot told him he would not go. His mother, who was in the store, told her son not to go. The other, who had called to see about going, said, "I would not mind what the Quaker said, I would go—I intend to go." He went, and was shot on his horse on the spot, where father saw the other one shot, as he thought, in his dream. It was nothing short of Providence interfering that saved the young man's life, who was willing to be admonished by a higher power than man.

John Thompson's was a Quaker family which settled in Pennsylvania in the earliest colonial times. Two of his ancestors, Samuel Levis, a preacher among the Friends, and Bartholomew Coppock, both members of the Provincial Council. John Thompson died in Philadelphia, the interment taking place in Friends' burying-ground, Fourth and Arch Streets, attended by a long procession of those like himself, the most honored in the community.

DENYING SELF AND FOLLOWING CHRIST.—Self-denial is the renunciation of *self*, not merely of something self likes. It is a popular notion that to deny one's self for Christ's sake is to give up something one is particularly fond of—money, dress, ease, a pleasant companion, an evening walk; but Christ bids us deny ourselves in order that we may follow him, and that means, among other things, that we are to put *self* out in order to bring him in. That man has small notion of the place which Christ wants to occupy in his heart who imagines that the renunciation of a sweetmeat is all that is necessary to make room for Him.—*S. S. Times.*

MEMORIES OF CHILDHOOD.

W. KITCHING.

O would I were a boy again,
From life's dark shadows free
Its page unsullied by a stain,
My soul at liberty!

How gladdening in those early days,
The sunshine on the hills,
The cuckoo's call, the robin's lays,
The tinkling of the rills!

Then life was like a pleasant dream,
Bright rainbows spanned the sky;
What now as childish visions seem
Then charmed my youthful eye.

What castles in the air we build,
Ere we have learned to know
That those our morning sunbeams gild
Dissolve like early snow!

How sweet a mother's parting kiss,
When fall the evening shades;
Her love shall be a fount of bliss
Through life, till memory fades.

My father, still would I be thine,
And share thy welcome home,
My brother's hands still linked in mine,
As laughing thus we come.

Those days are past, those years are flown,
The world seems colder now,
My heart perchance hath harder grown
Since care hath marked my brow.

Yet this can surely never be,
Since Heaven has blest my lot,
And bid me share my home with thee
Whose sweet love faileth not!

Our children dear, no longer young,
What joy to us they've given—
Though four have learned that higher tongue
The angels speak in heaven.

Thus mercy hath, from youth to age,
Illumed the path we've trod;
So may we end life's pilgrimage,
At peace with man and God!

Lights in the Home.

There is nothing pertaining to housekeeping that is of more importance than the lights, and the care of the lamps is a serious matter. An accident, or the loss of life by a coal oil lamp, to some one we know or love, brings the matter home to us, but it is beginning to be new thought of since lamps are so universally used. Nothing is more depressing than a gloom, flickering light to read by or a half-filled, smoky lamp to look at.

One of the best ways to care for a lamp, and to have it free from all gummy, sticky substance is to clean it as follows: First, thorough, absolute cleanliness is imperative, and every day cleaning. Some differ with me, and think once or twice a week will suffice, but it needs as much as the human body to keep bright and to give a cheerful light. An excellent and quick way is to dissolve a tablespoonful of good washing powder into a basin of hot water, and plunge wick, burner and all into it, and leave a few seconds, then remove and dry off. It will make the chimney as clear as crystal, and does away with that disagreeable odor of coal oil. Then fill the lamp full of the best headlight oil. Never use cheap oil; it is dangerous, and it is also unsafe to fill it half full. If cleaned every morning, it never gets that sticky substance; and by trimming the wick every day, and keeping the lamp out of the dust, and polished highly, you confer the greatest pleasure to your household. It sends out a radiant light, thereby making every one feel its good cheer, besides, it is healthier, and the oculists say there would be fewer glasses worn if lamps were more looked after.—*Presbyterian.*

John Yeardley and his Travels.

(Continued from page 324.)

"On the twelfth of the Fifth Month, John Yeardley left Calais for London. At the inn in Calais, a little incident occurred, the relation of which may be useful to others.

"A serious Frenchman, who was going on board the same packet, was struck with my not trying for the music after dinner, and was much inclined to know my reason, believing my refusal was from a religious motive. At a suitable opportunity he asked me, and confessed he did not feel a scruple of the same kind, and regretted he had not been faithful. This slight incident was the means of making me acquainted with an honest and religious man, as I afterwards found him to be.

"How important it is to be faithful in very little things, not knowing what effect they may have on others!"

"On the first of the Ninth Month, 1826, J. Yeardley went to Loudou. During his stay in that city, he took the opportunity of visiting the Industrial Schools at Lindfield, founded by Wm. Allen; a kind of Institution which always engaged his warmest sympathy and approbation. "With the new turn which was given to the course of his life by his betrothal to Martha Savory, it is not surprising that he should have considered his residence abroad to be brought, by the order of Divine Providence, to a natural termination, and that he now turned his attention to taking up his abode again in his native land. In selecting a place of residence, he seems to have had no hesitation in making choice of the neighborhood of Barnsley; the spot, as the reader may remember, which seemed to him, when he was obliged to remove to Bentham, as the place which had the first claim upon his Gospel services. The state of his mind, whilst preparing for his intended residence at Burton, the same village where he used to attend meeting in his early days, may be seen by the following memorandum:

"Ninth Mo. 26th. *At York.*—It was a large Quarterly Meeting. Living ministry flowed freely; and I thought even poor me was a little refreshed: but I have been for a long time in a deplorable state, in a spiritual sense."

"Before his marriage with Martha Savory was accomplished, he was called upon to attend the death-bed of his mother, and to follow the remains of his father to the grave."

"On the 18th he pursued his journey to London, and on the 21st, at Gracechurch-street Monthly Meeting, he presented his intention of marriage with Martha Savory. On the thirtieth of the Twelfth Month the marriage took place at Gracechurch-street Meeting-house.

"The time in silence," says the Diary, "was very solemn, and acceptable testimonies were borne by William Allen and Elizabeth Dudley. After meeting we adjourned to the library to take leave, where a stream of encouragement flowed to us from several of our dear friends, which felt truly strengthening. About twenty of our friends and relations dined at A. B. Savory's at Stoke Newington. The day was spent, in trust, profitably, and on parting, about seven o'clock, we had a comfortable time, and something was expressed by my M. and self, and by W. Allen. After taking a very affectionate leave, we posted on to Barnet. My brother Thomas and J. A. Wilson took us up the next morning; and we four came down in the coach to Sheffield, and [the next day], to Ecclesfield, and arrived at our humble cottage

the fifteenth of the Twelfth Month, I trust with thankful hearts."

"It is appropriate to give in this place some account of Martha Savory's character and Christian experience.

"She was born in London in 1781, and was the daughter of Joseph and Anna Savory. To an active and vigorous understanding she united a strength of will which would brook little control, together with much energy and fearlessness; and the propensity to follow the vain inclinations of the unregenerate heart displayed itself in an indulgence in much that was inimical to the restraints of Christian people. Her disposition was generous; all her emotions were ardent, and were seldom subjected to the discipline of a corrected judgment. There were, however, various occasions, even in her very early years, when, through the visitations of heavenly love, her mind was forcibly aroused to a conviction of the need of redeeming grace. She was particularly impressed by the preaching and influence of William Savory, whose home in London was at her father's house. In some memoranda of this period, she remarks, 'Frequently in the meetings appointed by him, I was greatly wrought upon by his living ministry; and notwithstanding that she subsequently wandered far from the way of peace, there is good ground to believe that the remembrance of those truths which had penetrated her heart through the instrumentality of this gospel messenger, was never altogether effaced.

"Being naturally endowed with a lively imagination and a taste for literature, she sought to suppress the upbraidings of conscience in intellectual pursuits, and employed much time in the composition of verses that were merely a transcript of visionary and romantic ideas, afterwards published under the title of 'Poetical Tales.' This volume obtained but a limited circulation, for, soon after it had issued from the press, the conviction that it had been an unhallowed and unprofitable exercise of her understanding was so impressed upon her spirit, that, although the sacrifice was considerable, she caused all the unsold copies to be destroyed. It is interesting to observe how, in later years, this talent for metrical rhythm, which had been so misapplied, became consecrated, as were all her faculties, to the promotion of piety and virtue."

"When, in 1811, Martha Savory had completed the thirtieth year of her life, she became deeply impressed by the conviction that she was wandering on the barren mountains of doubt and error; and through the renewed visitation of Divine love, the light of the Sun of righteousness again shined into her heart, and its humbling influence brake the rock in pieces. Some circumstances occurred that were instrumental in promoting this great change. She was introduced into frequent communication with some honored servants of the Lord, particularly with the late Mary Dudley and her daughter Elizabeth. An attack of indisposition prostrated her bodily strength, and afforded opportunity for serious reflection. Whilst from this cause confined to her chamber, a young person (Susanna Corder), with whom she was only very slightly acquainted, but to whom she was ever afterwards united in an intimate and confidential friendship, was attracted to visit her. The interview was a memorable one; the overshadowing wing of goodness and mercy being permitted to gather their spirits under its blessed influence. On her recovery from this illness, Martha Savory paid a short visit to her new friend, which afforded an opportunity for the manifestation of

continued deep Christian interest, and on her quitting the house, Susanna Corder put into her hand a copy of the 'Olney Hymns.' When she had proceeded a few steps towards home, she opened the book, and without noticing even the title, instantly cast her eyes on the lines, 'The rebel's surrender to grace,' commencing—

"Lord, Thou hast won; at length I yield;
My heart, by mighty grace compelled,
Surrenders all to Thee;
Against thy terrors long I strove,
But who can stand against thy love?
Love conquers even me."

"She was deeply affected by the remarkable application of the whole of the hymn to the experience which she was then passing through; she could not refrain from weeping, and to avoid the observation of passers-by, she walked through secluded streets, giving vent to her emotion; and she afterwards repeatedly expressed her belief that there was, in this apparently casual incident, a Divine interposition and guidance; 'for,' said she, 'every word of that hymn appeared as if purposely written to describe my case, so that I could scarcely read it from the many tears I shed over it. It is no exaggerated picture.'

"She now spent much time alone, almost constantly reading the Bible; and so precious was the influence that operated on her spirit, whilst thus employed, and so wonderfully were the blessed truths of the Gospel unfolded to her understanding, that, as she expressed it, 'every page of it seemed, as it were, illuminated.' Sustained by the joy and peace of believing, she was enabled to follow in faith the leadings of the Holy Spirit, and, through Divine strength, to become as a whole burnt sacrifice on the altar of that gracious Redeemer, who had, in his rich mercy, plucked her from the pit of destruction. Having had much forgiven, she loved much, and shrunk not from the many and deep humiliations which were involved in such a course of dedication to her Lord. Even her external appearance strikingly bespoke her altered character."

To be continued.

Thoughts from Henry George.

Whoever becomes imbued with a noble idea kindles a flame from which other torches are lit.

Let no man imagine that he has no influence. Whoever he may be, and wherever he may be placed, the man who thinks becomes a light and a power.

Social reform is not to be secured by noise and shouting; by complaints and denunciation; by the formation of parties or the making of revolutions; but by the awakening of thought and the progress of ideas.

Civilization, as it progresses, requires a higher conscience, a keener sense of justice, a warmer brotherhood, a wider, loftier, truer public spirit. Failing these, civilization must pass into destruction. It cannot be maintained on the ethics of savagery.

To adjust our institutions to growing needs and changing conditions is the task which devolves upon us. Prudence, patriotism, human sympathy and religious sentiment alike call upon us to undertake it. There is danger in reckless change, but greater danger in blind conservatism.

The intelligence required for the solving of social problems is not a mere thing of the intellect. It must be animated with the religious

sentiment and warm with sympathy for human suffering. It must stretch out beyond self-interest, whether it be the self-interest of the few or the many. It must seek justice. For at the bottom of every social problem we will find a social wrong.

Hide Me From Papa.

"Please take me home with you and hide me so papa can't find me."

The speaker of the above touching word was a little child just two years of age. She was endowed with unusual sprightliness and loveliness, both of person and disposition.

We had been visiting her mother, and on leaving had taken the dear little one to ride a short distance.

We said, "Now, Mary, kiss us good-bye; it is too cold to take you any further." The little darling looked up with the most piteous expression, and clinging to me, said in her baby words, "O Lenny, please take me home with you, and hide me so papa can't find me!"

O darling, precious Mary, how my heart ached for you as I pressed you to my bosom! What visions of sorrow and cruelty your words called up! How terrible it seemed that one so young and innocent should know so much of fear!

As I rode homeward the thought would again and again recur to me. Oh that all who have helped in any way to make her father a drunkard could have heard that piteous appeal, could have seen those baby hands raised in entreaty, and her lips quivering with suppressed emotion! Surely, the heart of the most hardened whiskey-dealer would have been reached, and his slumbering conscience would have been awakened to a true sense of the terrible amount of wretchedness caused by the use of ardent spirits. Oh, think of it, bar-keeper, and whiskey-sellers of every grade!—think of your sad, sad work.

Here was a man, who when sober, was a kind and devoted parent, yet from the use of this curse of our land, had become so cruel and unkind as to inspire abject fear in his only child. May all who read these lines, and have encouraged the use of ardent spirits in any way, be warned in time, lest in the last day many women and little children shall say to them, "To you we owe the untold wretchedness and agony of our lives."—*Richmond Advocate*.

GRACE, LOVE AND THE SPIRIT.—Every seventh day, if not oftener, the greater number of well-meaning persons in England thankfully receive from their teachers a benediction, couched in these words: "The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with you." Now, I do not know precisely what sense is attached in the English public mind to those expressions. But what I have to tell you positively is that the three things do actually exist, and can be known if you care to possess them; and that another thing exists, besides these, of which we already know too much.

First, by simply obeying the orders of the Founder of your religion, all grace, graciousness of beauty and favor of gentle life, will be given to you in mind and body, in work and in rest. The grace of Christ exists, and may be had if you will. Secondly, as you know more and more of the created world, you will find that the true will of its Maker is that its creatures should be happy; that He has made everything beautiful in its time and its place, and that it is chiefly by the fault of men, when they

are allowed the liberty of thwarting his laws that creation groans or travails in pain. The love of God exists, and you may see it and live in it if you will. Lastly, a spirit does actually exist which teaches the ant her path, the bird her building, and men, in an instinctive and marvellous way, whatever lovely arts and noble deeds are possible to them. Without it you can do no good thing. To the grief of it you can do many bad ones. In the possession of it is your peace and your power.—*John Ruskin*.

MILTON'S TRUST.—I do not regard my lot either with weariness or compulsion; I continue in the same sentiment fixed and immovable. I do not think my God is pleased with me; neither is He displeased; on the contrary, I experience and thankfully acknowledge his paternal clemency and benignity towards me in everything that is of the greater moment, especially in this, that He is himself consoling and encouraging my spirit. I acquiesce without a murmur in his sacred dispensations. It is through his grace that I find my friends, even more than before, kind and affectionate towards me; nor is it an occasion of anguish to me, though you count it miserable that I am fallen in vulgar estimation with the class of the blind, the unfortunate, the wretched, and the helpless, since my hope is that I am thus brought nearer to the mercy and protection of the universal Father. There is a path, as the apostle teaches me, through weakness to the most consummate strength; so that in my debility the better and immortal vigor of my human nature may be more effectually displayed, so that amidst my darkness the light of the Divine countenance may shine forth more bright; then shall I be at once helpless and yet of giant strength, blind, yet of vision more penetrating, thus may I be in this helplessness carried on to fulness of joy, and in this darkness be surrounded with the light of eternal day.—*John Milton*.

LIKE raising heavy weights, all the labor of the Christian is lost, if it be not kept up to the end.

Religious Notes.

"Over four hundred years ago the Jews were, under the most terrible suffering, driven out of Spain, but to-day the Rothschilds hold a mortgage on everything in Spain, and are just now seeking railway leases for one hundred years."—*Our Hope*.

Add to all these the fact that physicians and surgeons, with appliances at hand for cases of bodily injury, are a necessary part of the outfit for a match game, and the entire array savors more of barbarism than of Christian education.—*Garnett Presbytery*.

Have the majorities in the Church any more right to decide for us how we are to worship God than majorities in the State? Can we meekly submit to their assumption of this right and be true to our only Lord, true to our own conscience, true to those who have gone before and to those who are to follow after us?—*Christian Instructor*.

Let not a war undertaken in the interests of humanity degenerate into war for the gratification of revenge, for the acquisition of territory, for the aggrandizement of the nation, or for the mere wanton display of strength. Let every expression, in press or on the forum, which looks in this direction, receive the sharp and instant rebuke of all teachers of morality and religion, and of all honorable men. *The Outlook*.

Wherever there is an established religious institution, and wherever a religious teacher occupies

an assured and lucrative position, policy is liable to supersede piety; and men who have gotten in offices where their bread is given them and the waters are sure, sometimes take the liberty of believing and teaching what they please, with little regard for official obligations.—*The Armory*.

Theodore Cuyler considers the means to be used for increasing the evening attendance. Methodists say have been tried, some legitimate and others illegitimate. "One of these latter devices is the advertisement of discourses on startling and sometimes outlandish topics. Pulpit harlequinades like brandy drinking; the dose of stimulants may be increased or it loses its effects; and all lowering of the pulpit lowers the religion of the congregation, and ends in killing a minister's spiritual influence.

Speaking of the Pope's recent poem on frugal life the *Episcopalian* paper, the *Churchman*, has this say:

"That the Pope, in the midst of his cares and prayers, with the world, for his parish and the distresses and dissensions of the race upon his conscience, should vary the solemn business of his bulls by the pleasant diversion of matching rhyme is an incident worth noting. It is a testimony to the value of leisure. It means that, in the judgment of the patriarch of Rome, the most occupied of prelates, it is a benefit and a help to better work to take some quiet time to read old books and to write simple verse. This is of itself the best part of the Holy Father's prescription for a wise and hale old age. It prevents hasty judgment. It guards against that waste of time which comes from the undoing of those things which ought not to have been done. It is an aid to faith and piety, keeps the spirit sweet and sympathetic, and illustrates anew the economic fact that when the working day is shortened from twelve hours to ten, men will be found to do more work and do it better."

Items Concerning the Society.

Benjamin W. Wood, of Canada, has continued attending to religious service in these parts, and has a prospect of attending the New England Yearly Meeting at Westbury.

Eliza H. Varney attended Concord Quarterly Meeting, was at Westtown on Fifth-day following, and at Caln Quarterly Meeting on Sixth-day; West Philadelphia Meeting on First-day, and proceeding towards New England early in the present week.

At Concord Quarterly Meeting last Third-day it was concluded to hold an appointed Meeting for Worship at Concordville early next month. The meeting is appointed under a sense of a services due in a place from which the regular holding of a Quarterly Meeting has been withdrawn, but six months ago transferred to Media.

Friends' Tract Association held its Monthly Meeting Fifth-day evening. In addition to routine business they had under consideration the publication of three tracts in Spanish for distribution in South American countries and in Mexico.

The fact was brought to light that there is in print (though now difficult to obtain) an excellent translation of Dymond's Essays on the Principles of Morality in the Spanish language, made at the expense of Joseph Pease, London, 1870. The work was so highly appreciated that a Spanish order of nobility was offered to Joseph Pease by royal authority.

THE FRIEND.

FIFTH MONTH 21, 1898.

WEAKNESS FOR WAR AND BY WAR.

We have seen a statement that the *Edinburgh Review* frankly admits that the unification of

ly has not realized the fond dreams and ardent anticipations of some of its supporters. The prosperity that it was to bring has not materialized. It is still in the clouds. The quarterly says: "Italy has all, and more than all, that the men of 1848 ever hoped to obtain for her, but she is not happy; she is not prosperous, civilization is crushing. Crime has not decreased. Socialism is a bugbear. She distrusts her pub-
lic men. She has no faith in her representative system. Poverty, too, is more felt than of old. We do not speak of the condition of the dregs of the population of the great towns, which, except in Naples, is perhaps, not worse than in other lands, but of the continuous struggle for existence of the tiller of the soil, and the straits in which many middle-class families are reduced."

A Roman Catholic journal attributes this distressed condition of the Italian people to Italy's having committed "the crime of the spoliation of the Papacy," or depriving the Pope of his temporal government, when, in 1870, the States of the Church, and, in 1870, Rome itself became absorbed into the Italian kingdom.

Success is not always a blessing of the means. Wealth might should make right. "All this power of the kingdoms of the world and the glory of them will I give thee, if thou wilt fall down and worship me," is a promise that has been made by satan; and he may thus crown with success the use of his own powers for bloodshed and woe. And on the other hand, "My kingdom is not of this world; else would my servants fight that I should not be delivered," is a statement of the Christ whom satan had tried to tempt with earthly dominion.

We see no right to expect a blessing on the means that were used to wrest from the Pope his worldly possessions. Even prosperity that may follow is not a blessing of unchristian means. It may be a blessing upon the people for their sake, or it may be no blessing. But it is not prosperity which has followed that act of spoliation. And leaving now undetermined the question of sacrilege, we do see a cause, which is very evident and very palpable, for Italy's burden of distress.

During the visit of William Jones a few years ago in Philadelphia, he very graphically portrayed to Friends the cause of the galling yoke under which the agricultural and other laborers of Italy suffer. It was the overwhelming burden of taxation to support a standing army, consenting to become a member of the Triple Alliance (formed for mutual defense between Prussia, Austria, and Italy) and so to maintain an army of a size agreed upon, the Italian Government has been taxing her laboring class unto partial starvation. Their low diet of bread, and insufficient of that, leaves the country a prey to sad diseases. Prettexts for war are naturally sought, to give the army something to do; and so, besides being "goaded" Italian jingoes to plant the Italian flag in Africa, she has entered upon an African policy, without disastrous results to her army in Russia. The very enfeeblement of her people by a warlike policy, tends to lower the physical stamina of her recruits and soldiery.

As we begin now to hear it claimed, a war policy is internally strengthening to a nation, in the pursuit of that policy for centuries would have made her one of the strongest. If a peace-policy is of weakening effect, our own country whose strength we boast as against

Spain, should, while accumulating its resources through the arts of peace, have been declining. But if we have set up an idolatry of our resources as against our God, so that worldliness has allured us into decline, the black sign of that spiritual decline is war, and the disease is not the cure.

Now if military victories are about to elate us with a military conceit, or infect us with the itch of empire, our victories will be our defeat, and our internal decline will be as that of the nations who have been warlike the longest. The blight which successful war entails—the moral defeat of the physical conquerors—is thus summed up in the annual report read to the American Peace Society last week in Boston:

"The decline of the religious spirit, the lowering of the standard of morals, the perversion of the public taste, the impairment of literature, the arrest of educational and philanthropic work, the derangement of business, the re-creation of warlike instincts and love of war and its glamor, the increase of violence and disrespect for law and order, the distraction of the people from their true and abiding interests, the development of a spirit of speculation and corruption in business circles, the advancement of the military classes over civilians.

"The strengthening of the already dangerous jingo elements in the nation, the sharpening of the restless desire to enter upon a policy of territorial conquest and meddlesomeness in international affairs, the increase of national pride and boastfulness, and of dislike and distrust of foreigners who may happen in any way to disagree with us, the temporary blocking of the movement for larger international friendships and co-operation—these evils, in part or in whole, in greater or in less degree, are sure to come, nay, are already coming upon us, in a way to awaken the deepest concern of all truly good and patriotic citizens."

The duty of the Society of Friends now is, to enlist unreservedly in the Lamb's army; to join the spiritual forces that are now at work for mankind in heavenly places in Christ Jesus. They that be for us in his invisible kingdom are more than they that be against us in the carnal. "The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds, . . . and bringing every thought into subjection to the obedience of Christ." Who knows but that, however small as a people, if we be but the swayers of David's sling of faith, the giant of war will fall; that the few with their inward and spiritual weapons and exercises, working with the overruling forces of heaven, shall serve to put to flight the armies of the aliens by dispersing the spirit of war. The battle is not to the strong.

EPIDEMICS AND CONTAGION FROM LIBRARIES.

It is the business of Boards of Health to ferret out all plague-spots and centres of disease or pestilence which may lurk anywhere amongst the population. When a load of old books which had been kept in a vault were removed to a new library building, their evidently musty condition caused a physician to be asked if old books were not liable to carry disease-germs. He replied that they might very naturally do so. Some of these volumes were valued at tens or even a hundred dollars apiece, yet if they were believed to be infected with leprosy, scarlet fever or diphtheria microbes, the board of health would have had them burned.

The moral corruption of our citizens by pernicious books conveys far more blighting dis-

eases in our body politic and community, than "the ills which flesh is heir to." The diseases which infect character are the burdens which tax our citizens to maintain their penitentiaries, their courts, judges and police force. At this very time it is the yellow literature which has largely the credit of fastening on our country the gangrene of war. The city directly supplies much of detriment to public and private morals in the unscrupulous literature which it stores up in its public libraries, to be carriers of moral disease-germs and epidemics. These as sorely need a moral censorship as other spots need a sanitary inspection.

Librarian Putnam, of the Boston public library, having been accused of preventing the circulation of German and French socialistic works, explains as follows: "When I came into office I found here a part of the library called 'The Inferno.' It contained certain books of a salacious and immoral character, which as classics every library must have, but which contain such passages that the books can not be given out to children. These books are in the general catalogue but are starred; but even these may be taken out by an adult upon special application to the librarian or his assistants. They are kept out of general circulation purely because they are immoral, and in no case because of the political theories they advance. Any book on any subject which is in the library may be taken by any person who has a card; that is, with the exception of the books in 'the Inferno.'"

The proper "Inferno" for these would be the furnace. The more "classical" immoral works are, the more dangerous.

FIAT RIGHTEOUSNESS.

Various attempts have been made to impose upon this country what is called "fiat money," a money no matter how valueless in itself, but assumed to be money on the mere order or fiat of the government. Thus a disk of tin or pasteboard stamped by the government as twenty dollars must be received for twenty dollars' worth in other goods, because the worthless material is called twenty dollars by a government which is never to make it good by anything more valuable than that empty name. Many have been deluded to think that money has its value, not from its own intrinsic worth, as silver or gold (or, if paper, its promise to pay intrinsic value), but by the mere fiat ("let it become") of the State.

"If they do these things in the green tree, what shall be done in the dry?" The same principle, so often thought to be exploded as heresy in finance, is now largely exploited as soundness in morals. Killing an innocent man on the twelfth of the month is stigmatized by the government as murder, and the same deed done on the thirteenth stamped as virtue. What has come in between two days to reverse the moral law? A declaration of the State.

Add to the murder nine hundred more lives taken, with millions of others' property appropriated or destroyed, and by the same authority the transaction is marked as glorious, with benefit of clergy to bless it. What is this authority, assuming a prerogative above all that is called God, and squarely rejective of Christ's spirit in methods employed, that all at once can change what was crime to a fiat righteousness, that which was vice to a fiat virtue, that which was sin to fiat Christianity? that reverses and makes shuttlecock of the moral law at convenience? that calls "evil good and good evil; that puts

darkness for light and light for darkness, bitter for sweet and sweet for bitter?" May the outcome of this, as foretold by the prophet, be averted (Isa. v: 20-30).

The same principle has come in, which for money we call fictitious. But a nation that can create righteousness, or label deeds wrong in themselves as the reverse, can issue fiat money on the same principle, and is thus preparing to do it. No! the government, however much the people might give it Divine prerogatives, is as powerless to change by its fiat the intrinsic right or wrong of deeds as to change the value of gold or silver. The God of nations who has loaned to human governments their only rightful power, is superior and supreme above all their derived authority. His will, when known, is every Christian's primary rule and previous engagement, and the will of men or of nations secondary, as said Peter to magistrates, "We ought to obey God rather than men." Through his will we thus would teach the highest loyalty to government. Few cases will arise wherein the primary and the derived authority can conflict. The government is ordained to be a minister of God for good. When it ministers for evil, it is outside of its commission. But when the two authorities are believed, in the Divine witness for Truth, to conflict, the Supreme must be chosen, if we would choose salvation. It is through this kind of heroism that most of human progress from error to truth has been effected by the faithful.

Hereby we teach the most exalted patriotism; which is the patriotism of a better country, even a heavenly. This imparts to earthly patriotism its only virtue, which is the spirit of self-sacrifice, a sacrifice not of conscience but of convenience, when for others' good under the highest good. They, whose citizenship is first of all in heaven, are the patriots whom any earthly country can least afford to spare. Its men of principle are more valuable to a country than its men of obsequiousness even to itself. Its men of independent Divine principle are its best loyalists. They are as the sinew and backbone of its moral strength. They are of the righteousness which alone exalts a nation.

An article from one of our exchanges recently appearing in our columns, contained a statement which escaped our notice, that some animal life perished from the earth "many hundred thousands of years ago." These animals, we are reminded, "were created on the same day on which Adam was, and were brought to him to name."

We can have no hand in any apparent or real rejection of the Holy Scriptures. It is not our province to deal with chronologies too ancient for verification except as revealed, and we disavow any such enumeration as the above. But it is our concern to contend for the faith once delivered to the saints, and to avoid all occasions of the unsettlement of it.

SUMMARY OF EVENTS.

UNITED STATES.—The monthly statement of finance and commerce just issued by the Bureau of Statistics, reports the wheat crop in the United States for 1897 as the largest since 1891, whilst the world's production for the same year was the smallest since 1890.

The price of bread was raised 1 cent a loaf by nearly all the bakers in the city of New York, on the 16th inst., as a result of the great rise in the price of wheat. For weeks there had been a continual decrease in the size and weight of the loaves, but there was no agreement among the bakers to increase the price.

There has been a falling off in importations of \$45,000,000 for Fourth Month, 1898, as compared with the same month last year.

Commodore George Dewey has been made a Rear Admiral in the Navy.

One Spanish torpedo boat was at Port de France, Martinique, and six others were hovering around the coast last week. Two Spanish war ships have been coaling more recently, at the Dutch island of Curacao, near the coast of Venezuela.

The auxiliary cruiser Harvard will remain at St. Pierre, Martinique, until repairs to her machinery are completed.

There has been a change in the offensive plans of the Government. The departure of the military expedition from Florida has been deferred until the Spanish fleet has been met and crushed, or driven from the West Indian waters.

A Norwegian battle ship has been released by the prize court at Key West.

Admiral Sampson's fleet bombarded San Juan, Porto Rico at sunrise on the morning of the 12th. Thousands of people fled to the interior of the island for safety.

There was an engagement in Cardenas harbor, Cuba, on the 11th, in which five Americans were killed. In an attempt to cut the cable off Cienfuegos, only partially successful, several Americans were killed. Our people are now realizing more fully the awful results that are following our war with Spain.

Nearly 200 families in the Arkansas river valley, in the Indian Territory, have been made homeless by flood, and are appealing for food, clothing, and seeds with which to replant their crops.

Reports from the Sacramento and San Joaquin Valleys, the great wheat growing sections of California, say the wheat crop this year will be almost a total failure in that State.

Deaths in this city last week numbered 430, which is 15 less than the previous week, and 17 less than the corresponding week of 1897. Of the foregoing, 228 were males and 202 females; 56 died of pneumonia; 48 of heart disease; 43 of consumption; 24 of apoplexy; 19 of nephritis; 17 of diphtheria; 16 of convulsions; 14 of inflammation of the brain; 14 of old age; 13 of marasmus; 12 of inanition; 9 of bronchitis, 9 of cancer and none of typhoid fever.

Markets, &c.—U. S. 2's, 95 a 98; 4's, reg., 108½ a 109½; coupon, 109½ a 110½; new 4's, 122½ a 123½; 5's, reg., 110½ a 111½; currency 6's, 103 a 105.

COTTON.—Middling uplands, 6½ c. per pound.

FEED.—Winter, in bulk, quoted at \$17.50 a \$18.00 per ton, and spring in sacks, at \$17.50 a \$18.00 per ton.

FLOUR.—Winter super, \$4.50 a \$4.75; do extras, \$4.75 a \$5.00; Pennsylvania roller, clear, \$5.75 a \$6.00; do., do., straight, \$6.00 a \$6.25; Western winter, clear, \$6.00 a \$6.25; do., do., straight, \$6.52 a \$6.50; do., do., patent, \$6.50 a \$7.00; spring, clear, \$5.50 a \$6.00; do., straight, \$6.50 a \$7.00; do., patent, \$6.90 a \$7.25; do., favorite brands, \$7.35 a \$7.50. City mills, extra, \$4.75 a \$5.00; do., clear, \$6.00 a \$6.25; do., straight, \$6.25 a \$6.75; do., patent, \$7.00 a \$7.50. **RYE FLOUR.**—Choice Penna., \$4.00 per bbl.

GRAIN.—No. 2 red wheat, \$1.30 no offerings.

No. 2 mixed corn, 40½ a 40¾ c.

No. 2 white oats, 38c. clipped.

BEEF CATTLE.—Extra, 5 a 5½ c.; good, 4½ a 4¾ c.; medium, 4¾ a 4½ c.; common, 4 a 4¼ c.

SHEEP AND LAMBS.—Extra, 4½ a 4¾ c.; good, 3¾ a 4c.; medium, 3¾ a 3½ c.; common, 3 a 3¼ c.; lambs, 4½ a 5½ c.; spring lambs, \$3.00 a \$5.00.

HOGS.—6¼ c. for best Western; and 5½ a 6c. for others.

FOREIGN.—In a speech at Birmingham last week, Joseph Chamberlain after mentioning the isolated policy of England since the Crimean war, said:

"The time has arrived when Great Britain may be confronted by a combination of Powers, and our first duty, therefore, is to draw all parts of the Empire into close unity, and our next to maintain the bonds of permanent unity with our kinsmen across the Atlantic."

"There is a powerful and generous nation, speaking our language, bred of our race and having interests identical with ours. I would go so far as to say that, terrible as war may be, even war itself would be cheaply purchased, if in a great and noble cause, the Stars and Stripes and the Union Jack should wave together over an Anglo-Saxon alliance."

"It is one of the most satisfactory results of Lord Salisbury's policy that at the present time these two great nations understand each other better than they ever have done, since, over a century ago, they were separated by the blunder of a British Government."

The resignations of the Spanish Ministers were handed to the Queen Regent on the 16th inst. Sa-

gasta was entrusted with the task of forming a new Cabinet.

In all the schools of Spain there are only 719,000 girls.

The Spaniards in Manila refuse to submit, and Admiral Dewey is unwilling to bombard the town. He hopes to starve the place into submission.

The Spanish gunboat Callao has been captured by the American fleet at Manila.

The Italian Government has imposed a yearly tax of ten lire on bicycles, and all machines will have to carry a mark showing that the tax has been paid.

The Vienna correspondent of the *Daily Telegraph* describing the riots at Milan, says:

"One thousand persons were arrested, 600 killed and 2000 wounded. In one instance twenty students were killed at the main station of the Verona Railway line."

The wheat harvest of Queensland amounts to 1,000,000 bushels.

Representatives of the Russian and Japanese Governments have signed a protocol recognizing the sovereignty and entire independence of Corea, and embracing provisions intended to avert a misunderstanding between the two Governments as to Korean affairs.

According to a private telegram from India, a terrible cyclone has destroyed a great part of Bima seaport town of the Island of Sumbawa, Malay Archipelago. The shores of Sumbawa Bay are covered with the bodies of thousands of the victims. The town Kupang, Island of Timor, escaped the force of the hurricane.

The cable between St. Lucia and St. Vincent, in West Indies, has been cut.

Professor Hamy estimates that the black race embraces about one-tenth of the inhabitants of the globe or 150,000,000 persons.

The resignation of the Earl of Aberdeen as Governor General of Canada has been accepted by the Queen.

NOTICES.

A YOUNG Friend desires position as teacher. Has some experience. Address "E," Office of THE FRIEND.

AN English Friend desires a position as housekeeper or as caretaker or companion to an elderly lady. Has had several years' experience in the latter capacity, and can give satisfactory reference. Address ELIZABETH MACKENZIE, Care of Samuel L. Bail, 206 E. Hanover St., Trenton, N. J.

WESTTOWN BOARDING SCHOOL.—For convenience of persons coming to Westtown School, the stage meets trains leaving Philadelphia 7.17 and 8.46 A. M. and 2.53 and 4.32 P. M. Other trains are met upon request. Stage fare on regular trips, fifteen cents; on special trips, twenty-five cents each way. To reach the school by telegraph, wire West Chester Phon 5. EDWARD G. SMEDLEY, Sup.

WESTTOWN BOARDING SCHOOL.—Applications for the admission of pupils to the school, and letters regarding instruction and discipline should be addressed to WILLIAM F. WICKERSHAM, Principal. Payments on account of board and tuition, and communications in regard to business should be forwarded to EDWARD G. SMEDLEY, Superintendent. Address, Westtown P. O., Chester Co., Pa.

DIED, First Month 11th, 1898, at the late residence of her son, Jonathan G. Williams, near Moorestown, N. J., GRACE WILLIAMS, widow of the late Charles Williams, in the ninety-fifth year of her age. She was a member and elder of the Monthly Meeting of Friends for the Northern District of Philadelphia. This dear Friend was instructed in youth in the truths of the Christian religion, as exemplified in the lives and writings of the early members of our Society, and during her long life, was firmly attached to the principles of her education and conviction. Possessed of large sympathy and a loving heart, she took warm interest in the affairs of old and young, and did not diminish with advancing years. Notwithstanding much feebleness and bodily infirmity she was patient, and her closing years were marked with an increase of charity and child-like humility. She retained her faculties until the end, when she peacefully gathered, we reverently believe, into lasting rest.

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FOR "THE FRIEND."

Christian Principles Illustrated in the Journal
of George Fox.

The journal of George Fox is one of the very best written works of the early Friends that still hold a place in general literature. That it does hold a place to-day in public libraries and among the books of many who are not Friends, is doubtless because of the fresh, simple, yet powerful portrayal which it presents of the spiritual experiences of a human soul—of a soul which would not be content with any make-believe of religion, but which, hungering for the substance, sought to be satisfied through living communion with the Lord of life. Herein is recorded the story of the inward travail of one who indeed realized the spirituality of the religion of Jesus Christ; who saw that Christianity is something more than a record of Divine events that had been brought to pass in past ages—that it is a living power to mould men now into conformity with the will of their Creator; and who saw that it is not sufficient for the Christian to know Christ after the flesh only, but that the experience of each should be to know Him after the Spirit. "You will say," said he on a memorable occasion, "Christ said this, and the Apostles say this: but what canst thou say? Art thou a child of the light, and hast walked in the light, and what thou speakest, is it inwardly in God?"

F. S. Turner, an English writer (not a Friend) some years ago published a suggestive critical study of Friends and their doctrines, says: "The autobiography of George Fox is a precious possession, worthy of a place on the bookshelf by the side of Augustine's 'Confessions,' 'Grace Abounding to the Chief of Sinners,' which is John Bunyan's autobiography; and on by the side of the immortal 'Pilgrim's Progress' itself." Certainly, if one wishes to gain a plain sight of what Quakerism in its primitive purity and essence stood for, he can find it more comprehensively stated than in the first hundred pages of George Fox's journal. There we find set down in vigorous, simple diction, the spiritual lessons which Fox

—a young man in his twenties—learned as he abode patiently under the preparing hand of the Lord, a scholar in the school of Christ; being shown some things not to be spoken, but being granted, too, a sight of that great truth which is vouchsafed only to the anointed eye, that though there is in the world an ocean of darkness and death, yet is there also "an infinite ocean of light and love which flow[s] over the ocean of darkness."

We shall discover in these pages that Fox was given no new doctrine to promulgate. What he learned and what he was to preach was only the old gospel, but in the newness of the Spirit. His mission was to call men away from the world's babel of teachings and the superfluities of formal religion, to learn of Christ himself the Christianity of the Lord Jesus and his apostles. He directed them to Jesus Christ, the same yesterday, to-day and forever, as the living and ever-present Teacher, beside whom there is none that can adequately speak to the soul's condition; who gives to as many as receive Him, power to become the sons of God—"being born again, not of corruptible seed, but of incorruptible, by the Word of God which liveth and abideth forever," and so become in measure partakers of that Divine life which is the light of men. Fox saw that the words of Holy Scripture—authentic and authoritative as they are—to be availing must needs have their truths freshly revealed to the reader by the same Holy Spirit that originally gave them forth; that the gospel, to be truly preached, must be preached in a measure of the power and Spirit of Christ; that men's faith, to be a living faith, must stand in something more than words, even the power of God; that the doing of Christ's words must go hand in hand with the faith in Him, else men are not truly his disciples, for Christ's sheep not only know his voice, but follow Him. Before a man can be active in Christ, Fox found, he must be passive to Christ, and know the arising within Him of that Divine life that gives effect to every good word and work. Hence the need of patient waiting under the preparing hand of God before undertaking God's errands; of knowing Him to commission before starting; of knowing his power to accompany; of knowing that it is time to stop when the life is no longer felt.

While much of the journal is devoted to accounts of the travels, sufferings, and other outward happenings in the life of Fox and his co-laborers, and so, being mainly historical, may or may not interest the modern reader, the earlier portion deals especially with the spiritual experiences of a living soul. With these every soul to-day that knows the promptings of life, must feel sympathy, and in the reading of these experiences may be greatly helped. It is with the hope that some seekers after "the better way" who are not familiar with the journal's present usefulness, may be drawn to the perusal of its pages, that the following extracts are offered. The descriptive titles are added by the present writer.

C. F. S.

CHRIST OUR SACRIFICE.—This priest Stevens asked me why Christ cried out upon the cross, "My God, my God, why hast thou forsaken me?" And why, He said, "If it be possible, let this cup pass from me; yet not my will, but thine be done?" I told Him, at that time, the sins of all mankind were upon Him, and their iniquities and transgressions with which He was wounded; which He was to bear and to be an offering for, as He was man, but did not as He was God; so, in that He died for all men, tasting death for every man, He was an offering for the sins of the whole world. This I spoke, being at that time in a measure sensible of Christ's sufferings, and what He went through.

THE RIGHT USE OF THE THINGS THAT ARE IN THE WORLD.—The Lord taught me to be faithful in all things, and to act faithfully in two ways, viz: inwardly to God, and outwardly to man; and to keep to yea and nay in all things. For the Lord showed me that though the people of the world have mouths full of deceit and changeable words, yet I was to keep to yea and nay in all things; that my words should be few and savory, seasoned with grace; and that I might not eat and drink to make myself wanton, but for health, using the creatures in their service as servants in their places, to the glory of Him that created them, and they being in their covenant, and I being brought up into the covenant as sanctified by the Word which was in the beginning, by which all things were upheld, wherein is unity with the creation.

THE LORD'S PEOPLE, HIS TEMPLE.—The Lord showed me clearly that He did not dwell in these temples which men had commanded and set up, but in people's hearts. Both Stephen and the apostle Paul bore testimony that He did not dwell in temples made with hands, not even in that which He had once commanded to be built, since He put an end to the typical dispensation; but that his people were his temple, and He dwelt in them.

THE SPIRIT GIVETH LIFE.—Though my exercises and troubles were very great, yet were they not so continual but that I had some intermissions, and was sometimes brought into such an heavenly joy, that I thought I had been in Abraham's bosom. . . . O, the everlasting love of God to my soul, when I was in great distress! When my troubles and torments were great, then was his love exceeding great. Thou, Lord, makest a fruitful field a barren wilderness, and a barren wilderness a fruitful field! Thou bringest down and settest up! thou killest and makest alive! all honour and glory be to thee, O Lord of glory! The knowledge of thee in the Spirit is life; but that knowledge which is fleshly works death. While there is this knowledge in the flesh, deceit and self-will conform to anything, and will say yes, to that it doth not know. The knowledge which the world hath of what the prophets and apostles spake, is a fleshly knowledge; and the apostates from the life in which the prophets and apostles were, have got their words (the Holy Scrip-

tures) in a form, but not in the life nor spirit that gave them forth. So they all lie in confusion, and are making provision for the flesh to fulfil the lust thereof, but not to fulfil the law and command of Christ in his power and Spirit.

(To be continued.)

Sensitiveness or Selfishness?

Sensitiveness is a Christian grace. Sensitiveness is an unchristian vice. The sensitive person is a blessing to society. The sensitive person is a nuisance in any community. The sensitive spirit should be assiduously cultivated by all. The sensitive spirit is by all means to be striven against and conquered. It all depends upon what you mean by sensitiveness. There is a true sensitiveness which implies great delicacy of feeling and perception. And there is a false sensitiveness that should be spelled selfishness. What a pity that one name should be applied to two qualities so nearly opposite.

There is the "sensitive plant." How it shrinks from every rude touch! Just brush its leaves carelessly with your hand, and straightway they fold themselves close together and droop downwards, a touching picture of hurt feelings.

Society abounds in sensitive plants. They grow luxuriantly in the church. Everywhere we may find them. They are always on the lookout for slights and criticisms. They think a great deal about their rights and dignities. They may be good workers, but they must be appreciated. Their feelings are very tender, and they wear them where they will be exposed to the most violent shocks. A suspicion of neglect, a word of opposition or criticism, and they are offended. They stop work at once, and will not do anything more till they have been duly flattered and cajoled. And even then they often assume the air of martyrs.

But are they as careful of the feeling of others as they expect others to be of their feelings? Very rarely. As a rule, your sensitive soul is quite careless of the rights and feelings of others. When you hear one say, "I am exceedingly sensitive," you are safe to conclude that he is exceedingly selfish.

True sensitiveness, on the other hand, is that delicacy of spirit and quickness of perception that makes us very tender in our treatment of others. It does not make us more ready to take offence, but it saves us from giving offence. It makes us considerate of the weaknesses and prejudices and foibles of our neighbors. It restrains us from trespassing on their rights and prerogatives.

Two men were partners in a country store, both of whom liked a joke, but one was universally popular, while the other was equally unpopular. One day the latter said to the former, "Why is it that you can joke with people as much as you like, and they never seem to mind it; but, if I joke them, they always get angry?" "That is plain enough," replied the other. "I always joke people about something they care nothing about; but when you joke a man, you select the sorest spot you can find, and then hit him as hard as you can right there." The first man was sensitive in the proper sense, the second was not.

Jesus Christ was the most truly sensitive of men, yet He never took offence. His own feelings were entirely consecrated to his work. He never "stood on his dignity;" He never claimed his rights; He never fretted because He was not appreciated. But how tenderly He treated the feelings and rights of others; how patient with Samaritan prejudice; how gentle towards

Galilean ignorance and stupidity; how careful at all times to treat even bigotry and superstition in such a manner that the smallest bud of faith should not be blighted.

Of such sensitiveness the world can never have enough. To quickly perceive that we are hurting another's feelings, or that we are touching an unwelcome topic; to avoid all words or actions that might make others unhappy; to have the faculty of soothing ruffled spirits and relieving the friction and jarring of life,—this is a great gift. It is a most Christly grace. But he who possesses it will never be heard saying, "I am exceedingly sensitive."—*George H. Hubbard in S. S. Times.*

FOR "THE FRIEND."

When kind friends prepare the way for the enjoyment of face to face religion, by meeting with kindred spirits, it becomes one of the blessings of life to mingle in company with our friends, whether of the same ancestry or not. It is not good to live alone—we are created social beings. Many are the privileges of the Christian believer as the milestones are being counted one after another in the travel from Babylon to Bethel—sometimes beset with fears on account of the difficulties of the way—but again and again inspired with fresh courage to do the best and leave the rest. At length, after faithful toiling, the Christian in view of the Celestial City is enamored with the sight, lays the armor down, and through mercy enters into the rest prepared for the people of God. What a pity that any one poor soul should become ruined through the deceitfulness of sin.

P. R. GIFFORD.

PROVIDENCE, Third Month 28th, 1898.

THE FARM AND HOME.—Farm real estate is low, but what of it? The real value of a farm is not what it will fetch in cash sold in the open market, but what the owner can make it produce and realize in cash from judicious working of the farm. Farms are not carved from the fertile lands of the country, fitted with commodious and convenient buildings, as articles of commerce, no more than our mills, shops, and manufactories are. Each and every farm is an industrial centre from which the owner is getting the living for himself and family, educating his children, and laying the foundation for a competence for after years. There the highest ideal of true manhood and womanhood are nurtured, and thence strong men and women shall go forth into the world to establish other homes, and do battle for the right against wrong of every sort. The farm is a good place to raise men, if you have good stock and good religion to start with.

WAR is like a disease of the blood passed on from one generation to another. We cannot meet in convention to-day and pass resolutions that there shall be no more sufferers from cancer. Only wholesome living, that allow no foul place in the blood for cancer germs to fasten upon can do away with the dread malady. So this day's adoration of Christ [save as He so occupies us as to destroy the works of the devil] cannot kill the germs of war that generation passes on to generation in erring thought and speech and action. From Christ we may learn, if we will, the things that make for peace, the unselfishness, the thought for others' welfare, the complete justice between man and man which alone make war impossible. To try, if we cannot avert to-morrow's war, to begin anew to-morrow to make our lives the promoters of peace!—*Elizabeth P. Bond.*

For "THE FRIEND."

Edward Foulke's Address.

The descendants of Edward and Eleanor Foulke, valued Friends, who left Wales to settle in Gwynedd, Montgomery County, Pa., in the year 1698, are invited to a reunion the thirtieth of this (Fifth) month. Edward Foulke, in his last illness, and it is believed a very short time before his death, wrote the following address which it seems opportune to revive at this time as the sentiments it expresses are applicable to his descendants of this day, the seventh, eighth and ninth generations of whom are desired to meet in the old Gwynedd Meeting-house that Edward Foulke assisted in building.

A DESCENDANT.

"My dear children: There has been for a considerable time something on my mind to say to you, by way of advice, before I return to dust and resign my soul to Him who gave it, though I have found some difficulty in delivering my thoughts in writing. My first admonition to you is, that you fear the Lord and depart from evil all the days of your life. Secondly, as brothers and sisters, I beseech you to love one another and your neighbors too. I am sure that none of your neighbors injure you in word or deed, bear it with patience and humility. It is more pleasing in the sight of God, and of good men, to forgive injuries than to revenge them. Rather pray for them than wish them any evil. The text in Scripture, 'An eye for an eye and a tooth for a tooth,' come in your mind when you leave this world, and you be found wanting. Without doubt, he that is thoughtless and negligent all his days about the welfare of his soul, will some day or other, in the midst of his extremity, call on the rocks and mountain to cover him from the vengeance of an offended God.

"My dear children, accustom not yourself to vain talking, which the Scriptures declare against. It has been hurtful to me in my youth and stopped me in virtue. The temptations of this world are very powerful, as Job said, by experience. Be watchful over your evening conversation. Let pious thoughts possess your souls the moment before you close your eyes to sleep. And if you do that, it will be easier for you to find yourselves in the morning, in a meek and humble posture before God, who preserved you from evil, and will create peace and calmness of mind, with a blessing on your outward affairs, as we read of Isaac, whose pious meditations in the field, were rewarded with outward and inward blessings.

"I desire you not to reject the least offer of good which may arise in your minds, as if it was what could be obtained at pleasure. Give up in speedy obedience to God, who begot thee by Divine motion in your heart. For a man's continuance here is very doubtful. It often happens that death comes without warning, and we must go, ready or not. Where the tree falls there it must lie. I knew a man in the old country who went to bed with his wife at night and died before morning, unknown to her. Such things are designed, I believe, as a warning to us, that we may arm ourselves against the terrors of such a day. And of such as die after that manner, we have little to say, except that they died and were buried, leaving the rest among the mysteries of the Almighty. Hence let us view our own weakness, and judge of another with charity.

"My dear children, that you knew the sorrows I feel now in my old age, for want of be-

more careful and circumspect in my youth, although I did nothing that brought shame on myself, or grief on my parents. And yet there were among the loose, inconsiderate youth, too many things which they call innocent, without considering all the while they were building on the sand. And I was often drawn into vain writh with them. There is a vast difference between the sentences to be delivered to those who build on the rock and those who build on the sand. Our Saviour said of the latter, their fall will be great.

"Let me entreat of you, my dear children, assume not the appearance of religion without the real possession of it in your hearts. Our dear Saviour compared such to a sepulchre, white without, but within full of dead men's bones. I have better hopes of you, though I mention this.

"I have known, at times, something pressing me to read good books, or to go aside in privacy to pray, which I neglected, taking my own petty otherways. Then indifference and hardships would prevail, which deprived me of those good inclinations for a considerable time after. I have also to tell you of my own experience concerning attending week-day meetings. Whenever I suffered trifling occasions, or my outward affairs and business (if not *very* urgent) interrupt my going, a cool reflection and serious view made me look upon it as a loss, or injury done to the better part of myself; I generally the business done that day did answer my expectations of it in the morning. One thing more comes into my mind by reflecting myself: which is, it would have been better for me if I had been more careful in my living with my family at meals, with a sober maintenance, because children and servants receive their eyes and observation on those who are the command and government of them. This has a mighty influence on the minds and manners of youth. So, my dear children, some of you may get some advantage from this. If you consider with attention this innocent simplicity of life and manners I have been speaking of, you need not fear but that God will protect you in safety from the snares of the devil, and the storms of this inconsiderate world. By his grace, also, you shall have victory over the selfishness of riches. I fear there are too many of this age who suffer themselves to be carried away with this torrent of corruption. I do not only such as content themselves, as it were, in the outer porch, but also such as make water pretences than those, even they who are reckoned upon as pillars in the work, have I fear, leaned their backs upon it. I lay these things before you, that you may be careful and diligent whilst you have time left, lest by degrees indifference drop upon you under the disguise of an easy mind, and you forget that it is only God who holds out to the end shall be saved.

And as for your father and mother, our time almost come to an end. We have lived together about fifty years; and now in our old age the Lord is as good and as gracious as ever was. He gives us a comfortable living now, and he close of our days. We have a fresh occasion to acknowledge his benevolence and unending goodness to us.

Now I can with peace of mind, I think, conclude with hopes for your prayers for us in our most needful time, especially on a dying hour, and our time in this world come to an end, that we may have a gentle passage to our final rest.

Now I conclude in the words of the prophet

Jeremiah, thirty-first chapter, twenty-first verse—"Set thee up way-marks, make thee high heaps, set thine heart towards the highway, even the way which thou wentest: turn again, O virgin of Israel, turn again to these thy cities."

A History of the Bible Association of Friends in America.

(Continued from page 316.)

The original marginal readings of the translators were adopted without note or comment, as well as the references as given in Bagster's Bible. The latter, however, required extended readjustment to adapt them to the new paging. This work was done by a single member of the committee, a most arduous and laborious task.

These arrangements produced our present large reference Bible, which also had added to it Bagster's Index, Brown's Concordance, the "Table of officers and conditions of men," and the "Table of Scripture Measures. It was published in 1831. For many years this was the best reference Bible that could be obtained.

What was called in the early reports the "common Bible" and referred to in the early minutes as the "second set" and sometimes as the School Bible, was arranged for at the same time, as well as an edition of the New Testament. These were prepared from the same type, of course omitting the reference column. What we have for many years known as the School Bible and recently disused, substituting an edition of the American Bible Society in its place, appears to have been first published in 1836. Our medium Bible was not published till 1872.

Prior to 1836 upwards of ten thousand Bibles and eight thousand Testaments had been printed and most of them distributed.

The first annual report of the Association contains some interesting allusions to the use of the Bible among Friends. It is stated that in the schools conducted by our Society at Ackworth and Croydon in England the scholars were taught to repeat in order the names of the different books in the Old and New Testaments, and to give some account of the contents of each. They were also encouraged to search for prophecies and passages relating to their fulfilment, especially those which relate to the coming of our Saviour. The pupils were further required to commit passages to memory and to enter in memorandum books, references to other subjects such as the love, power and wisdom of God, as well as his moral government; and also to passages illustrative of the testimonies, principles and practices of our religious Society.

In harmony with the foregoing a later report states that so far from giving any undue value to the Scriptures, it was believed, as the Bible came to be more thoroughly and generally examined by our members, the consistency of our testimonies with its doctrines would be more and more apparent and acknowledged, and the number who would feel bound to walk consistent therewith would be increased.

And in confirmation of the soundness of the Association's attitude in its early history, I will quote the following from the pen of the late Dr. Charles Evans, who when writing upon a different but somewhat analogous subject, pertinently remarks: "It was never supposed by any intelligent Friend that belief in the immediate guidance of Divine grace rendered useless the active exercise of the intellectual powers or the knowledge acquired by culture; and Friends always freely admitted that these, if kept in their proper place are strengthened and sancti-

fied by the unspeakable Gift and co-operate in giving scope and adaptability to the spiritual life." Well would it have been for our religious Society had the simple, effective and wholly reasonable use of the Scriptures approved by our Association in its early history been universally adopted and adhered to. Alas for human judgment. Only a few years passed before two different views began to assert themselves. On the one hand, the old prejudice which had taken ground against all associations for disseminating the Scriptures, again came to the front in a modified form. It held out the view that anything more than a reverent reading of the Bible and committing to memory passages word for word, was dangerous and not to be encouraged, lest it should place too much reliance on the outward and too little on the inward. It thus practically indorsed the inspiration of the translators, rather than the inspiration of the text, and ignored the fact that such use of the Scriptures as the Association so early approved did not conduce to the results they claimed, but the contrary.

On the other hand a sentiment developed in favor of a merely intellectual study of the Bible, which ultimately gave birth to a certain form of First-day schools in which there was no standard of teaching in harmony with our religious views required, and where those engaged as teachers were mainly young persons, unacquainted with our religious principles and of but little spiritual experience. The conflict between these two lines of thought has been hurtful to our religious Society, and out of the latter has in large measure grown the disaster which has fallen upon us in the budding and growth of what is known as the pastoral system.

Between these diverse modes of thought our principles may almost be said to have fallen as between two stools. These principles have largely been kept out of view, our testimony against a human priesthood has fallen in the background, and our influence and power as a religious organization have been greatly diminished.

An early attempt was made to obtain information as to how far our members were not supplied with the Scriptures. A circular was issued and extensively distributed in all quarters of the Society in America, making inquiry in relation to this point. The results were surprising and almost incredible to us at the present day. Reports from seven neighborhoods developed the fact, that within the limits which they embraced there were four hundred families without complete copies of the Bible, and one hundred and thirty-eight families without even a copy of the New Testament. In schools there was a very great deficiency. Those families which possessed them seem to have generally had inferior imprints on poor paper and in very small type.

Whilst this response to the inquiry embraced but a very small part of the Society, it was manifest that the condition of affairs throughout country meetings generally did not materially differ from it. It was apparent, however, that an almost universal desire existed among Friends in all directions to remedy this sorrowful situation. It continued, however, for many years afterwards.

Reports from nine Auxiliaries in 1834 showed that within their limits there were seventy-two families and more than sixteen hundred and sixty-seven adult members and three hundred and one children capable of reading who had not a copy of the Holy Scriptures, besides a very

large number of families who had only single copies which were small and indistinct school Bibles. It was thought that in other sections the deficiencies were still greater. The annual report of 1836 announces that at that time not many families of Friends within the limits of the auxiliaries were without the Scriptures. Also that upon comparison of the number of volumes disposed of during the several years in which the Association had been in existence, there was a continual declination in its business. The report deplores this, but it must be seen that such a result was inevitable, and that it rather indicates to what a large extent the wants of our members had been supplied.

Whilst the original design of the Association was mainly to supply Friends with the Scriptures, it was not many years before the scope of the distribution was enlarged, and so early as 1838 mention is made that donations in considerable quantity had been made to colored persons.

Notwithstanding the extensive circulation of the Scriptures under the auspices of the Association, reports were from time to time made by the Auxiliaries that some Friends required copies of the Bible, and it was many years before this feature was removed.

In the Seventh Month, 1830, William Salter was appointed agent at a salary of three hundred dollars per annum, and a room in Carpenter Street near Seventh adjoining the office of THE FRIEND was taken as a temporary office. The following Twelfth Month the necessity for having a permanent office was brought to view, and it was determined to take steps to that end. The design was practically to establish a complete publishing house, where all the details of printing and binding should be attended to, as well as to maintain a centre from which an extended distribution might be made.

In the Fifth Month, 1831, the premises at the southwest corner of Fourth Street and Appletree Alley were offered to the Society for twelve thousand dollars. This property was thirty-two feet front on Fourth Street and about eighty feet deep on Appletree Alley, but irregular in shape, and on the rear it was broader than on the front.

Thomas P. Cope, a member of the Board of Managers agreed to purchase the property and to erect upon it such a building as the Society required, and to lease it to the Association for seven years, at a rental equivalent to five and one-half per cent. on the cost, with the privilege of purchasing it at cost at the expiration of the lease. The building was to be four stories in height. The first story was to be adapted for offices to rent, the second story was to contain the Society's offices, and the printing office was to be on the third and the bindery on the fourth floor.

(To be continued.)

VICTORY OVER EVIL.—The history of this, as of all other nations, is the history of the battles in which it has fought and won the evil; not with political evil merely, or spiritual evil, but with all the manifestations of the devil's power. And to have beaten back, or even to have struggled against and stemmed, in ever so small a degree, those besetting basenesses of human nature, appears to me as a greater victory than Agincourt, a grander triumph of wisdom, and faith, and courage, than even the English Constitution or the English Liturgy.—*Froude.*

THE everlasting Gospel is the only infallible cure for the ills of man.

THE BETTER WAY.

SUSAN COOLIDGE.

Who serves his country best?
Not he who, for a brief and stormy space,
Leads forth her armies to the fierce affray.
Short is the time of turmoil and unrest,
Long years of peace succeed it and replace.
There is a better way.

Who serves his country best?
Not he who guides her senates in debate,
And makes the laws which are her prop and stay;
Not he who wears the poet's purple vest,
And sings her songs of love and grief and fate:
There is a better way.

He serves his country best,
Who joins the tide that lifts her nobly on;
For speech has myriad tongues for every day,
And song but one; and law within the breast
Is stronger than the graven law on stone:
There is a better way.

He serves his country best,
Who lives pure life and doeth righteous deed,
And walks straight paths, however others stray,
And leaves his sons as uttermost bequest
A stainless record which all men may read:
This is the better way.

No drop but serves the slowly lifting tide,
No dew but has an errand to some flower,
No smallest star but sheds some helpful ray,
And man by man, each giving all the rest,
Makes the firm bulwark of the country's power:
There is no better way.

Eli Whitney and the Cotton-Gin.

Eli Whitney was one of those bright, precocious Yankee boys who in early years reveal a great fondness for making things, and who show ingenuity in doing whatever they turn their hands to. His father was a plain Massachusetts farmer, who tilled his acres near Westborough, in that state. Eli from the first disliked farming. He avoided farm-work whenever he could, and instead spent much of his time in his father's workshop. The good farmer was in the habit of repairing his own wheels and chairs and mending his fences, so that he had a small collection of tools. These tools were Eli's delight. Whenever he had the chance he would slip away into the workshop and try to fashion some article which his already ingenious mind had designed.

On one occasion, when Eli was twelve years old, his father, on his return from a journey, asked what his boys had been doing during his absence. The reply was that the other boys had been steadily at work in the fields, but that Eli had spent his time in the workshop.

"And what has he been doing there?"

"He has been making a fiddle."

"Ah," sighed the worthy farmer. "I fear Eli will have to take his portion in fiddles."

Nevertheless, the fiddle proved to be a very good one, and served its purpose quite well at the country dances in the neighborhood.

Another time the farmer on going to church one Sabbath morning, chanced to leave his watch—a big, old-fashioned silver "turnip"—at home. As soon as his father was out of the house Eli seized the watch, and eagerly took it to pieces, bit by bit. When he saw what he had done he was horrified, for his father was a very strict man, and would be sure to punish him severely for spoiling his watch. So Eli set to work, and by dint of his skill succeeded in putting the watch together again just as the farmer got back from church. So neatly did he do this that his father never discovered how his watch had been treated, until years after, Eli told him what he had done.

There are many other stories of Eli's youthful

ingenuity, which there is not space to repeat here. He was always trying his hand at something, and he usually succeeded in whatever he attempted. His step-mother found him useful in a hundred ways in the household, repairing old utensils and making new ones. When the Revolutionary war broke out Eli began to make nails, which were greatly needed by the patriots. Then he turned his hand to making the looms which the women of that day used in fastening their bonnets; and he also for a while drove a thriving trade in walking sticks, which he invented many striking and graceful devices.

As Eli approached manhood he began to feel sorely the need of a better education than the country school afforded. He had studied much by himself in the intervals between work, and knew more about mathematics and mechanics than most lads of his age. But he was not satisfied with this. He wanted to go to college. His father was resolutely opposed to this, and refused to give him the means. So Eli set himself to work, and managed, by working on various articles and teaching school, to save enough money to enter college. He went to Yale when he was twenty-three years old, and graduated four years later. While in college young Whitney gave many proofs of his mechanical ingenuity. On one occasion he repaired the apparatus of one of the professors, who was about to send it to Europe for the purpose, as he supposed, that no one in this country had the skill to do it.

Eli Whitney at first intended to adopt teaching as his profession. His heart was wrapt in mechanics, but he was poor and could see no way in which he could follow his natural bent. Not long after graduating, therefore, he accepted an engagement as a tutor in the family of a gentleman who lived in Georgia. It was a fortunate accident that, while on his way to the south, young Whitney made the acquaintance of the widow of the famous Revolutionary hero General Nathaniel Greene. This lady, who lived near Savannah, at once took a liking to him, and on their arrival in Georgia invited him to stay for a while at her home. This was all the more agreeable as Whitney found, to his disappointment, that the gentleman who had engaged him had selected another tutor. Mrs. Greene kindly cheered him, and told him to make her house his home.

Thus left without employment which had been promised him, Whitney again turned his attention to his first love, mechanics. It happened that an occasion soon arose when he was able to show his generous hostess and friends how skillful he was in mechanical devices. The good lady was fond of embroidery, but found that the labour, or frame upon which she did her delicate work, was not well fitted for that purpose. Whitney eagerly assured her that he could make a frame which would serve her much better. He set cheerfully to work, and had soon completed a frame far superior to the old one.

This proof of his inventive talent greatly impressed Mrs. Greene, and soon opened to the young man the grand opportunity of his life. It was not long after that Mrs. Greene entertained a number of her husband's old army friends at Mulberry Grove, her home. One day the conversation happened to turn upon the cotton production of the Southern States. One of the officers remarked that cotton could easily be raised all through the South, but that so long as it required so much labor to separate the cotton from its seed the cotton crop could not be made a profitable one. If any device could be found

added, by which the cotton could be easily turned the production of cotton would become enormous paying industry. "Gentlemen," Mrs. Greene, who was intently listening to the talk, "tell this to my young friend Mr. Whitney. I verily believe he can make any-thing."

Now Whitney had never seen a piece of cotton in his life; none the less he promptly made his mind that he would devote his every energy to solving the problem thus put to him. He first examined some cotton, and saw at once what the task was he had to perform. He had no tools with which to begin his work, but he promptly set about making some.

In less than ten days he had completed his model of a cotton cleaning machine. He was delighted with its success, and went on improving it by every device he could think of. In three months he had perfected a perfectly effective working cotton gin. It was speedily copied that this machine, which could be worked by a man or woman, could clean more cotton in a single day than could be done by a single man or woman, in the old manual method, in several months. The immense utility of the cotton gin was at once recognized throughout the South; now Whitney suffered as so many inventors suffered before him, from the dishonesty of money-makers. The building in which the cotton-gin was kept was broken into, and the cotton-gin taken away. It was at once copied and put into use in various places before he had got his patent.

The fruits of his great invention were thus taken from him. Although he got several patents, he never grew rich, as so many southern states did by the use of his machine. In vain petitioned Congress for redress and compensation. The inventor of the cotton gin, by which undoubtedly created the wealth and power of nearly every southern state, lived and died almost in a state of poverty. But his was a patient and heroic spirit. He bore the injustice of the land and the ingratitude of his country with a wonderful serenity, and died assured at least of a noble fame, with his name enrolled high up on the list of America's greatest inventors.—*Ex.*

—**DO WE LEARN THE LESSON?**—One day when I was a very little girl, I was watching my mother making strawberry preserves. I can see the little kettle of boiling liquid now, clear as rub-ber. Beside the stove stood a large milk-pan containing some squash for "company" pies, with plenty of milk and eggs in it. "Now, Bridget," said my mother, at last, in a satisfied tone, "it is done; take the kettle off." This was accomplished, and then with almost incredible rapidity, the "help" actually emptied the strawberry-berries into the squash! My mother turned her head just too late. She was quick and im-pressive, but there escaped from her mouth only a faint "Oh, Bridget!" Then as she saw my girl's instantly regretful face, she uttered no reproaches, no useless lamentations. No wonder, when my tired mother, who was not strong, had lost her at fifteen,—went up-stairs to rest, felt disheartened, and thought that her pres-ence and squash, her time and labor, had all been wasted; but probably she never did for more valuable morning's work than when she gave me that unconscious lesson in sweet self-control.—*Common People.*

The gold of this world bears a different stamp from the gold of the Heavenly Kingdom.

John Yeardley and his Travels.

(Continued from page 349.)

"Martha Savory felt constrained to give evidence of her love to Christ, by a public testimony to the grace which had been vouchsafed to her through Him who is 'the way, the truth, and the life.' Deep were the conflicts of spirit which she endured ere she could yield to this solemn requirement, but 'sweet peace' was, she says, as she records the sacrifice, the result of thus acknowledging her gracious Lord. 'This step,' she continues, 'appears to me to involve the greatest of all possible mental reduction, but I reverently believe it was necessary for me, and more, perhaps on my own account than on account of others; for, without this bond, and the necessary baptisms attending this vocation, I should have been in danger of turning back, and perhaps altogether losing the little spiritual life which has been mercifully raised.' She adds a fervent petition for preservation and guidance, and that, by whatever means, however suffering to nature, the vessel might be purified and fitted for the Master's use. She first spoke as a minister in the year 1814. The humiliation and brokenness of spirit which marked these weighty engagements, were felt by many, especially among her youthful friends, to be peculiarly impressive, as tokens of the soul-cleansing operations of omnipotent love, and as an awakening call to yield to the same regenerating influence.

"She was acknowledged as a minister by South-wark Monthly Meeting, in the year 1818, when she had reached the age of thirty-six; and in 1821, with the cordial approval of the meetings of which she was a member, she commenced that course of missionary labor in the Gospel, to which she was subsequently so much devoted. Her mission, on this occasion, was to Congenies, where, and in the surrounding villages, she remained twelve months."

"After John and Martha Yeardley had visited their friends at home, their minds were directed to the work which they had left uncompleted on the continent of Europe; and, on their return from the Yearly Meeting, they opened this prospect of service before the assembled church to which they belonged.

"*Diary, Sixth Mo. 18th, 1827.*—'Were at the Monthly Meeting at Highflatts, where we laid our concern before our friends to revisit some parts of Germany and Switzerland, and to visit some of the descendants of the Waldenses in the Protestant valleys of Piedmont; and, on our way home, our friends and some other serious persons in the islands of Guernsey and Jersey. Our dear friends were favored to enter most fully and feelingly into our views, and under a precious solemnity, a general sentiment of unity and concurrence spread through the meeting, which constrained them (as the certificate expresses it), to leave us at liberty, accompanied with warm desires for our preservation. Hearing the certificate read brought the concern, if possible, more weightily than ever upon me, and a secret prayer was raised in my heart that we might be enabled to go through the prospect before us to the honor of Him who has called us into his work.'

"Soon after their arrival in Germany they turned their steps towards the northwest corner of that country, and the borders of Holland. The object of this journey was to visit some places on the shores of the North Sea, near Friesland, where the inundations of 1825 had caused great desolation, and where a new colony

had been formed by the government from among the ruined families. This little journey was so emphatically an act of faith, and the course of it lay so much through a part of Europe seldom visited by travellers, that we shall transcribe the diary of it without much curtailment.

"Ninth Month 4th.—Having for some time felt an impression to visit Friedrichsgroden and other places on the shore of the North Sea, near the confines of East Friesland, we set out from Pymont in company with our dear friend Louis Seeböhm, travelling with extra-post in our own carriage. We found this a pretty expeditious way of travelling for this country, being able to make about fifty-five English miles a day. Between Oldendorf and Buckeburg, we experienced a remarkable preservation from danger. Our postillion being a little sleepy, had not sufficient care of the reins, and the horses suddenly turned off towards an inn, but missing the turn, instantly fell into a deep ditch, one horse quite down, and the other nearly so; the carriage wanted only a few inches further to go, and then it would have come upon the horses, so that a few plunges must have upset the whole concern. We sprang instantly out and set the quiet animals free. The man was so frightened he could scarcely step from the box. The whole affair did not last more than a few minutes, when we were on our way again, with great cause for thankfulness to the Preserver of our lives. The driver was so honest in acknowledging his fault, that I gave him his *trinkgeld*, and our friend L. S. gave him some advice. We got well on through Mindeu to Diepnau and lodged there.

"Next morning set out about seven o'clock, and that day travelled late to reach Oldenburg, which we accomplished at about one in the morning. Next morning we were in a dilemma which way to take to find our place of destination. The landlord was kind in sending out several times to gain information, but in vain: at length there came into the room a deaf and dumb man who frequented the house, and who, when he knew our inquiry, immediately wrote down the particulars of the place, and explained it by signs on the table. We left two books for this intelligent man for his kindness, and set forward. Dined at Varel, and had two poor tired horses and an awkward driver to Jever. We gave him several severe lectures without much effect; at length we came to a small inn on the road, where he made a stand, and said he could go no further without two more horses, which we really believed was true, for if he had not got them we must have stuck in the sand. The horses being procured we got to Jever about eleven o'clock."

"Here was a good inn, and we rested pretty well; but in the morning discouragement took hold of my spirits in a way that I have seldom experienced. I was ready to conclude we were altogether wrong and out of the way of our duty; but forward we must now go to see the end of this exercising journey. The country about Varel and Jever is remarkably fertile in pasture. The cows handsome, rolling in abundance of grass, and pretty much the whole country had the appearance of ease and plenty; in Varel we saw the poorhouse, a building capable of containing four hundred persons, and only four individuals were there. The inhabitants live in simplicity, but also in the general ignorance and indifference as to religion. I was exceedingly low in mind on the way, but felt once more that we were in our right place, and my precious M. Y. encouraged me by saying we

should not go there in vain. On opening the Bible, I was comforted in turning to Psalm lxxviii: 12-14.

"After having thus travelled some days, as it were in the dark, we arrived at Friedrichen Siel, near Carolinen Siel, in which neighborhood, on the border of the North Sea, lie Friedrichsgroden, New Augustengroden, and New Friedrichsgroden. It is a tract of land gained from the sea of about ten or twelve hundred acres, banked round in three divisions, and made arable, on which are built about twenty farm-houses, which form almost a new world. This land is the property of the government; a small sum is paid on entering, and a yearly ground-rent, and then it is the property of the purchaser for ever.

"As soon as we stepped on the banks of one of these *grodens*, and I set my eye on one of these retired abodes, I felt no longer at a loss where we should go or what we should do. It opened suddenly on my mind as clear as the sun at noonday, that we must remain here a day or two, and visit these new settlers in their dwellings. Accordingly we drove to the inn at Carolinen Siel. On asking for a map of the surrounding country, one was put into our hands containing a plan of the places which had suffered so severely by the floods in the spring of 1825; which rendered those people much more interesting to us.

(To be continued.)

The Death of Gladstone.

There will be few to dispute that William Ewart Gladstone in the last thirty years or more of his life was the greatest man in the world. That is a wonderful thing to say of a man, but it may be surely said of Gladstone. His only rival to that high eminence was Prince Bismarck. Possibly we may have to admit that Bismarck has, or had, the greatest intellect, though even that may be disputed by a multitude of competent critics; but allowing that, Gladstone still towered over the German by virtue of his moral strength. With these faculties combined, intellect and conscience, Gladstone was invincible, unapproachable. Bismarck reconstructed, solidified, made, as we may say, modern Germany, but after all is said it remains Germany, a despotism; Gladstone's work showed no such splendid triumph as that, but it was consistently a work for justice and for freedom. There is surely no room for difference of opinion.

The death of Gladstone, then, if we allow him, as we must, to have been the greatest man in the world, is an event so tremendous as to make an individual appeal to every human creature. It is not sudden, it has been long expected, and it was known of all that the aged statesman had not only passed by many years the period of ordinary activity, but while living was only a memory; but not the less in facing at last the fact, the very end of all, there is a sense of shock such as men have very seldom experienced. All at once they seem to realize as never before the splendor of this matchless career; of this noble life devoted to high ideals; of this man who sat more than sixty-one years in Parliament, and who was four times Premier of England, a thing that never before happened and very possibly may never happen again; who might at any time within an ordinary lifetime have been ennobled, but who preferred to live and die a commoner.

Our present purpose is more particularly to dwell upon the character of this great man in the world. The foundation of that

character, as we see it, was a profound and never-ceasing conviction of the power of religion. Gladstone throughout all that almost incredible struggle was inspired and led by the higher law. He wrought for man, but he did it under a subdued sense of the wisdom and inevitableness of Almighty Providence. He never lost that faith, and never ceased to believe that he was upborne by it. In a sense he was a fatalist. He felt himself unconquerable because his arm was nerved by the Almighty. Even in his bitterest defeat—referring of course to the failure of Irish Home Rule—he was not cast down, because he realized that God had yet other experiences for England to pass through before that thing could come to pass.

Now this was surely an extraordinary temper of mind and soul for an active ruler. For Gladstone, we are to remember, was not enfeebled by any sentimental view of government. He was as practical as he was spiritual. He was as adroit as a politician as he was commanding as a statesman. Before he started upon his career as a reformer he had made his mark in English finances, as one of the most hard-headed men in Parliament. The evolution of his political principles throws another strong light upon his many-sided character, for, as all know, he entered public life as a Tory. The development was wholly a matter of principle—the most determined of political opponents dare not say otherwise. He had the strongest of inducements to remain in that camp; preferment was much more certain there than in the course he elected to take. But it was conscience with him, then and always. And there we have his strength, and see how he made his way over mountainous obstacles, how it was he became four times Prime Minister of England, how he led a greater multitude after him in unquestioning belief and confidence than has ever followed any public man in England or in any country. It is hardly the right hour for such momentous tidings to fall in the world's ear. We are full just now of other interests, other anxieties. But it must give us all pause, not the less. For we have never heard just such news, and we need to take it to heart.—*Evening Telegraph*.

SUNSET.

LEILA ADA.

Enshrouding the valley, empurpling the mountain,
The iris-like colors of evening now float;
The last brilliant showers from light's golden fountain
Are laving in beauty the verdure remote.
And soft to the ear is the mild zephyr telling
Its whisper of gladness and joy from afar,
The birds' homeward song to their wild forest dwelling,
Illumed by the rays of the bright evening star.

From out their deep prisons, the waves' careless music
In richly-hushed murmurs, lull nature's repose,
And tell in soft breathings, symphonious, cherubic,
What infinite joy in the bright bosom glows.
The stars, one by one, purple night is unveiling;
Creation is joining in vespers of praise;
How soothing this hour-solemn silence prevailing,
And sinking to sleep are the last bedimmed rays.

Thus calm may I be as my earth's day is closing;
Thus smiling with joy may I sink to my rest;
Fall softly to sleep on my Jesus reposing,
With Him to awake in the realms of the blest.
'Twas for this my Redeemer to Heaven ascended,
For this He now makes intercession on high;
Oh, hope full of bliss! life's journey ended—
Thy dawn, Immortality, breaks on the sky.

MIGHT must give way to right. Arbitration is the bulwark of modern civilization.

FOR "THE FRIEND"

Archbishop Usher's Prediction.

William Sewell in the Preface to his History of the Quakers declares that among other persuasions also "sometimes there have been persons who predicted remarkable things, which afterwards really happened; as among the James Usher, Archbishop of Armagh, and mate of Ireland, who foretold the rebellion in Ireland forty years before it came to pass; sides the internecine war and miseries that attended it in England, and other things that were fulfilled." Though one of his friends once objected to him, that since Great Britain and Ireland had already suffered so deeply, there was reason to hope that the judgments of God in respect of these kingdoms might have been past; he replied to it:

"Fool not yourselves with such hopes. I tell you, all you have yet seen hath been the beginning of sorrows to what is yet to come upon the Protestant Churches of Christ, which will ere long fall under a sharper persecution than ever hath yet been upon them. And therefore look you be not found in the outward Court, but a worshipper in the temple before the Altar. For Christ will measure all those that profess his name, and call themselves his people; the outward worshippers he will leave out to be trodden down by the gentiles. The outward court is the formal Christian, whose religion lies in performing the outside duties of Christianity, without having an inward life and power of faith and love, uniting them to Christ. These God will leave to be trodden down, and swept away by the gentiles. But the worshippers within the temple, and before the altar, those who do indeed worship God in spirit and in truth, whose souls are made his temples, and he is honored and adored in the most intimate thoughts of their hearts, and they sacrifice their lusts and vile affections, yea, and their wills to Him. And these God will hide in the hollow of his hand, and under the shadow of his wings. And this shall be the great difference between this last, and all the other preceding persecutions. For in the former the eminent and spiritual ministers and Christians did generally suffer most, and were most violently fallen upon. But in this last persecution these shall be preserved by God as a seed to partake of that glory which shall immediately follow, and come upon the church, as soon as ever this storm shall be over. For as it shall be the sharpest, so it shall be the shortest persecution of them all, and shall only take away the gross hypocrites and formal professors. But the true spiritual believers shall be preserved, and the calamity be over past."

SNUB NOT AT ALL.—Don't snub a boy because he wears shabby clothes. When Edison the inventor of the telephone, first entered Boston he wore a pair of yellow linen breeches in the depth of winter.

Don't snub a boy because his home is plain and unpretending. Abraham Lincoln's home was a log cabin.

Don't snub a boy because of the ignorance of his parents. Shakespeare was the son of a poor man who was unable to write his own name.

Don't snub a boy because he chooses an humble trade. The author of "Pilgrim's Progress" was a tinker.

Don't snub a boy because of his physical disability. Milton was blind.

Don't snub a boy because of his dull

ons. Hogarth, the celebrated painter and
raver, was a stupid boy at his books.
on't snub any one; not alone because some
they may outstrip you in the race of life,
because it is neither kind, nor right, nor
istian.—*Great Thoughts.*

HOW BEAUTIFUL TO BE WITH GOD."

(The last words of Frances E. Willard.)

w beautiful to be with God! with God,"
d the lone watcher from the gloom of night,
he first dawning of th' eternal morning
shed e'en earth's shadows with its glorious light.

ow beautiful to be with God!" What visions
eaven's fruition open to the eyes
he sweet spirit passing to inherit
of the "many mansions" in the skies!

at visions broad, and full, and satisfying
very longing of the Christian soul,
illing joy, pleasures without alloy,
Christ's sweet love to circumscribe the whole.

t vistas of eternal verdure lying
nd our ken allure the pilgrim feet;
t bursts of song and rapture surge along
countless archways of the golden street.

in dear tired one, thro' the open'd portal!
e thy worn sandals, lay the burden down.
he cross-bearing, comes the bliss of wearing
aureole of heaven, the starry crown.

more the heart-ache, and no more the weeping,
ed are thine eyes to earth, but full and free
n heavenly hills, and wide horizons sweeping
boundless reaches of Eternity;

ite realms of pleasure and of beauty
se shining slopes by angel feet are trod,
a harps a-ringing, voices mayhap singing,
w beautiful to be with God, with God."

J. E.

LUMBIANA, Ohio.

s much as the world needs leaders, it needs
"a soldier's battle." Men in the ranks are
ed. They are the ones who do the work.
e is said of them, but nevertheless their
acter and influence are breathed out into
fellows and from them into theirs, and thus
propagated down through the ages, whether
good or evil.—*Episcopal Recorder.*

IE surest remedy against the fear of death
e hope of heaven.

Peace Notes.

inee Bismarck says: "The result of the war
ot be wholesome either to America or Europe.
United States will be forced to adopt an inter-
tling policy, leading to unavoidable frictions.
has thus abandoned her traditional peace
y, and, in order to maintain her position, she
become a military and naval power, an ex-
ve luxury which her geographic position ren-
 unnecessary.
merica's change of front means retrogression
e high sense of civilization. This is the main
table fact about this war."

1852 Eli Jones, a member of the House of
esentatives for the State of Maine, U. S. A.,
member of the Society of Friends, was ac-
elected by the House to the office of Major-
al of militia. E. Jones said: "With much
e would I stand before the militia, and give
orders as I think best. The first would be
nd arms!" the second would be 'Right about
' Beat your swords into plough-shares, and
spear into pruning-hooks, and learn war no
' and I would then dismiss every man to his
and to his merchandise, with an admonition
d daily at his fireside the New Testament,
onder on the tidings of 'Peace on earth and
will to men.' Notwithstanding that the

honor was declined by E. Jones, a message was
sent to the Senate announcing his election.—*Ex.*

The following illustration has been so freely used
as an argument for the present war, that we quote
it from the "communion" sermon of Dr. Henry
Van Dyke; and at the same time we find in *The
Helper*, a paper issued by the colored students of
our Christiansburg Institute in Virginia, a para-
graph which undesignedly comes to meet it. Dr.
Van Dyke said:

"You see a man in the street trampling out the
life of a child. You tell him to stop. He refuses.
Two courses are open: You may knock him down,
if you are able; or you may call for the police.
Neither course is Christian. The one thing that
would be unchristian would be to walk by, and say
that the child was not yours, and that the affair
was none of your business.

"You see a nation trampling out the life of a
feeble people. You call to the oppressor to stop.
He refuses. This time there is only one thing to
do. There is no police to call. You can only inter-
vene; peaceably, if possible; forcibly, if necessary.
If such an intervention means war, then war is in-
evitable."

The "if" in Dr. Van Dyke's closing sentence, is
well put in. "If such an intervention means war."
We approve of intervention, not by all the means
which nature has put in our power, but by all the
means which Christ has enjoined. "If such an
intervention means the murder of the cruel father,
then murder is inevitable," the doctor really makes
himself say. But we pass on to what *The Helper*
says:

"Is war justifiable," is the subject of a discus-
sion held in our debating club recently. Consider-
ing the hostilities between this country and Spain,
we think that discussion a timely one. It is claimed
by those disposed to fight that this is moral war,
or rather its cause involves a moral principle—that
of the liberation of Cuba. We have yet to find the
law either moral or civil, which justifies a man in
the killing of his neighbor because that neighbor
happens to whip his own child unmercifully, and
the law governing the right and wrong of nations
ought not to be different from that governing the
right and wrong of individuals. But 'Is war ever
justifiable?' No. 'Well,' you say, 'how if a na-
tion's honor is insulted?' Christ taught that if a
brother offended till seventy times seven times we
were to forgive him. We don't think that Christ
made one law for individuals and another for na-
tions. You say Cuba ought to be free. Yes, and
the average American ought to be free from a prej-
udice that is more damaging in its effect than Span-
ish tyranny, for it kills the body of one race and
injuries the soul of another. Between what ought
to be done and the right way of doing it there is a
very great difference.

A mother thus writes to the *New York Herald*:
I am the mother of one of the sailors of the *Maine*.
I am an unlearned woman, who can do little but
read her Bible, but I have heard of the numerous
letters that ask this country to fight to avenge the
death of their husbands and sons. I wish to say
to the other mothers of those dead sons, think
shame to yourselves that you should cry upon men
to take cruel vengeance for the death of your sons.
"Vengeance is mine, I will repay, saith the Lord."
In my grief shall I forget the Lord and wish that
another mother should mourn because of a son at
the bottom of the sea? If all the sailors on the
Spanish ships were killed, would that give us back
our sons who died on the *Maine*? And how many
mother's hearts must ache here and abroad if a war
comes! May we do no murder, nor wish in our
hearts that other hands may be dipped in blood,
which is the same thing.

Items Concerning the Society.

In the London Meeting for Sufferings held this
month, Caleb R. Kemp alluded to the lamentable
conflict now in progress between two professedly
Christian nations. Perhaps there is little we can
do at the moment, but our sympathies must go forth
to our brethren in America. He felt grateful to
our Friends in Philadelphia for the course taken

by them in issuing an address and personally hav-
ing interviews with those in authority while war
was still doubtful.

Also the following minute was adopted and a
copy sent to Hawarden: "This meeting feels deep
sympathy with our distinguished fellow-country-
man, William Ewart Gladstone, in the time of
weakness and suffering through which he is now
passing, and rejoices in the belief that he is sus-
tained by a realization of the comforting presence
of the Lord Jesus Christ, whom he has sought, in
public and in private life, to honor and obey, and
through whom he has a living hope of eternal joy
beyond the grave. It respectfully tenders to him
the greeting of Christian brethren, who feel it a
privilege to remember him in prayer."

In Dublin Yearly Meeting, which concluded on
the 2nd instant, William R. Wigham called atten-
tion to the expression of the Primate of the Prot-
estant Episcopal Church of Ireland "in favor of
the unity of the Churches, and suggesting the lines
on which that unity might be brought about, viz.,
by the acceptance of the two Testaments, of the
two creeds, and of the two sacraments. That would
leave out the Society of Friends. We have still
the unique position among the churches of holding
the entire spiritual character of baptism and the
Lord's supper and we ought to feel encouraged to
hold on to that position."

An arrangement for shortening the time of hold-
ing Dublin Yearly Meeting, which had been ap-
proved by the men's meeting, did not meet with
the approval of women Friends. Some thought
that if the time occupied by the Meeting was short-
ened, it would scarcely be worth while to attend
at all, as they did not come merely for the purpose
of despatching the routine business of the Society,
but for spiritual help and improvement. Only
those changes which did not affect the Women's
Yearly Meeting were adopted.

THE FRIEND.

FIFTH MONTH 28, 1898.

GLADSTONE.

It was said of that strong man Samson: "So
the dead which he slew at his death were more
than they which he slew in his life."

And now, when statesmanship so sorely needs
the uplifting before the eyes of nations of the
example of a statesman at the same time great
and good—and greatest only because good—the
hand of death has elevated before the gaze of
mankind the life and character of William E.
Gladstone. May many more be brought to
recognize the true foundation for right glory by
the proof of it which this great man's death will
emphasize, than they who took time to appre-
ciate it during his life. And may it be seen
that his greatest glory was found in his renun-
ciation of a human glory; that the sublimest
acts of his life were shown in the giving up of
place and power in submission to the voice of
righteousness in his conscience. When he changed
party for principle he could bear to be called
"Judas," though a real Judas could not bear
himself. When immediately after the British
victory at the battle of Majuka Hill, he with-
drew the war against the Boers because of his
conviction that the Boers were really in the
right, he drew upon his own head the popular
contempt; but could bide his time till a histor-
ian could say, "No greater instance than this
of true moral courage has been witnessed in
modern times."

We had wished to find words adequately to
portray the Christian foundation of Gladstone's
success and eminence in the counsels and rule
of a great empire. For the basis of his power
was decidedly religious. Though from our stand-

point he did not act up to all the requirements of the Christian dispensation (and who of us does?), his was a statesmanship of conscience, of fidelity to the higher law as he saw it. His intellect, great as it was, had it been unglorified by a measure of the spirit of Christ, might like that of D'Israeli and of Bismarck, have elicited a world-wide admiration; but now, because of such place as he gave to Christ in him the hope of glory, will he be loved and venerated in history as one of its monuments of moral grandeur. Above all the eminently useful things which he did for his nation, will stand forth his greatest bequest to the world, even the proof which his life presents of the consistency of high religious principle with commanding talents, with eminent scholarship, and with wondrous gifts in statesmanship. May the conspicuous strength of this rare combination be made by his death, in the beckoning of other political characters up higher, a livelier sermon than it could seem to be in his lifetime.

We have copied in another column, because much relieved by most of its language, the appreciative editorial of the *Evening Telegraph*, written from the standpoint from which we had wished to mark Gladstone's career. We see no occasion to dispute, so far as we know, the place given by our contemporary to Gladstone as being "the greatest man in the world." As "a city set on a hill cannot be hid," so among men in conspicuous stations he may well seem to have been the greatest. But we would not dare to say there are not men and women bearing their burdens of drudgery, of service, or of suffering in the obscure walks of life, who are not even greater than Gladstone was. "There are last which shall be first, and first which shall be last."

An article in *The Christian* of the present month entitled, "Mind not High Things," concludes with these words:

"If a man can do some useful thing, some necessary thing, some indispensable thing, and do it as well or better than any one else is doing it, that man may find his sphere there. If he can do more than this and better, then let him do it; but let him enquire what God would have him do. Let him seek the kingdom of God and his righteousness first. Let him pray that the Lord may show him the path which he is to walk in, the work which he is to do; and then with an obedient heart and willing mind, let him fill up the measure of his usefulness as God shall give him grace, and be prepared for the kingdom and the glory when our Lord shall come to give to every man according as his work shall be; and when man shall attain his true dignity and find his proper sphere, for which this life is only a training-school and place of preparation."

We begin in this number a series of valuable statements illustrative of Christian principles, in the language of George Fox.

After two centuries, the journal of George Fox—at least that part of it which deals with the inward life, is as fresh as though penned yesterday. So little in these six or eight generations, amid much change of outward conditions, have the soul's problems changed. Fox was no scholar. The presentation of his ideas is often lacking in the orderly sequence, the effective arrangement, the frequent sweetness of diction, that marks the writings of such Friends as Penn, Barclay and Penington; but the ideas themselves are the clear-cut experiences of a soul that had lived intensely and for whom to

live was Christ. They go straight to the marrow of things. His was a fervid nature that could not brook half-way measures; so Christ be with him, he could, and did, brave the whole world. It helps us all, to hear from their own lips, somewhat of the spiritual battling of such veterans in the army of God; to hear unflinchingly stated that which we feel to be the truth, but which not all of us are always brave enough to stand straight up for. S.

SUMMARY OF EVENTS.

UNITED STATES.—The total deposits of all the national, State, private and savings banks, and of the loan and trust companies of this country amount to more than \$5,000,000,000.

Reports to the Bureau of Statistics indicate that the net importations of gold for the fiscal year ending next month will reach \$100,000,000, exceeding the gain in any preceding year in the history of the country.

The State Department has been notified that the Government of Bolivia had declared neutrality between Spain and the United States, making the twentieth Government that had taken that action.

The first section of the expeditionary forces from San Francisco to the Philippines sailed on the 23rd from the Pacific coast. A second section started on the 24th. Transport ships had been awaiting for a week the equipment of the troops on the coast, and will, within the next few days, carry between 7000 and 8000 of the regulars and volunteers assembling at the Golden Gate. Major General Wesley Merritt is on his way to San Francisco to take charge of the expedition.

In Connecticut last year the children born of native parents numbered 8791 and those of foreign parents 8286.

J. G. Wilson, of Seattle City, and James Wesley, of Tacoma, have arrived at the former place from Dawson City, bringing with them 800 letters and \$10,000 in gold dust.

Wilson estimates the amount of gold that will be brought down from St. Michael on the first steamers at \$25,000,000. The bulk of it will be owned by between 100 and 125 men. Alexander McDonald alone will have nearly \$3,000,000.

Thomas Kitson, proprietor of the Stroudsburg Woolen Mills, last week made a suit of clothes from the wool of sheep which had been sheared six hours and four minutes before the suit was finished. This beats the best previous record of the kind, one hour and fifty-four minutes.

Nearly 15,000 acres of farming land in Illinois have been submerged by the breaking of the Crow levee, near Quincy.

Chicago had 5326 fires in 1897, an increase of 912 over the previous year.

On the 18th inst., two persons were killed, fifteen injured and much property destroyed by a tornado that swept over sections of Illinois, Wisconsin and Michigan.

Deaths in this city last week numbered 383, which is 47 less than the previous week, and 30 less than the corresponding week of 1897. Of the foregoing, 200 were males and 183 females; 53 died of pneumonia; 47 of consumption; 34 of heart disease; 20 of diphtheria; 17 of inflammation of the stomach and bowels; 16 of cancer; 15 of paralysis; 14 of convulsions; 13 of old age; 12 of apoplexy; 12 of inflammation of the brain; 10 of nephritis and 9 of bronchitis.

Markets, &c.—U. S. 2's, 95 a 98; 4's, reg., 108½ a 109; coupon, 109½ a 110; new 4's, 121 a 122; 5's, reg., 110½ a 111½; currency 6's, 103 a 105.

COTTON.—Was in limited request, but steady, on a basis of 6 11-16c. for the middling uplands.

FEED.—We quote at \$16.50 a \$17.00 per ton for winter in bulk and for spring in sacks.

FLOUR.—Winter super, \$4.50 a \$4.75; do extras, \$4.75 a \$5.00; Pennsylvania roller, clear, \$5.85 a \$6.10; do, do., straight, \$6.10 a \$6.35; Western winter, clear, \$6.00 a \$6.25; do., do., straight, \$6.52 a \$6.50; do., do., patent, \$6.50 a \$6.75; spring, clear, \$5.50 a \$6.00; do., straight, \$6.50 a \$6.90; do., patent, \$6.75 a \$7.10; do., favorite brands, \$7.15 a \$7.25. City mills, extra, \$4.75 a \$5.00; do., clear, \$6.00 a \$6.25; do., straight, \$6.25 a \$6.50; do., patent, \$6.90 a \$7.25. **RYE FLOUR.**—Choice Penna., \$4.00 per bbl.

GRAIN.—No. 2 red wheat, nominal \$1.38 a \$1.39.

No. 2 mixed corn, 40½ a 41c.

No. 2 clipped white oats, 37c.

BEEF CATTLE.—Extra, 5 a 5½c; good, 4½ a 4¾c; medium, 4½ a 4¾c; common, 4½ a 4¾c.

SHEEP AND LAMBS.—Extra, 4½ a 4¾c; good, 3¾ a 4 medium, 3¼ a 3¾c; common, 3 a 3¾c; lambs, 4½ a 5½ spring lambs, \$3.00 a \$5.00.

HOGS.—6¼c. for best Western; and 5¾ a 6c. for other. **FOREIGN.**—William Ewart Gladstone, Ex-Pri Minister of Great Britain, and one of the most eminent Statesmen of his day, died on the morning of the 19th inst., at Hawarden Castle, Wales, in his 89 year. Interment is to take place in Westminster Abbey, on Fifth Month 28th; and provision is made for his widow to be interred in the same grave.

The tables of the Home Office in London show that 202,119,196 tons of coal were mined in the United Kingdom last year. This was an excess of nearly 7,000,000 tons over the output for 1896. Next to the largest outputs were: Ironstone, 7,793,168 tons; fireclay, 2,682,472 tons; oil shale, 2,223,757 tons.

The new Spanish Cabinet has been completely Sagasta. Leon y Castillo becoming Minister of Foreign Affairs.

At a meeting of the Spanish Senate, on the 21st inst., Premier Sagasta asserted that the new Ministry will continue the policy of the former Ministry, and will continue the war until an honorable peace is obtainable.

On the 22nd inst., fire broke out in the Zollern mine at Dortmund, Prussia. Up to 9 o'clock on the 23rd, bodies had been recovered. It is believed at least forty-five miners have perished.

During the year ending Sixth Month 30, 1897, there were exported from China 26,705,733 pounds of f. crackers, valued by the Chinese imperial customs at 1,993,082 haikwan tael, or about \$1,584,151 gold. The entire export was from the province of Kwangtung.

A Brazilian, Dr. Baereto, has made experiments with about 600 varieties of grapes from all parts of the world, and has found to his surprise that most of them flourish there and yield abundant wine. Some of the sweet grapes yield two crops a year. The viticultural exposition held at Rio de Janeiro, Third Month attracted much attention. About 100 varieties of grapes were on sight, and there is much talk of the future of Brazil as a wine-growing country. This intelligence will cause great apprehensions to temperance advocates.

A despatch from Havana says the Colonial Government "has decreed that the importations of food from all the ports of Cuba are to be duty free."

A Canadian game inspector released this spring more than sixty deer that had been caught by farmers in the snow and penned up.

NOTICES.

A YOUNG Friend desires position as teacher. has some experience. Address "E," Office of THE FRIEND.

WANTED.—Plain sewing by a Friend. Neat and promptness given. No. 2030 N. 21st St., Phila.

A PUBLIC Meeting for Worship has been appointed by Concord Quarterly Meeting to be held in the B. Meeting-house at Concord at one o'clock, P. M. on Third-day, the seventh of Sixth Month next. Trains leave Philadelphia at 11.12 A. M., Chadd's Ford Junction, 11.21 A. M. Returning leave Concord at 3.1 P. M. going east and 3.50 P. M. going west.

WESTTOWN BOARDING SCHOOL.—For convenience of persons coming to Westtown School, the stage meets trains leaving Philadelphia 7.17 and 8.46 A. M. and 2.53 and 4.32 P. M. Other trains are met upon request. Stage fare on regular trips, fifteen cents, on special trips, twenty-five cents each way. To reach the school by telegraph, wire West Chester Phone 5. EDWARD G. SMEDLEY, Superintendent.

WESTTOWN BOARDING SCHOOL.—Application for the admission of pupils to the school, and letters regard to instruction and discipline should be addressed to WILLIAM F. WICKERSHAM, Principal. Payments on account of board and tuition, and communications in regard to business should be forwarded to EDWARD G. SMEDLEY, Superintendent. Address, Westtown P. O., Chester Co., Pa.

MARRIED, in Friends' Meeting-house, West Chester, Pa., Fifth Month 19th, 1898, GEORGE ABBOTT, of Moorestown, N. J., and ELIZABETH SCATTERGOOD, daughter of Joseph and Elizabeth Scattergood, deceased, of the former place.

WILLIAM H. PILE'S SONS, PRINTERS,
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Christian Principles Illustrated in the Journal of George Fox.

(Concluded from page 354.)

**CHRIST, MAN'S TRUE TEACHER AND THE
JUL'S NEED.**—As I had forsaken the priests,
I left the separate preachers also, and those
led the most experienced people; for I saw
there was none among them all that could speak
my condition. And when all my hopes in
man and in all men were gone, so that I had
nothing outwardly to help me, nor could tell
what to do—then, oh then, I heard a voice
which said, "There is one, even Christ Jesus,
that can speak to thy condition." When I heard
my heart did leap for joy. Then the Lord
made me see why there was none upon the earth
that could speak to my condition, namely, that
He might give Him all the glory. For all are
included under sin and shut up in unbelief, as
I had been, that Jesus Christ might have pre-
eminence, who enlightens and gives grace, faith
and power.

**NO MAN CAN COME TO THE SON EXCEPT
THE FATHER DRAW HIM.**—Though I read the
Scriptures that spake of Christ and of God, yet
I knew Him not but by revelation, as He who
opened the key did open, and as the Father of life
 drew me to his son by his Spirit.

**LORD, TO WHOM SHALL WE GO? THOU
HAST THE WORD OF ETERNAL LIFE.**—I found
thirsts in one: the one after the creatures,
have got help and strength there; and the
other after the Lord, the Creator and his Son
Jesus Christ, and I saw all the world could do
no good. If I had had a king's diet, palace
attendance, all would have been as nothing,
nothing gave me comfort but the Lord by
His power.

**LOOKING NOT AT THE THINGS WHICH ARE
CHANGING, BUT AT THE THINGS WHICH ARE NOT
CHANGING.**—While people's minds run in the earthly,
after the creatures and changeable things, change-
able ways and religions, and changeable, uncer-
tain teachers; their minds are in bondage and
they are brittle and changeable, tossed up and
down with windy doctrines, thoughts, notions
and things; their minds being out of the un-

changeable truth in the inward parts, the light
of Jesus Christ, which would keep them to the
unchangeable. He is the way to the Father;
who in all my troubles preserved me by his
Spirit and power; praised be his holy name for-
ever!

WE ARE NOTHING, CHRIST IS ALL.—One
day when I had been walking solitarily abroad
and was come home, I was taken up in the love
of God, so that I could not but admire the great-
ness of his love; and while I was in that condi-
tion, it was opened unto me by the eternal light
and power, and I therein clearly saw, that all
was done and to be done in and by Christ; and
how He conquers and destroys this tempter, the
devil and all his works, and is atop of him; and
that all these troubles were good for me, and
temptations for the trial of my faith, which
Christ had given me. The Lord opened me
that I saw through all these troubles and tempta-
tions. My living faith was raised, that I saw
all was done by Christ, the life, and my belief
was in Him. When at any time my condition
was veiled, my secret belief was staid, firm, and
hope underneath held me as an anchor in the
bottom of the sea, and anchored my immortal
soul to its bishop, causing it to swim above the
sea (the world), where all the raging waves,
foul weather, tempests and temptations are.

**"THE LORD WHOM YE SEEK SHALL SU-
DDENLY COME TO HIS TEMPLE. . . HE IS LIKE A
REFINER'S FIRE AND LIKE FULLER'S SOAP."**—
As the light appeared, all appeared that is out
of the light—darkness, death, temptations, the
unrighteous, the ungodly; all was manifest and
seen in the light. After this, a pure fire ap-
peared in me; then I saw how He sat as a re-
finer's fire, and as the fuller's soap. Then the
spiritual discerning came into me; by which I
discerned my own thoughts, groans and sighs;
and what it was that veiled me, and what it
was that opened me. That which could not
abide in the patience nor endure the fire, in
the light I found to be the groans of the flesh
that could not give up to the will of God;
which had so veiled me that I could not be pa-
tient in all trials, troubles, anguishes and per-
plexities: and could not give up self to die by
the cross, the power of God, that the living and
quicken might follow Him, and that that which
would cloud and veil from the presence of Christ
—that which the sword of the Spirit cuts down,
and which must die, might not be kept alive.
I discerned the groans of the Spirit which opened
me and made intercession to God [Rom. viii:
26]; in which Spirit is the true waiting upon
God for the redemption of the body and of the
whole creation.

THE LAW OF THE SPIRIT, THE LOVE OF GOD.
—I saw also the mountains burning up, and the
rubbish and the rough and crooked ways and
places made smooth and plain, that the Lord
might come into his tabernacle. These things
are to be found in man's heart. . . The law
of the Spirit, crosseth the fleshly mind, spirit
and will which lives in disobedience, and doth

not keep within the law of the Spirit. I saw
this law was the pure love of God, which was
upon me, and which I must go through, though
I was troubled while I was under it; for I could
not be dead to the law, but *through* the law,
which did judge and condemn that which is to
be condemned.

THE EXPERIENCE THAT WORKETH HOPE.
—I saw many talked of the law who had never
known the law to be their schoolmaster; and
many talked of the gospel of Christ who had
never known life and immortality brought to
light in them by it. You who have been under
that schoolmaster and the condemnation of it,
know these things. . . And as you are brought
into the law and through the law, to be dead to
it, and witness the righteousness of the law ful-
filled in you, ye will afterwards come to know
what it is to be brought into the faith, and
through faith, from under the law; and abiding
in the faith which Christ is the author of, ye
will have peace and access to God.

**THE DEMONSTRATION OF THE SPIRIT AND
OF POWER AN ESSENTIAL OF CHRISTIAN MIN-
ISTRY.**—None can be ministers of Christ Jesus
but in the eternal Spirit, which was before the
Scriptures were given forth; for if they have
not his Spirit, they are none of his. Though
they may have his light to condemn them that
hate it, yet they can never bring any into
unity and fellowship in the Spirit, except as they
be in it.

**THE NATURE OF THINGS HURTFUL WITH-
OUT, TYPICAL OF THE EVIL HEART.**—The Lord
showed me that the natures of those things
which were hurtful without, were within in the
hearts and minds of wicked men. The natures
of dogs, swine, vipers, of Sodom and Egypt,
Pharaoh, Cain, Ishmael, Esau, etc.; the natures
of these I saw *within*, though people had been
looking without. I cried to the Lord, saying:
"Why should I be thus, seeing I was never ad-
dicted to commit these evils?" And the Lord
answered, it was needful I should have a sense
of all conditions; how else should I speak to all
conditions? In this I saw the infinite love of
God. I saw also that there was an ocean of
darkness and death; but an infinite ocean of
light and love which flowed over the ocean of
darkness.

**THE SPIRIT OF GRACE (UNTO WHICH THE
WORLD DOES DESPITE), THE CHRISTIAN'S
LIFE.**—As I was walking by the steeple-house
side in the town of Mansfield the Lord said
unto me, "That which the people trample upon
must be thy food." And as the Lord spake,
He opened to me that people and professors
trampled upon the life—even the life of Christ
was trampled upon. They fed upon words, and
fed one another with words, but trampled upon
the life, and trampled under foot the blood of
the Son of God, which blood was my life; and
they lived in their airy notions talking of Him.

**LIVING PRAYER, NOT OF MAN'S ORDERING,
BUT THE SPIRIT'S.**—I went again to Mansfield,
where was a great meeting of professors and

people; and I was moved to pray; and the Lord's power was so great that the house seemed to be shaken. When I had done, some of the professors said it was now as in the days of the Apostles when the house was shaken where they were. After I had prayed, one of the professors would pray; which brought deadness and a veil over them. Others of the professors were grieved at him, and told him it was a temptation upon him. Then he came to me and desired that I would pray again; but I could not pray in man's will.

THE BLOOD OF CHRIST PRESENT IN THE HEART TO CLEANSE FROM SIN.—[At a great meeting of professors], they were discoursing of the blood of Christ. And as they were discoursing of it, I saw, through the immediate opening of the invisible Spirit, the blood of Christ. And I cried out among them, saying, "Do ye not see the blood of Christ? See it in your hearts, to sprinkle your hearts and consciences from dead works to serve the living God?" For I saw it, the blood of the New Covenant, how it came into the heart. This startled the professors, who would have the blood only without them, and not in them.

THE CHURCH A SPIRITUAL HOUSEHOLD.—He asked me what a church was. I told him, the church was the pillar and ground of truth, made up of living stones, living members, a spiritual household, which Christ was the head of; but He was not the head of a mixed multitude, or of an old house made up of lime, stones and wood.

THE CHRISTIAN MINISTER MUST SPEAK FROM PERSONAL EXPERIENCE, NOT FROM HEARSAY.—One morning as I was sitting by the fire, a great cloud came over me and a temptation beset me; and I sat still. And it was said: "All things come by nature." And the elements and stars came over me, so that I was in a manner clouded with it. But as I sat still and said nothing the people of the house perceived nothing; and as I sat still under it and let it alone, a living hope, and a true voice arose in me, which said, "There is a living God who made all things." Immediately the cloud and temptation vanished away, and life rose over it all; my heart was glad, and I praised the living God. After some time I met with some people who had such a notion, that there was no God, but that all things come by nature. I had a great dispute with them, and overturned them, and made some of them confess that there is a living God. Then I saw that it was good that I had gone through that exercise.

SCRIPTURAL TYPES OF INWARD CONDITIONS.—I saw also how people read the Scriptures without a right sense of them, and without duly applying them to their own states. For when they read that death reigned from Adam to Moses; that the law and the prophets were until John; and that the least in the kingdom is greater than John; they read these things [as] without them, and applied them to others (and the things were true of others), but they did not turn in to find the truth of these things in themselves. As these things were opened in me, I saw death reigned over them from Adam to Moses—from the entrance into transgression till they came to the ministration of condemnation which restrains people from sin—that brings death. When the ministration of Moses is raised through the ministry of the prophets comes to be read and understood, which reaches through the figures, types and shadows unto John, the greatest prophet born of woman,

whose ministration prepares the way of the Lord, by bringing down the exalted mountains and making straight paths. As this ministration is passed through, an entrance comes to be known into the everlasting kingdom. . . . All must first know the voice crying in the wilderness in their hearts, which through transgression were become as a wilderness.

THE HOLY SPIRIT, THE INTERPRETER OF HOLY SCRIPTURE ("HE SHALL RECEIVE OF MINE AND SHOW IT UNTO YOU").—[None] could know the spiritual meaning of Moses, the prophets and John's words, nor see their path and travels, much less see through them and to the end of them into the kingdom, unless they had the spirit and light of Jesus; nor could they know the words of Christ and of his apostles without his Spirit. But as man comes by the spirit and power of God to Christ (who fulfils the types, figures, shadows promises and prophecies that were of Him), and is led by the Holy Ghost into the truth and substance of the Scriptures, sitting down in Him who is the author and end of them, then are they read and understood with profit and great delight.

THE VAIL UPON THE LETTER, DONE AWAY IN CHRIST.—The Lord God opened to me by his invisible power how that "every man was enlightened by the Divine light of Christ." I saw it shine through all, and they that believed in it came out of condemnation to the light of life, and became the children of it; but they that hated it and did not believe in it, were condemned by it, though they made a profession of Christ. This I saw in the pure openings of the light, without the help of any man; neither did I then know where to find it in the Scriptures; though afterwards searching the Scriptures, I found it.

THE UNIVERSALITY OF CHRIST'S LOVE AND LIGHT.—I saw that Christ had died for all men, was a propitiation for all, and had enlightened all men and women with his Divine and saving light; and that none could be true believers but those that believed in it. I saw that the grace of God which brings salvation, had appeared to all men, and that the manifestation of the Spirit of God was given to every man to profit withal. These things I did not see by the help of man, nor by the letter, though they are written in the letter; but I saw them in the light of the Lord Jesus Christ and by his immediate Spirit and power, as did the holy men of God by whom the Holy Scriptures were written. Yet I had no slight esteem of the Holy Scriptures; they were very precious to me; for I was in that Spirit by which they were given forth, and what the Lord opened in me, I afterwards found was agreeable to them.

THE SPIRIT OF TRUTH A MORE SURE WORD OF PROPHECY.—As I went towards Nottingham on a First-day in the morning. . . . When I came to the top of a hill in sight of the town, I espied the great steeple-house; and the Lord said unto me, "Thou must go cry against yonder great idol and against the worshippers therein." . . . When I came there, all the people looked like fallow ground, and the priest, like a great lump of earth, stood in his pulpit above. He took for his text these words of Peter, "We have also a more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn and the day star arise in your hearts." He told the people this was the Scriptures, by which they were to try all doctrines, religions and opinions. Now the Lord's

power was so weighty in me that I could not hold, but was made to cry out, "Oh, no, it is not the Scriptures," and told them what it was, namely, the Holy Spirit, by which the holy men of God gave forth the Scriptures, whereby opinions, religions and judgments were to be tried for it led into all truth, and so gave the knowledge of all truth. For the Jews had the Scriptures, yet resisted the Holy Ghost and rejected Christ, the bright and morning Star, and persecuted Christ and his apostles, and took up them to try their doctrines by the Scriptures, and erred in judgment and did not try them aright because they tried without the Holy Ghost.

WHY THE CHRISTIAN DOES NOT BEAR ARMS.—There being many soldiers raised, the commissioners would have made me captain over them. . . . They offered me that preferment, as they called it, asking me, if I would not take arms for the Commonwealth against Charles Stuart? I told them I knew from whence wars arose, even from the lusts, according to James' doctrine; and that I lived in the virtue of that life and power that took away the occasion of all wars.

THE INFLUENCE OF THE FAITH WHICH STANDS IN THE POWER OF GOD.—The Lord had said unto me, if but one man or woman were raised by his power, to stand and live the same spirit that the prophets and apostles were in who gave forth the Scriptures, that man or woman should shake the country in the profession for ten miles round. For people had the Scriptures, but were not in the same light power and spirit which those were in who gave forth the Scriptures; so they neither knew God nor the Scriptures aright, nor had the unity one with another, being out of the power and Spirit of God.

THE TENDERNESS OF THE CHRISTIAN TEACHER.—[At a meeting], after I had declared the truth to them for some hours and the meeting was ended, the chief constable and some other professors fell to reasoning with me in the chapel yard. Whereupon I took a Bible and opened to them the Scriptures, and dealt tenderly with them, as one would do with a child.

JOHN BUNYAN ON DIVISIONS.—Jars and visions, wranglings and prejudices eat out the growth, if not the life, of religion. These are those waters of Marah that embitter our spirit and quench the Spirit of God. Unity and peace are said to be like the dew of Hermon, and a dew that descended upon Zion, when the Lord promised his blessing. Divisions run religion into briars and thorns, contentions and parties. Divisions are to churches like wars in countries where war is, the ground lieth waste and until none takes care of it. It is love that edifies but division pulleth down. Divisions are the northeast wind to the fruits, which cause them to dwindle away to nothing; but when the storms are over, everything begins to grow. When men are divided they seldom speak the truth in love; and then no marvel, they grow not up to Him in all things, which is the Heavens. It is a sad presage of an approaching famine as one well observes, not of bread, nor water, but of hearing the Word of God, when the thin husks of corn devour the plump, full ones; when controversies about doubtful things, and things of less moment, eat up our zeal for the more indisputable and practical things in religion which may give us cause to fear that this will be the character by which our age will be known to posterity, that it was the age which talked of religion most, and loved it least.

A Boy and a File.

If a boy has any "mechanical faculty," if it comes to him to use tools, let him be thankful. It is a gift of nature—"gumption" it is sometimes called—deserves to be cultivated. It will give its possessor many a good turn, though he may never serve him quite so well as it served the man who tells his story in the *Cleveland Plain Dealer*. He opened a door for himself in a very striking manner.

"When I was fourteen years old," he says, "it became necessary for me to go out in the world and earn my share in the family expenses. I looked about with small success for a week or two, and then I saw a card hanging in a store window, 'Boy wanted.'"

I pulled down my hair, brushed the front of my jacket, and walked in.

"Do you want a boy?" I asked of the clerk. "Back office," he said.

I walked back to the little den with a high titillation around it, and pushing open a door, which I noticed was slightly ajar, cap in hand, stepped in.

It was a chill day in November, and before I spoke to the proprietor, who was bending over his desk, I turned to close the door. It squeaked terribly as I pushed it shut, and then I found it wouldn't latch. It had shrunk so that the socket which should have caught the latch was a trifle too high. I was a boy of some mechanical genius, and I noticed what the trouble was immediately.

"Where did you learn to close doors?" said the man at the desk.

I turned around quickly.

"At home, sir."

"Well, what do you want?"

"I came to see about the boy wanted," I answered.

"O!" said the man, with a grunt. He heeded rather gruffly, but somehow his crisp speech didn't discourage me. "Sit down," he added, and I was busy.

I looked back at the door.

"If you don't mind," said I, "and if a little while won't disturb you, I'll fix that door while you are waiting."

"Eh?" he said quickly. "All right. Go ahead."

I had been sharpening my skates that morning, and the short file I used was still in my pocket. In a few minutes I had filed down the socket so that the latch fitted nicely. I opened the door two or three times to see that it was all right. When I put my file back in my pocket and turned round, the man at the desk was staring at me.

"Any parents?" he asked.

"Mother," I answered.

"Have her come in here with you at two o'clock," he said, and turned back to his writing. At twenty-five I was a partner in the house; at thirty-five I had a half-interest; and I have always attributed the foundation of my good fortune to the only recommendation I then had in my possession—the file."—*Youth's Companion*.

We are not to neglect the beginnings of things.

Let us endeavor to inculcate into our minds a just sense of the value of time, as at the time which must be solemnly accounted for after, and teach them that as by squandering time they are soon deprived of shillings and pounds, so by wasting minutes they will not only lose hours but days, months, and years."

EXPERIENCE is an able counsellor."

AN ABSENT-MINDED MAN.

I will tell you while I can
Of an absent-minded man,
And an absent-minded man was he,
Who forgot an unkind word
Just as soon as it was heard,
Such an absent-minded man was he.

In political debate
Now I can most truly state,
Such an absent-minded man was he,
His opponent on the street
With a hand shake he would greet,
Such an absent-minded man was he.

Once he left a goodly store
At a poor, old widow's door.
Such an absent-minded man was he,
And, although 'twas all the same,
Quite forgot to leave his name,
Such an absent-minded man was he—You see—
Such an absent-minded man was he.

—St. Nicholas.

FOR "THE FRIEND."

Chancellor Kent.

[The recently published Memoirs and Letters of James Kent, Chancellor of the State of New York, by his grandson, William Kent, will revive the public interest in one of the foremost founders of American jurisprudence whose Commentaries on American Law are said to be second to none save Blackstone's on the Laws of England.]

We have known not a few of our younger members who have been allured to the study of law by first reading a volume of Kent; and we saw last week a negro boot-black, who was waiting for customers on his chair by the sidewalk, engrossed in the reading of Kent's second volume. He said he was about being admitted to practice as a lawyer. From the *Ledger* we take the following notice of James Kent's life:]

At fifteen years of age James Kent happened to come upon four volumes of Blackstone. The tomes inspired him "with awe and the fixed determination to be a lawyer." The difficulties in his way were not great. His father was a lawyer, his grandfather a distinguished Divine, he was surrounded from his infancy by influences "amazingly regular, decorous and industrious," inheriting the steady going, unromantic virtues of his progenitors the young man is able to describe himself at eighteen in these words:

"In 1781, I was placed by my father with Judge Benson, who was then Attorney-General, at Poughkeepsie. There I entered on law, and was the most modest, steady, industrious student that such a place ever saw. I read, the following winter, Grotius and Puffendorf, in huge folios, and made copious extracts. My fellow students, who were more gay and gallant, thought me very odd and dull in my taste, but out of five of them four died in middle life drunkards. I was free from all dissipations; I had never danced, played cards or sported with a gun, or drank anything but water. In 1872, I read Smollett's 'History of England,' and procured at a farmer's house where I boarded Rapin's History (a huge folio), and read it through; and I found during the course of the last summer among my papers my manuscript abridgment of Rapin's 'Dissertation on the Laws and Customs of the Anglo Saxons.' I abridged Hale's 'History of the Common Laws,' and the old books of practice and read parts of Blackstone again and again. The same year I procured Hume's History, and his profound reflections and admirable eloquence struck most deeply on my youthful mind. I extracted the most admired parts, and made several volumes of manuscripts."

At twenty-one he married one of the daughters of the farmer with whom he boarded. "I was twenty-one and my wife sixteen when we married, and that charming, lovely girl has been the idol and solace of my life."

These memoirs describe in glowing terms the simple home life of the young people during the eight years spent in Poughkeepsie.

In 1793, the home was moved to New York, where upon scanty means they awaited the success that sooner or later crowns persistent effort. A year only elapsed in this case. In 1794 came the appointment as law professor in Columbia University. Two years more brought the mastership in Chancery. In 1798, Judge Kent was on the Bench of the Supreme Court; in 1804, Chief Justice, and in 1814, Chancellor; which position he retained until his retirement, 1823.

The years of active practice he had lived were, however, but preparatory to the greater work that rendered his name famous. On his retirement from office he began the task of preparing his new lectures. These were found so valuable that when the idea was suggested of allowing them to appear in printed form he set himself to the task of reducing the vast store of historical and legal learning that he had accumulated in his professional career. At the age of sixty-three he began the labor of summarizing the voluminous mass of the common law of the country, a labor which did not end until the completion of the fourth edition, which appeared in 1841. The success of the Commentaries was immediate, and though fourteen editions have been issued, the demand still continues.

Judge Kent's remaining years were passed in comparative affluence. His family gathered about him, and he continued his literary studies with ardor until the end of his long life. When he died in 1847, at the ripe age of eighty-four, he left an example of integrity, industry and self-restraint to the youth of a degenerate day, and a record for learning and statesmanship unsurpassed by any of his countrymen, save Washington and Marshall.

Though too young to take part in the Revolutionary War, Kent was the admirer and friend of many of the men who shaped the future of his country. He met Washington. He was intimate with Alexander Hamilton, and it is related that, chancing one day to meet Aaron Burr on Nassau Street many years after the fatal duel, the chancellor could not restrain his impetuosity. He rushed across the street and shook his cane in Burr's face, and exclaimed in a voice choked with passion. "You are a scoundrel, sir!—a scoundrel." Time and misfortune had dulled Burr's hot temper. He flushed at the epithet, but merely raised his hat and said, "The opinions of the learned Chancellor are always entitled to the highest consideration."

Other men—Webster, Calhoun, Choate, as politician, sectionalist or orator—may have had more influence in impressing and moulding public opinion than Kent. No other has done his service to American jurisprudence in revising and defining its limits, in establishing its authority throughout the whole country, and more especially in giving it dignity among the systems of foreign nations by a logical connection with international law.

The record given in this volume of the great lawyer's political creed and principles is highly suggestive to the men of to-day. The disappointments he encountered, and the overthrow of his most sagacious counsel impressed upon him the lesson, valuable to all statesmen, "that

principle lies deeper than form, that established usage should not be venerated for that cause alone, and that change of form, no matter how radical, cannot shake the fundamental principles of law and justice."

A History of the Bible Association of Friends in America.

(Continued from page 356.)

The building was so far completed in the Fourth Month 1832, that it was occupied by the Association for all general purposes and some portions not required for its use rented on favorable terms to satisfactory tenants, thus producing a rental to meet the interest on the indebtedness, etc.

The funds which the association had been able to raise were not even sufficient to carry on its publication business, and money had to be borrowed to aid in that line. Its ultimate ownership of the new quarters was dependent mainly upon its ability to procure the amount expended thereon (about \$23,000) by donations or legacies. An earnest effort was made to obtain such, and by the beginning of 1833 over \$14,000 had been subscribed for the general purposes of the Association. Of this amount, \$9,000 was applied as a nucleus of a sinking fund to liquidate the indebtedness against the building. In addition, a small per centage of the proceeds of sale of the society's publications and the excess of rents of the building over interest charges was to be annually added to the Fund.

The seven years allowed for the purchase of the property expired on the first of the Seventh Month, 1839. On the first of the Third Month of that year the sinking fund amounted to only \$16,608.16, leaving a deficiency of about \$6,500.

In the Sixth Month of the same year the Managers appointed three Trustees to take the title to the property and directed them to pay the whole amount of the sinking fund to Thomas P. Cope and to execute a mortgage for the difference between it and the purchase money. The securities in the sinking fund, however, could not be realized upon at such short notice, and it was necessary to make the mortgage \$10,000, which was paid off in installments as funds became available, the final payment of \$3,000 having been made toward the close of 1843.

For over sixty years the Association occupied these premises. They were sold in the Twelfth Month, 1893, for about \$2,000 more than the original cost, and vacated the following Third Month, when the present rooms in Walnut Place were occupied.

I well remember visiting the Bible rooms about the year 1840. There was absolutely no change in their arrangement and furniture at the time they were vacated in 1894 from what appeared 54 years before. It was the one place in my memory which changed not, and a visitor in later years would know no difference. It fell to my lot to take part in the arrangement for moving into the new quarters. Some strange things developed. I will mention one of them. In the committee room stood an old desk. It had a drawer in it which was locked. No one knew where the key was. It was broken open and dust lay thick and heavy on the contents, calling to mind the accumulation on the chest which contained the crown jewels of Scotland when they were found after their whereabouts had been unknown for a great many years. When the dust was cleared away, the contents proved to be a mass of papers belonging to the Haver-

ford School Association. The drawer had evidently been used by the Secretary of that organization and probably had not been opened for almost half a century. Among the papers was found the original plan by which the lawn at Haverford College had been planted with trees.

LIBRARY.

The project of forming a Biblical Library was first suggested in the Second Month, 1831, and a commencement was made by arranging for exchanges of the Association's publications for other Bibles. The annual report of that year contains the following statement:

"Amidst the numerous editions of the Bible that are extant it is impossible but that variations in small or unimportant words should not have crept in. To ascertain the weight of authority in favor of any one reading, it is necessary to the Biblical critic that he possess copies of these various editions. With this view the managers have commenced forming a library in which they wish to collect all the editions of the English Bible that have hitherto appeared and such as we may be able to obtain in foreign languages."

In a report a few years later it is intimated that it was desirable to include in the library not only copies of the Bible in various languages, but ancient and modern works illustrating Biblical literature.

The British and Foreign Bible Society in 1834, presented the Association with copies of all the editions of its publications, comprising 45 volumes in 40 different languages. About the same time Dr. Samuel George Morton presented a Latin Bible printed in Venice in 1478, one of the earliest specimens of printing in existence, which is beautifully executed and still in excellent state of preservation.

The Library at present numbers 212 volumes including in addition to what are mentioned above, a copy of the Koran, a very large black letter tryacle Bible printed in 1595 with most of its original binding, another black letter copy printed in 1608, and other early English editions. The volumes in foreign languages are 75 in number, embracing editions in Hebrew, Greek, Aramaic, Turkish, Syriac, Arabic, Ethiopic, Coptic, Malay, Lettish, Danish, Finnish, German, French, Welsh and many others.

The Library was removed some years since from the depository to Friend's Library Building where it is arranged as a separate department, and accessible for reference by all. Recently nineteen specimen volumes of the principle editions of the revised version have been added.

REVISED VERSION.

Although not strictly within the scope of my design this paper would not be complete without some reference to the revised version of the Scriptures. We have seen that so early as 1831 in the establishment of the Biblical Library the Association had recognized the fact that variations existed in the different editions of the Bible, and that steps should be taken to ascertain the weight of authority of different readings. This had been anticipated, and in a larger degree three quarters of a century before, by Dr. John Fothergill and other prominent English Friends of that day, and had taken shape in the form of another translation made by Alexander Pruver, which was published in London in 1764 in two large volumes under the auspices of those Friends.

But even so late as 1831 the opportunity for revising King James' Version was but a limited

one. Comparatively little examination had been given to the Alexandria manuscript preserved in England, and the Vatican manuscript at Rome and the Siniatic manuscript still slept its sleep of centuries in the Convent of St. Katharine. Tischendorf's great discovery of the latter, bringing to light of other ancient manuscripts all far earlier than any the translators of 1611 had access to, and the increased attention to critical study of the Bible in the original tongue made the revised version a possibility.

I do not embrace in this thought what is known as the "Higher Criticism." It is a monster in my judgment, because it does not seek truth, but strives to pull truth down. Archaeological discoveries have disproved much which the Higher Criticism has claimed for itself, and likely to disprove more in the future. The disclosures resulting from the find of the Tel-Amarna tablets have been marvellous.*

"FOR THE FRIEND."

Richard Shackleton to Mary Watson.

BALLITORE, Eighth Month 31st, 1791

My Dear Friend:—It is not always that communications between intimate and feeling friends can be upon religious subjects; the key of the Treasury is in better hands than of any mortal but we may support an intercourse in another line, if not to edification, yet to gratification. I am sensible that as long as I have a family cannot want a subject interesting and grateful to thee, and I am persuaded that thou dost just to my friendship in forming a similar judgment of my attachment to thee and thine. So, at home with us, an excellent example of industry, quietness, humility, and unaffected simplicity. The fountain of her heart, I trust, is in a good degree made pure, so that what issues from thence has the savour of life. She is not very frequent in her gospel effusions, but sometimes appears in that line, always I believe acceptable to others, but I believe is hard set to please herself; though I apprehend, (from my own little feeling experience,) is no uncommon case. It is probably in the wise economy of the great and good Maker that flesh may be kept from glorifying; doing, and diffidence, and fear of being wrong, also its use with the creature, that there may be a being inured to a steady, patient, watchful, and waiting, and trying and examining what rises in the mind, and so there may be a becoming learned in spirit and skilful to make a reference. For, as in our schools, so in the school of Christ, learning is attained by degrees, and by frequent application and repetition, and in this school there is often occasion for mistakes to be amended, faults corrected, and scholars to be not only instructed, but reproved, and even sometimes punished. There is also occasion for observation, use and long practice to promote a growth in religious understanding, and to give a happy facility of communicating such knowledge to others. Mayst thou, my beloved friend, be encouraged to prosecute your studies in this school, and patiently and docily

* "While criticism, so-called, has been busy in demolishing the records of the Pentateuch, archaeology, by the spade of the excavator and the patient skill of the decipherer, has been equally busy in restoring their credit. And the monuments of the past afford a more solid argument than the guesses and prepossessions of the modern theorist. The clay tablet inscribed stone are better witnesses to the truth than literary tact or critical scepticism. That Moses and his contemporaries could neither read nor write have been proved to demonstration by the critic; nevertheless we now know, thanks to archaeological discovery, that it would have been a miracle if a critic were right."

through the course allotted thee, that so every
eat and gracious design of Infinite wisdom re-
fecting thee may be fulfilled, the church may
ve the full benefit of those services for which
ou hast by a long train of sufferings been pre-
ring, and thy own soul the full recompense of
ard! This is my earnest wish for thee, and
this and every sentiment of true affection for
e, my wife heartily joins.

TROUBLED.

vex my soul with life's great problem ; sit
And fold my hands, and ponder all the day ;
At last, half weary of the hopeless task,
I turn to find the light has slipped away.

When the gray east is dawning into gold
I wake and murmur that the whole world lies ;
So soon to be aroused from quiet sleep,
'To bitter penury and orphans' cries.

And while the morning hours are speeding by,
I let my daily duties lie undone,
The while I think and shudder o'er the wrong
Men compass 'twixt the rise and set of sun.

Then, when high noon is shining in the sky,
I turn me from my meal, and cannot eat
For brooding o'er the famine-stricken land,
Where thousands die of hunger in the street.

And yet again, when household friends are near,
And I have welcomed them as best I may,
At all their words of comfort, hope and cheer,
I sadly smile, and turn my face away.

How can I smile when earth so stricken is ?
When I behold her sin and pain and woe ?
How can I mingle in their joyous cares,
And let these questions all unheeded go ?

O child of earth ! whose spirit waxeth faint
With thinking of the evils life doth bear,
Canst thou not trust the pulses of the world,
That throb so hotly to thy Father's care.

To thy charge hath He not given space,
All of thine own to make look green and sweet,
To be a haven unto troubled souls,
To be a resting-place for weary feet ?

Both He require at thy hands aught but this,
To let thy garden show itself so fair
That others, seeing it shall straightway go,
And till the portions given to their care.

Will all are like to thine ? He doth not need
That thou should'st aid Him any other way,
By weak repinings and by fruitless tears,
Because of evils which thou canst not stay.

A thousand years are as a single day
To Him who doeth all things for the best ;
Vex not thy soul, do what thou canst and pray,
And leave with Him the care of all the rest.

—Anonymous.

A LITTLE BOY'S FAITH.

—Last winter a little boy of eight years
gged a lady to allow him to clear away the
w from her steps and walk. He had neither
her nor mother and was anxious to secure
job of work which he could do.

'Do you get much to do, my little boy ?'
d the lady.

'Sometimes I do,' said the boy, 'but often
et very little.'

'And are you not afraid that you will not
enough to live on ?'

The little fellow looked up with a puzzled
ression on his face, as if uncertain of her
aning, and was troubled with a new doubt.

'Why,' said he, 'don't you think God will
e care of a boy if he puts his trust in Him
d does the best he can ?'

Brave little fellow ! May he never have his
h in God shaken. God promises his care
those who trust Him and serve Him.—
cted.

FROM AN ADDRESS OF THE OVERSEERS OF THE
MONTHLY MEETING OF FRIENDS OF PHILA-
DELPHIA FOR THE WESTERN DISTRICT TO
ITS MEMBERS.

We find ourselves in substantial accord with
many sober men in other denominations in
thinking that this war, like almost all others
in modern times, could have been avoided by
diplomacy, by arbitration, or by purchase, had
a desire for justice and freedom alone dictated
the national conclusions.

We desire to state the case fairly and meet
all reasonable opposing views, but we do not
rest our position on the circumstances of the
present conflict. We do not feel bound to ex-
plain just how issues should be met. We see
clearly the difficulties which lie in the way of
the adoption of peace principles under the pres-
ent imperfect political conditions, and we can-
not give definite formulæ for applying them.

We are more concerned to be right than to be
politic, and we believe that for those who quietly
and faithfully walk in the line of duty the pro-
vidence of God will always open a way.

We have noticed that many Christians who
in times of peace are peace men, who freely ad-
mit the general incompatibility of war with
Christ's teachings, and who are active in the
furtherance of arbitration and other plans for
avoiding the barbarism of armed conflict, are
able to find, when any war breaks out, that, for
peculiar reasons, it is justifiable. Such defenders
go as far as any in their laudation of military
leaders, their encouragement of a distorted mar-
tial spirit, and in a few months, neutralize the
teaching of the rest of their lives. Such seems,
also, to be the influence of certain religious
journals now widely read among Friends.

The Society of Friends has not allowed itself
to be deceived in this way. Though individuals
have weakened, its corporate testimony has never
faltered nor swerved for two hundred and fifty
years from the position that war is always un-
christian. It has never been able to see how an
act of Congress or a declaration of the President
could transform into virtues, killing and steal-
ing and lying and other necessary elements of
warfare. For these vices are not the accidents
of war. They are its very basis. Innocent men
and women in the opposing ranks, and out of
them, are killed and maimed ; private property
is taken by sea and land to which the captors
have no moral claim ; deception, the very life
of military strategy, is freely practised ; there is
almost no crime but has its martial justification
if the exigencies demand.

We do not believe that the laws of God can
be thus overridden by the laws of men. But
we cannot now fully argue the question. We
ask you to take your New Testaments and care-
fully and prayerfully read them with this end in
view. Try to catch the full measure of the
meaning of the teaching of Christ, the purport
of the spirit of John and of Paul. Read the
Sermon on the Mount ; notice the character of
the virtues of the beatitudes, poverty of spirit,
meekness, hunger and thirst after righteousness,
mercy, purity of heart, peacemaking, the en-
durance of persecution for righteousness sake.

If you cannot see how to apply literally all the
precepts of this great sermon, consider whether
by any possibility they can justify war ; whether
the passions and the customs of war are not ex-
actly those to which their tenor is the most
directly opposed. Remember, also, the two great
commandments ; notice that love to and forgive-
ness of enemies are everywhere exalted ; that
of the virtues the greatest is love ; and that an

excellent summary of our duties to humanity
is contained in the exhortation : "Be ye kind
one to another, tender hearted, forgiving one
another."

But it is sometimes said that this is a one-sided
view of our duties, that the evils of peace may
be greater than those of war. But nothing can
justify anyone in doing what he knows to be
wrong. If we are to set aside the law of Chris-
tian morality whenever in our judgment it seems
expedient, we degrade it to a secondary position.

We should rather choose to honor it by obedi-
ence, believing that its author, who alone can
see complete results, has established it for a safe
and authoritative guide. We should trust Him
and distrust ourselves ; and, though at times it
may seem that the path of duty and faithfulness
may not lead to the highest good, yet we may
not do evil that good may apparently come.

We would not be wanting in patriotism, but
we object to the worldly definition which would
test it by a willingness to fight. We wish our
members to do their full duty to the State. But
there is no higher duty than to stand firmly by
their enlightened consciences and to aid, even
through suffering, in bringing the people of the
nation up to the highest conception of Christian
integrity. We feel assured that the triumph of
the spirit of Christ is our greatest national boon,
and that the highest type of patriotism is that
which is found in intelligent and perfect fidelity
to his teaching. We are confident that the
doctrines we profess on the subject of peace are
those which will sway the future, and we trust
that every one of our members will, in this emer-
gency, be absolutely true to them.

Wonders of Liquid Air.

S. A. Tucker, of the chemical department of
Columbia university said that the first apparat-
us for liquefying air was invented in 1890, but
was not made known to the public until about
a year ago.

The lecturer had two or three gallons of the
curious liquid in a tank, and he proceeded to
show its peculiar qualities to his audience. When
the liquid was poured into a beaker, it began to
boil and change into a gas, but it gradually
subsided until its surface simply gave out a
gentle steam. A glassful of the liquid when
thrown on the floor did not wet the floor, but
changed into vapor immediately. When a hand
was dipped in it, no appreciable effect was
produced on the extremity. A piece of tinned
sheet iron dipped in the liquid air was easily
broken in pieces in the hand. Copper was not
at all affected. A piece of rubber tube became
as brittle as glass when placed for a moment in
the liquid, and a rose when submerged in it
shivered into fragments when dropped on the
floor. An onion, however, proved much more
stubborn. It became extremely hard and could
only be broken with a hammer.

The lecturer said that the explosive power of
liquid air was tremendous, and that no appar-
atus had yet been discovered in which it could
be confined. It blew a cork from the mouth of
a small cannon instantly. It was shown to pro-
mote combustion with great rapidity, and a
piece of cotton batting soaked in the liquid and
placed in a blaze disappeared in a single flash.

The lecturer said that in time liquid air would
doubtless be put to great practical use. A plant
was now building at Aix-la-Chapelle for its
manufacture on a large scale. Its use in de-
creasing electrical resistance and in increasing
the conductivity of copper might prove ex-
tremely valuable in increasing the power of

electricity. In the future, he said, the cook might go and get her pailful of liquid air and put it in the refrigerator and make ice cream in forty seconds. It might be substituted for steam, and its qualities as a high explosive might be found most useful. It might also be found to have valuable physiological properties, he added, one experimenter having declared that it cured him of rheumatism. A tube of liquid air was passed around among the spectators, and one of the university students, being in a playful mood, poured a few drops on his felt hat. When he dropped his hat a moment later, the top of it cracked like glass.—*Ex.*

Extracts from the Letters and Memorandums of John Barclay.

The examination of religious tracts proposed to be printed, is a weighty service. If it were only to judge of words, the consistency of the sense and meaning with the principles which we profess, as far as human wisdom can distinguish, this would be easy, and could be compassed by the spirit of a man: "but the things of God knoweth no man, but the spirit of God;" so that man's spirit is unequal to it, but must be in subjection, with all the vain reasonings which he can muster up and contrive by the natural powers of his understanding, or by his acquired learning and erudition; and he must wait to feel that raised up in him, which is able rightly to discern and comprehend the precious, and to distinguish it from the vile. I believe a time may come, when the writings of many of our early members, who shone brightly in their generation, may again rise into universal repute among us, and also among others; notwithstanding the unfashionable garb in which many of these writings are clothed, so unsuitable (apparently) for these times. . . . As to what is said of the fear of some, about the style of our early Friends' writings, I think this fear is a weakness, and proceeds from a sort of doubting in the mind about the writings themselves, and not merely about the language. I would ask these fearful ones, whether in reading a peculiarly interesting history or travel, the subject of it does not carry them above the style; however prosy and dull, it is overlooked; and this is the case tenfold more strongly with the humble seeking soul in religious matters, by whom the words are overlooked in the earnest desires after the substance. Those who are admirers of words, whether they be words printed or words preached, are very unlikely to be benefited really and truly by either, having gone from that, which is beyond words, and which alone can make words effectual.

To S. A., 1819—I omitted to mention our Quarterly Meeting; it was held to satisfaction. It is lamentable to think how much harm is done by the talkativeness that sometimes manifests itself after such very solemn occasions; and in meetings for discipline, there are those who knowing much of the outward rules which Truth has led our Society to adopt, are not sufficiently careful to act in the life, in the liberty, in the sweetness, in the dignity of it; but suffer there mere adherence to rules, without subjection to the power in which they were set up, to mar at times the beauty, the benefit and the glory of these meetings; which should be religious meetings, and would be made meetings of worship, to those whose minds are rightly engaged. . . . Much talking in favor of any point, does not prove that the sense of Truth is that way, though it may prove that the sense of the majority leans so.

Oh! it is a sweet thing to get into calmness, —to that spot where all our cares, fears, and doubts are swallowed up. It is that which our sickened souls often need as a cordial to revive and to recover us from the nausea of the world's joys and cares. I often feel full occasion to press after a further purification, from that which yet hangs about me, and which my spirit loathes; to be released from the bondage is a great matter, even to come into a degree of freedom from the workings of evil. I wish many of our reformers, and some youthful ones especially, knew more of this great work; they would have shone brighter as vessels in the house of the Lord, had they gone through the seventh furnace; they would have taken a better polish, and the dust would not hang upon them, as it now lamentably does. To feel something good visiting us, is one thing; —but patiently to endure all the turnings of the holy Hand upon us, both in breaking down the old nature, and building up the new edifice on the sure foundation is another matter. I fear too many amongst us, content ourselves, with knowing very little of the latter operation.

1823—At several opportunities, in company with two dear Friends in the ministry, who were visiting this meeting, I had a distinct sense of what was to be the service, and what were the wants of the parties visited; especially was this the case, in the public meeting held at Redruth. At one family visit in this neighborhood, I was sensible of the evident call and requiring of the Lord to utter a few words, in addition to what dropped from others, to the young people present, on this wise; —and then you will find fulfilled in your own experience this language, as it hath abundantly been mine; —"Though I walk in the midst of trouble, thou will revive me; though I walk in darkness, Thou, O Lord will be a light unto me; —though I pass through the valley of the shadow of death, I will fear no evil." The weight and sweetness that dwelt on my mind, after this surrender, cannot be set forth. It rested on my spirit all the day in an unutterable manner; I felt so comfortable, and at ease in my mind; it was a heavenly feeling, and nothing short of Him who is in heaven could give it! At Wadebridge, in the public meeting, I had to speak to the people, in a way remarkable to myself. In this and other service hereafter mentioned I had, (praise be to the Lord! who turns the hearts, and influences his own simple ones,) the countenance and encouragement of those, who, I believe, know the voice of the true Shepherd from that of the stranger. This often humbles me greatly; for next to the answer of peace from God in my own bosom, what I have desired has often been, the unity of the church and the love of the brethren.

I went into Devonshire, and on my return home, I had something to say in the next meeting I attended at Marazion; also at one monthly meeting held at Falmouth, on the true church; and again, in the chambers of a Friend, who had long been an invalid, —"Behold we count them happy which endure;" take, my sister, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and patience; thou hast heard of the patience of Job, and hast seen the end of the Lord, that He is very pitiful, and of tender mercy. Behold we count them happy which endure. It is a blessed thing indeed when flesh and heart fail, to know God to be the strength of our heart and our portion for ever. God shall redeem thy soul from the power of the grave, for He shall receive

thee! Thus my Master, my Tender Father and Teacher dealt with me; and now what should I wait for, but the continuance of his mercy and his light to preserve and sustain me henceforth even forever.

I may add, that it was evident to me, that he who in simplicity surrenders any thing to the Lord, which in any wise seems called for, will not lose his reward; but will find his way to open and enlarge, his peace extend, and he will know more and more, of the requirings and business of the Lord consigned to him; and the evidence and motions will often increase after the will is resigned. Wonderful is the Lord's goodness to me from time to time, beyond words! He filleth me "with the finest of the wheat;" and He revealeth unto me "the abundance of peace and truth."

THE LIGHT OF THE WORLD.—We may have Him for our Witness as well as for our Judge. How does He witness? To-day and all through our earthly days, He will witness by *his voice in the inner man*, enlightened and made sensitive to evil by his own gracious Presence.

I believe that conscience is the irradiation of "the Light that lighteth every man that cometh into the world," but I believe that the conscience of man who is born again by faith in Jesus Christ, is in a more special manner the voice of Christ himself speaking within him.

And when there arises in the heart that quiet glow which follows his approval, *there is* Witness that no voices around censuring or praising have the smallest power to affect.

Never mind what the world says if the voice *within*, which is the voice of Jesus Christ, testifies to integrity and to the desire to serve Him.—*From a recent sermon by Dr. Maclaren, (London Friend.)*

"Reverence is the soul of religion. Where that is gone, there is little left with which God can be pleased. Where nothing is sacred every thing becomes common."

"TRUE peace must have its own foundation in righteousness."

Peace Notes.

Many a man who might have been won by kindness has been driven away by bitterness. Learn Jesus' way of treating enemies; it is the best way.

The people are being fired with a patriotic spirit. This is to a nation's glory when it is in the right. But "Our country right or wrong," as a motto has ceased to command the admiration of me. But "Our country right!" expresses the true patriotic spirit. No patriot can do better for his country than to point out her errors. This has been done by the most loyal in all ages.—*Christian Instructor.*

Our contention is for the supremacy of two great principles, the advocacy of which should, in our opinion, never be permitted to lapse, and especially so at a moment like the present. The first of these is the application of justice and moral right to public affairs, whether in our relations with ourselves or with foreign nations. The second of the principles is the right of free speech in the discussion of all public questions. Our claims are but for the vindication of ideas that Americans ought at all hazards to maintain.—*City and State.*

Christians have no delight in the shedding of blood. But Christian people are the first on the field after the battle to relieve its horrors by binding up the wounds of the fallen and burying the dead. Christianity is not often in the battle, showing down enemies, but it comes along with the balance with its remedies. It is so in the battle

ordinary life. Christianity inflicts no deadly wounds, but it follows with its oil and wine for the relief of the injured and fallen. To save men's lives, not to destroy them, is the commission of the Christian Church. Every professing Christian should, by all means, endeavor to catch the Spirit of Christ himself and carry it into all the operations of this life.—*Christian Instructor*.

The gospel of peace should ever be kept in mind when men are engaged in war. While war is deemed a necessity in order to defend the innocent we must not delight in it. The desire for military glory easily runs away with natural men. They are often so eager for glory that they become hardened to the horrors of shedding human blood and the awful consequences that follow. Now that Commodore Dewey and his fellow seamen have honored themselves with [fame] and the world is in their praises, others will be ready to emulate their valor and long for an opportunity to earn similar laurels for themselves even by prolonging a bloody strife if possible. But it is to the glory of the name of Grant that he was tired of shedding blood, and longed for the coming of an honorable peace, and that he was amongst the foremost in urging the cessation of the strife at the first moment it was offered.—*Christian Instructor*.

There is danger that the wonderful victory which our fleet has gained in the fight with the Spanish army may be to us worse than a defeat. The boasts in which we have indulged and the prestige we have obtained in the eyes of other nations, wedded by us with so much complacency, tend to unduly exalt us in our own eyes, and to lead us to forget that we have great reason for humility. Whatever our enemy may have done to invoke the displeasure of God and bring present sickness, will not justify us in our cause or free from judgments on account of our own sins. We cannot but see that among the leaders of this nation there is a want of expression of trust in God, of gratitude for the victory already obtained, and it is not promising the betterment of the condition of this nation, even if our arms should through the present struggle be successful. If we have reason to rejoice, it should be with trembling. We the Christian people of this nation will praise God and give themselves to prayer in the present conflict, along these lines.—*Christian Instructor*.

The demoralizing effects of war have always been apparent. The congregating of thousands of young men at army posts far from home and Church, not on the destroying of their fellow men, cannot be fraught with evil results. While in a business way it may be a school of promptness and discipline under military rule, the laws of religious morality are not enforced with the same result as at home. It will be found that soon many prominent actors in the Church at home will have lost great measure the salt of Christian character. These men will be found at the gambling table, at the bar of the saloon and in the company of vulgar companions. Only those who have sterling quality of character will be able to resist the evil pressure upon them. It is of great importance, therefore, that Christians at home should take a lively interest in their friends who have gone to the front and keep up correspondence with them. In this they may lend an important hand to help them escape temptation. It is as important spiritually that these channels of communication be kept open, as it is in a military point of view that they should not be cut off from its base of supplies. Let every one at home who has a friend in the army be sure to write him, not merely letters of friendship, but of spiritual counsel and encouragement to be faithful.—*Id.*

Religious Notes.

My faith is that though a great man may, by a possibility, be an infidel, an intellect of the highest order must build on Christianity.—*Decey*.

your closets, O Church of the Living God!

The great and overwhelming need of the hour—of our country and Church—of our souls, is the fresh and immediate baptism of the Holy Spirit.

Cotton Mather was a much-maligned man. He had a bundle of letters from persons who had abused him. Instead of allowing them to embitter him, he simply wrote on the cover, "Libels. Father, forgive them."

During the year past the American Bible Society has issued for circulation at home and abroad, 1,362,273 copies; and during the sixty-four years of its existence has issued sixty-four and a half million copies.

The less we see of the medium through which we look, the more clearly will we see the object viewed. So it is with symbols in religion. The more we see of them the less will we see of the things signified.—*Christian Instructor*.

Even professedly Christian men, in the mad scramble of this day, can hardly be separated from the men of the world! In the home, in the social life, in every duty and sphere to which the Christian is called, there should be a marked, positive, definite quality in the life and character, which could not be misunderstood, and by which it would stand out as sharply as a palm tree in the desert.—*Christian Advocate*.

A beautiful anecdote is told of the student history of Thomas a Kempis, which illustrates his elevated piety. His preceptor asked a class of which he was a member, "What passage of Scripture conveys the sweetest description of Heaven?" One answered, "There shall be no more sorrow there." Another, "There shall be no more death." Another, "They shall see his face." But Thomas a Kempis, who was the youngest of all, said, "And his servants shall serve Him."

The world, the flesh, and the devil have an advantage over the church, every time, in a question of mere surface attractiveness. The gilded corner saloon is ahead when it comes to offering attractions that are intended merely to please the senses and attract notice for the time being. Christ's work is not likely to prove of surpassing interest to those who are merely seeking to kill time by amusing themselves. Yet many a Christian worker seems to feel that those who are without an interest in the Master's service must be sought and won by appeals to the lighter side of their nature, as though the devil's favorite mode of attack must be met by a precisely similar strategy on the other side.—*S. S. Times*.

Items Concerning the Society.

Elwood Roberts, of Norristown, Pa., has announced as ready an illustrated volume of 250 pages entitled "Old Richland Families." It contains genealogical and historical data of value to persons looking up ancestry in reference to many Friends' families, as Roberts, Foulke, Morris, Lester, etc. There are 21 chapters, some of the titles being Great Swamp, Richland Township, the Friends' Meeting, Quakertown, Original Documents, Edward Roberts, Hugh Foulke, etc. Chapter V. contains thousands of names, and dates of births, deaths, marriages, removals, etc. Price \$3.

Foulke Family Reunion.—On the 30th of Fifth Month, between four and five hundred of the descendants of Edward and Eleanor Foulke, including wives and husbands of those in line of actual descent, commemorated the 200th anniversary of their ancestors and other Welsh settlers at Gwynedd, Pa. They met in the Friends' meeting-house, which stands on the site of the original building erected by Edward Foulke and other Friends after visiting his home at Penllyn.

A chart was exhibited showing the descent of Edward and Eleanor Foulke in the male line from Rhirid Flaidd, Lord of Penllyn, in the time of Henry II, and to his ancestor Cunedda Wledidig, who flourished in the fifth century as Governor of

Venedotia, or Gwynedd, in Wales, hence the names of the two towns visited, which both lie upon the 700 acres purchased by Edward Foulke, on his arrival in this country, in 1698, from Coedyfoel, near Bala, Wales.

A number of family relics were exhibited in a dwelling house near the meeting. These included the marriage certificate of Thomas Foulke, eldest son of Edward and Eleanor Foulke, a Bible in Welsh owned by Edward Foulke, deeds and other ancient documents, printed and in M. S. Also furniture, china, silver plate, portraits and views.

Several essays connected with family history, genealogy, visits to the ancestral home in Wales, etc., were read. The exercises concluded with reading the exhortation of Edward Foulke to his children, published in last week's number of the FRIEND.

THE FRIEND.

SIXTH MONTH 4, 1898.

LUMINARIES OF PEACE.

It would not be thought wise to try to quench a conflagration by tossing in here and there a cup of ardent spirits.

Neither are they true friends of peace, who, under the name of a testimony against war, throw out flings proceeding from a natural war-spirit of their own.

On the part of professors of peace there may be a mode of talking or arguing about the present war which is war, and there may be a mode of doing it which is peace.

There may be an unsanctified testimony-bearing which puts forth just such irritating remarks about the war, as serve only to inflame resentment and war-spirit in their hearers. Like begets like.

On the other hand, the love and spirit of Christ may so constrain the words of our mouth and the meditation of our heart, that their "work of righteousness shall be peace, and the effect of righteousness, quietness and assurance forever."

No vehemence of righteous protest can now prevent the war, for it has come. We did not in advance succeed in preaching it down; or, as sons of peace, live it down. We may, as emissaries of the spiritual dispensation of the Gospel, have been laggard in coming up to the help of the Lord against the mighty throughout the land.

For lack of laying hold on a spiritual Gospel, the country begins to reap a harvest left to grow by an adequate presentation of Christianity—by a conception of it taught in the letter rather than in the spirit; a religion whose average is now exposed by the signs of the times as not yet emerged from the old dispensation—as still wedded to maxims repealed by Christ; a religion whose "Christianity," essaying by war to overcome evil with anything but good, the adversary is laughing at with the cannon's mouth. The intoxication of war has set in, and it is vain to preach prohibition to the intoxicated. We are left to appeal from Philip excited to Philip sobered. "I have yet many things to say unto you," said the Teacher of teachers, "but ye cannot bear them now."

But shall we withhold a Christian testimony, now that it will give offence? We have not said that. There is a difference between bearing faithful witness against all carnal war as a principle, and that other spirit that shows a captious feeling about the conduct of this war, or impugns the motives or conscience of those who enlist, or reflects on our countrymen or government in a spirit neither of Christ nor of right

patriotism; for though war is of antichrist, pure patriotism is of Christ. There is no Christian warfare against war by war, and no testimony for peace which is not in Christ's peace. "And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness correcting them that oppose themselves; if peradventure God may give them repentance unto the knowledge of the truth, and they may recover themselves out of the snare of the devil, having been taken captive by the Lord's servant unto the will of God." (2 Tim. ii: 24. R. V.)

Let our testimony, when rightly called forth, be rather in sorrow than in anger. Instead of that which seems like "nagging" in season and out of season, may it be the outcome of prayerful watching. Let nothing contrary to Divine peace appear, amidst a difference of judgment. Let due charity be given to all noble impulses in those who are blind to the nature of their methods of executing them. In discussions let us not war after the flesh. We wrestle not against flesh and blood, except the lust thereof in ourselves; but against principles. And we testify against wrong principles often the most effectively when we exhibit their opposites. We overcome evil best with good. Testimonies for good count more than those against evil. "For this cause came I into the world," said the Prince of Peace, "that I should bear witness for the Truth." Let our self-control in our families, or with subordinates, show that we have part in the gospel of peace.

Blessed indeed it is to keep the peace. If we keep the peace, peace will keep us. It "shall keep your hearts and minds through Christ Jesus." In his Sermon on the Mount it was not "Blessed are the peace-keepers," that he said. Though the blessing must include these, yet it is the positively faithful that are named—"Blessed are the peace-makers." Again it is said, "The fruit of righteousness is sown in peace, of them that make peace." This is more than being peaceable ourselves. It is to watch all right openings to produce peaceful effects; to exert a peaceful influence; to reconcile differences; to "follow the things which make for peace, and things whereby one may edify one another;" not only that our lanterns should contain the oil of peace, but should submit to the holy spark which will make them shine out as luminaries.

"God give us peace! not such as lulls to sleep." The love of Christ, when embraced, will set us aglow with more than a self-contained peace—even a positive, outshining peace, enlightening the lives of others. "Let your light so shine before men."

"Do all things without murmurings and disputings; that ye may be blameless and harmless, the sons of God, without rebuke in the midst of a crooked and perverse nation, among whom ye shine as lights in the world, holding forth the word of life."

SUMMARY OF EVENTS.

UNITED STATES.—The total deposits of the savings banks of the United States are a little less than \$2,000,000.

The President has issued a proclamation calling for 75,000 more volunteers. This will make a total army strength, regulars and volunteers, 278,000.

The consular reports on the 24th ult., gave notice of the declaration of neutrality by five countries, Russia, Greece, Venezuela, the Netherlands and Canada.

A definite agreement was on Fifth Month 30th, reached in Washington for the creation of a Commission which shall consider all the subjects of controversy between the United States and Canada and

frame a treaty for the complete adjustment of these controversies.

The cruiser *Columbia* was run into off Fire Island Light by the British steamer *Fascolia* during a heavy fog on the night of the 28th. The cruiser had a large hole stove in her starboard side. The *Fascolia* foundered. The officers and crew were rescued.

On the 30th the British steamer *Restormel* was brought into Key West by a prize crew from the auxiliary cruiser *St. Paul*. The vessel was captured while trying to enter Santiago, with a cargo of coal for the Spanish squadron.

The British Consul at Havana on the 27th, telegraphed the State Department, at Washington, that the exchange of the two American newspaper correspondents, Thrall and Jones, for four of the Spanish prisoners captured on the Argonauta, was affected.

Missouri has more chickens than any other State in the Union. In 1890, when the latest United States census was taken, the chicken population amounted to 23,000,000, and there were more than 2,000,000 fowls of other varieties. The product in eggs for that year was 53,000,000 dozen, valued at about \$5,000,000. Kentucky, with an output of 225,000,000 pounds a year, is the greatest tobacco producing State.

An avalanche recently occurred on Mount Rainier, Washington, which rent in twain the Bowitzer glacier. Reports from a dozen or more counties in the North Texas wheat belt are that fully one-half the wheat crop has been destroyed by the recent tornado and the severe rains and winds that followed.

The number of deaths in this city last week was 409, being 26 more than the previous week and 19 less than the corresponding week last year. Of the foregoing 219 were males and 190 females: 53 died of pneumonia; 46 of consumption; 35 of heart disease; 21 of apoplexy; 18 of cancer; 17 of old age; 14 of inflammation of the brain; 13 of inflammation of the stomach and bowels; 12 of nephritis; 12 of cholera infantum; 12 of Bright's disease; 10 of diphtheria and 9 from casualties.

Markets, &c.—U. S. 2's, 95 a 98; 4's, reg., 108½ a 109½; coupon, 110 a 112; new 4's, 121½ a 122½; 5's, reg., 110½ a 111½; currency 6's, 103 a 105.

COTTON.—Was in limited request, but steady, on a basis of 6 13-16c. per pound for middling uplands.

FEED.—\$16.50 a \$17.00 per ton for winter in bulk and for spring in sacks.

FLOUR.—Winter super, \$4.50 a \$4.75; do extras, \$4.75 a \$5.00; Pennsylvania roller, clear, \$5.85 a \$6.10; do., do., straight, \$6.15 a \$6.35; Western winter, clear, \$6.00 a \$6.25; do., do., straight, \$6.25 a \$6.50; do., do., patent, \$6.50 a \$6.75; spring, clear, \$5.50 a \$6.00; do., straight, \$6.50 a \$6.90; do., patent, \$6.75 a \$7.10; do., favorite brands, \$7.15 a \$7.25. City mills, extra, \$4.75 a \$5.00; do., clear, \$6.00 a \$6.25; do., straight, \$6.25 a \$6.50; do., patent, \$6.90 a \$7.25. RYE FLOUR—Choice Penna., \$4.00 per bbl.

GRAIN.—No. 2 red wheat, nominal \$1.20 a \$1.25. No. 2 mixed corn, 37 a 37½c. No. 2 clipped white oats, 35c.

BEEF CATTLE.—Extra, 4½ a 5c; good, 4½ a 4¾c; medium, 4¾ a 4½c; common, 4 a 4¾c.

SHEEP AND LAMBS.—Extra, 4½ a 4¾c; good, 3¾ a 4c; medium, 3¾ a 3½c; common, 3 a 3½c; lambs, 4½ a 5½c; spring lambs, \$3.00 a \$5.00.

HOGS.—6 a 6½c. for best Western; 5½ a 6c. for others.

FOREIGN.—It is reported that the Spanish Ambassador to France has vainly endeavored to float a loan of \$50,000,000, on the security of the tobacco monopoly.

In the year before Spain's war with Cuba began, the Government took in about \$1,800,000 from drafted men, who purchased exemption. In the first year of the war the figures rose to \$5,400,000.

Puigerver, Spanish Minister of Finance, has affirmed the necessity of a 20 per cent. increase in all taxation, including that on agriculture.

A Madrid paper says: "An unexplained feeling of despondency is noticeable. As no bad news has been received, we can only suggest that this feeling is caused by fears of a prolongation of the war."

The cable from Santiago that was cut by the American war ship *St. Louis* was one of the two English cables running from Santiago south to Jamaica. General Blanco can still communicate with Madrid by either the French cable going to Hayti or the English one running to Jamaica.

In Germany one man in 216 goes to college; in Scotland one in 520; in the United States one in 2000, and in England one in 5000.

Fifty-three persons were drowned by the sinking of the steamer *Mecca*, in a collision with the steamer *Lindula*, in the Indian Ocean on Fifth Month 21st.

The *Lindula's* shaft was broken, and while she was being towed by the *Mecca* the hawser broke. The survivors were taken to Calcutta.

At the request of the Secretary of State the Minister of the Interior of Canada has granted permission for the passage of a United States exploration party from the vicinity of Pyramid Harbor to Bellisle, the Yukon, by the Dalton trail and Dawson City.

The Province of Ontario, Dominion of Canada, increasing in population at the rate of 1 per cent. a year.

NOTICES.

A YOUNG Friend desires position as teacher. I had some experience. Address "E," Office of THE FRIEND.

WANTED.—Plain sewing by a Friend. Neat, and promptness given. No. 2030 N. 21st St., Philadelphia.

A PUBLIC Meeting for Worship has been appointed by Concord Quarterly Meeting to be held in the Brick Meeting-house at Concord at one o'clock, P. M., Third-day, the seventh of Sixth Month next. Trains leave Philadelphia at 11.12 A. M., Chadd's Ford Junction, 11.21 A. M. Returning leave Concord at 3.10 P. M. going east and 3.50 P. M. going west.

WESTTOWN BOARDING SCHOOL.—For convenience of persons coming to Westtown School, the stage will meet trains leaving Philadelphia 7.17 and 8.46 A. M., and 2.53 and 4.32 P. M. Other trains are met when requested. Stage fare on regular trips, fifteen cents, on special trips, twenty-five cents each way. To reach the school by telegraph, wire West Chester. Phone No. 10.

EDWARD G. SMEDLEY, Superintendent.

WESTTOWN BOARDING SCHOOL.—Applications for the admission of pupils to the school, and letter regard to instruction and discipline should be addressed to WILLIAM F. WICKERSHAM, Principal.

Payments on account of board and tuition, and communications in regard to business should be forwarded to EDWARD G. SMEDLEY, Superintendent. Address, Westtown P. O., Chester Co., Pa.

DIED, at her home in Chatham Co., North Carolina, on the twentieth of Fifth Month, 1893, RACEL HINSHAW, aged seventy-seven years, one month and six days; a member of Cain Creek Monthly Meeting and Rocky Ridge Particular Meeting—widow of Michael Hinshaw, who suffered much for the principles he bore in the late Civil War against all violence. Though feeling better that day than usual, she died in the evening. She leaves several children and members—one son in Indiana, a minister, who has the assurance that she was gathered as a shock of fully ripe.

—, at his residence near Stuart, Guthrie Co., on the eighth of Second Month, 1893, JONATHAN HADLEY, aged sixty years, five months and nine days. He was a member of North Branch Monthly Meeting of Friends (Conservative,) and of Sugar Grove Particular Meeting. He was regular in attendance of meetings when his health would permit. His death was very sudden, but his family and friends have a comforting hope that he has entered eternal rest.

—, at his residence, near Earlham, Iowa, on the twenty-first of Twelfth Mo., 1897, ELWOOD PEACOCK, aged seventy-four years, five months and twenty days. He was an esteemed member and elder of North Branch Monthly Meeting of Friends (Conservative.) His last illness extended through a period of several months, which he bore with Christian patience and resignation. He seemed to feel that he had many blessings to be thankful for, often expressing thankfulness to be full and running over, and was desirous that his family and friends might seek to be prepared to meet him in heaven. The final summons was sudden, but his family and friends have the comforting assurance that their loss is his eternal gain.

—, Fourth Month 20th, 1893, MARY ELFIN, aged fifty-seven years; a beloved member of the downe Particular and Chester Monthly Meeting of Friends, Pa. "And I heard a voice from Heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

WILLIAM H. PILE'S SONS, PRINTERS, No. 422 Walnut Street.

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"FOR THE FRIEND."

Anthony Benezet and His Times—1713-1784.

BY JOSEPH ELKINTON.

Of that galaxy of shining lights, the rays of whose influence has penetrated the social, moral and spiritual darkness of many generations, the principal subject of this sketch deservedly stands as a star of the first magnitude.

He possessed and generously shared "the latest thing in the world," fulfilling the best and most enduring law of all our being.

One thus in *love*, both with his Maker and fellow-men is a true uplifter of our race.

He may question the customs of his times, ignore the proprieties and conventionalities of his age, but he has in him that which makes righteousness, that Dynamic Power which constantly and always moves the world toward its highest goal.

History is being re-written and the day is approaching, if not already come, when it will no longer be said the fathers have eaten sour grapes of controversy and bloodshed, the teeth of the children are set up on edge by the very reading of their struggles, for characters as John Woolman and Anthony Benezet will wear the laurel and be the heroes of its pages.

While one by birthright and the other by adoption, and both through conviction embraced doctrines and maintained the testimonies of the Society of Friends as few have done—their spiritual attainments, together with the many ways in which they practically fulfilled the Golden Rule, has admitted them without question to a foremost place in the Church universal—above all sectarian limitations.

Early in last century the parents of Anthony Benezet were living happily upon the estates of their ancestors in the northwestern provinces of France at St. Quinton.

They had associated with the persecuted Huguenots, and that was made sufficient excuse for confiscation under Louis the XIV. notwithstanding their wealth, nobility and extended influence.

His edict fell severely and unexpectedly on John Stephen Benezet, and we find him going with his family for safety into Holland in 1715.

Anthony was then two years old. A young man who had through sympathy freely offered his services to these refugees, coming suddenly upon a brother sentinel, held out a purse of gold in one hand and with an uplifted sword in the other, said: "Take your choice, but here is a worthy family and they *shall* pass!"

Rotterdam was their home for a few months, after which they journeyed to London, and remained in that metropolis for sixteen years, during which time his devoted father was able to recover somewhat of his lost fortunes as a merchant.

Desiring his son to follow him in that line of trade, after what schooling he had obtained previous to his sixteenth year, the lad was placed with the best merchant in the city, but his tastes were such as to make him to cancel the indenture and apprentice himself to a cooper, believing as he did that occupation would be more conducive to his best development; but his frail constitution could not bear the manual labor it required.

He joined the Society of Friends at fourteen years of age, convinced by the Spirit of Truth that its distinguishing tenets and practices were based upon eternal principles underlying all spiritual development, in harmony also with the pure character and whole scope of the New Testament teaching, constituting them by-laws for the regulation of our daily life.

In this light our testimonies are not to be regarded merely as a serviceable hedge and badge for a numerically small though influential body of Christians, but rather as the practical expression and best illustration of that Life which is inseparable from Jesus Christ in his fullest revelation.

They have been of much practical utility in lessening the danger of worldly association, and in rendering the machinery of life less elaborate and therefore more effectual, but their root lies in something deeper than moral reform, or transient conditions.

It is because of this truth that neither our Society nor the world in general can well afford to lose these distinctive testimonies, and it is a most observable fact that where they have been discarded the whole character of Quakerism has eventually been altered.

Not that any rational mind will suppose these fruits in themselves ever did or can produce the Root from which they spring, for that is the gift of God, neither do they destroy that refined and regenerated individuality which is perfectly compatible with true humility.

To-day's report of war and rumors of war and extravagances, to say nothing of the widespread discontent among the masses which social and commercial conditions create, makes impressively manifest that there never was a time when the distinctive light of Quakerism might more helpfully shine. May we—the children of many prayers and unnumbered religious and social privileges—show our real appreciation of these valuable inheritances!

Anthony Benezet's ancestors for several gen-

erations had been among the most virtuous. Of his grandfather it is recorded, "he was a model of virtue and purity, and one who lived in the constant fear of God," and a note accompanying the record of Anthony's birth reads: "May God bless him in making him a partaker of his mercies."

When he was eighteen years of age the family came to Philadelphia; thus the fortunes of his parents having changed from that of the most noted and wealthy to the lot of the average citizen of this commonwealth, one hundred and sixty-five years ago, it must have been accompanied with many trying experiences; but they accepted their trials with Christian courage.

In 1736, when twenty-three years of age, Anthony Benezet and Joyce Marriott ("for her piety, ready sympathies, and open-handed hospitality hallowed and gladdened his home for nearly half a century") were united in what proved to be a blessed relation.

Having tried mercantile and manufacturing employments, he found them uncongenial. It was about this time the higher instincts of his nature and that truly noble character which he so prominently exhibited in latter years, began to demand a sphere in which to exercise his varied talents.

He sought an opportunity to influence the youth of his day, and so we find him at twenty-six, as a teacher in a school at Germantown.

"Henceforth whoever needed instruction, was in want, was afflicted or oppressed, became the object of his unbounded love and care as far as his knowledge extended." (Mary R. Haines.)

Three years later a vacancy occurred in the English Department of the William Penn Charter School, which was the pioneer of all free public schools in America. He accepted this situation and continued in it twelve years, eliciting universal praises from its patrons.

In 1755 he felt it would be right to start a school for girls on his own account, and soon found himself entrusted with the education of the daughters of the most affluent citizens. It was in this seminary he anticipated, more than one hundred years, the methods which are to-day considered the most effective in the government and education of children.

His pupils were attached to him with the strongest sentiments, because with a true insight he studied their distinguishing individual characteristics, and led them to a knowledge of their own energies, instilling at the same time the vital principles of moral and religious conduct.

With Lord Bacon he was convinced that what was learned diligently and willingly at the proper season, makes the deepest impression, and that much depends upon the manner of teaching the juvenile mind. This was illustrated wonderfully in the success he had with a deaf mute, whom he taught to converse with others; so he was truly the originator in America of such instruction.

Mildness was his rule, and it was indeed a rare exception when corporal punishment was

resorted to, although it was so generally in vogue then.

His scholars enjoyed the closest personal friendship with him, and he regularly gave them a part of each day in which to share their recreations.

He prepared two introductory books for use in schools.

Thus we find him consulting with David Barclay of London (grandson of the Apologist), about publishing a spelling-book and primer, submitting the proof sheets also to James Pemberton and Nicholas Waln of Philadelphia.

(To be continued.)

The Nutmeg Tree.

Two centuries ago the Dutch destroyed every nutmeg tree in the Moluccas in order to enjoy a monopoly of the business, having planted the trees in their possessions. In spite of their own most earnest efforts, however, the inhabitants were being constantly restocked. For a long time the thing was a mystery, but at length it was solved. The doves of that quarter of the world are of large size, and readily swallow the seed of the nutmeg, of the fruit of which they are very fond. Of wandering habits and having great wing power, they traverse wide stretches of sea and land in a few hours, and deposit the seeds of the nutmeg not only uninjured, but better fitted for germination by the heat and moisture of the bird's system. By a similar process thousands of acres of land have been covered with trees of different kinds, the birds acting as nature's agents in the dissemination of plants. But in quite another manner do they transport seeds from place to place. Darwin found in six grains of earth adhering to the feet of a plover three different kinds of seeds, and in the mud sticking to the feet of ducks and geese shot in England he found the seed of plants peculiar to the Victoria Nyanza, in Central Africa, thus proving not only the extent of migration, but also the possibility of plants appearing in strange localities through the agency of these birds. In the mud sticking to the feet of a Texas steer the seeds of five different kinds of weeds and grasses common in Texas were found by a microscopist after the arrival of the animal in New York.

EXTRACT FROM AN EPISTLE OF WM. LED-
DRA, TO FRIENDS, WRITTEN BY HIM THE
DAY BEFORE HE WAS PUT TO DEATH.

BOSTON JAIL,
Thirteenth of First Month, 1660-61.

The sweet influences of the morning star (Rev. ii: 28), like a flood, distilling into my innocent habitation, have so filled me with the joy of the Lord in the beauty of holiness, that my spirit is as if it did not inhabit a tabernacle of clay, but is wholly swallowed up in the bosom of eternity from whence it had its being.

Alas! alas! what can the wrath and spirit of man that lusteth to envy, aggravated by the heat and strength of the king of the locusts, which came out of the pit (Rev. ix: 2, 3), do unto one that is hid in the secret places of the Almighty? or unto them that are gathered under the healing wings of the Prince of Peace? Under his armor of light they shall be able to stand in the day of trial, having on the breast-plate of righteousness, and the sword of the spirit, which is their weapon of war against spiritual wickedness, principalities and powers, and the rulers of the darkness of this world both within and without.

A Man Without a Country.

BY WILLIAM ELLIOT GRIFFIS.

In 1898, in Tokio, Japan, in his sixty-ninth year, and after thirty-eight years' service of God and the empire, died Guido Fridolin Verbeck. A hero, a scholar, a statesman, a translator and a preacher of the gospel, he was, in the making of new Japan, one of the greatest forces. He was an unseen power in all departments, operating for the regeneration of a great people. He was one of the most modest of men, yet one of the most patient, wise, and forceful. He was a man without a country, a citizen of no kingdom but that of Jesus Christ. I shall tell how this came to be.

Born in Zeist, in the province of Utrecht, Netherlands, in 1830, Guido F. Verbeck was the son of the burgomaster, who held the honor and office for over twenty-five years. Those who, like myself, have visited that wonderful little city, know that it is the headquarters of a great Moravian community. Here, in quiet industry and piety, lived many good Christians, who do all the good in the world they can, and make no fuss about it. Bound by the very law of their organization to missionary consecration or support, these people help out gospel messengers to the ends of the earth—even to the lepers—though the world knows very little about their zeal and good works.

The Verbecks were Lutherans, but attended the Moravian church. Guido, having chosen the profession of civil engineering, studied in the Moravian Academy in Zeist and with the principal of the Polytechnic Institute at Utrecht. As nobody but special students will learn Dutch, the Hollanders have to learn German, French and English, and so young Verbeck was trained to the mastery of tongues, in certain cases using the same text-book in four different languages. The consequence was, he became a trained linguist, reaching in mid life consummate art in reproducing the delicate shades of thought from one language into another. When I knew him, which was during four years in Japan, and many more through correspondence, I never could tell which language out of five he spoke best, or which one out of seven or eight he read with greatest pleasure. Having learned to hear and speak Japanese in the province of Echizen, during one year's lonely residence at Fukui, I was astonished and delighted when in Tokio I heard him talk and teach in the polished and fluent language of the capital.

Even natives, especially of the distant provinces, listened to this alien with wonder and envy. Yet, despite his thorough grasp upon the language—as evinced, for example, in his little book upon "The Japanese Verb," which I hold in my hand at this moment—he refused to let his translation of the Book of Psalms go out of his hands until he had with prayer studied the original. Conference with many natives, and repeated revisions, made his version what it is to-day, the Fuji San of the Japanese Bible. It was no exaggeration which his fellow-passenger on the Oceanic, Bishop Goodsell, wrote in 1890: "He is one of the first of living Japanese scholars, and speaks Japanese so well that an educated Japanese gentleman told me that he was more of a master of it than he was himself. . . . My fellow-traveller is instructive and companionable in six languages."

Young Verbeck, leaving his native land of glorious memories, migrated to the land of opportunity. Still in his twenties, he followed mechanical engineering in Wisconsin and Ar-

kansas. He did not make a fortune. I was once bold enough to ask him, rather pointedly why he left his work to be a missionary, which is certainly not the road to wealth. I very soon found, though he did not state it that way, that pride in his work and high ideas of what was ought to be, had been studied more carefully than either negotiations for prices or collection of bills when due.

Strongest of all were those missionary instincts implanted within him by the Maker of birds. His desire for flight afar was like that of a migratory feathered prisoner in the cage that will beat its breast bloody, and break wings, in trying to fly when the season of movement arrives. Commodore Perry's fleet had anchored in Yedo Bay. Americans were praying and hoping for the opening of Japan to the world's brotherhood of nations. Guido Verbeck, with eyes of faith, saw the laud worth finding his work, he should ask no other blessedness. He entered Auburn Theological Seminary, and in 1859 was appointed a missionary to Japan of the Reformed Dutch Church.

So long as the century-old wooden placard hung up by the government everywhere, breathing out threatenings of slaughter to all who held the Christian faith, with liberal bribes to reformers, G. Verbeck could not openly preach the gospel. His first work was to win the hearts of the Japanese. He became the servant of all, and the servant of servants. Taught, he helped, he advised, he ministered. Japanese of every name, rank, or class, came to him. Not for several years did he draw a line at teaching A B C. Soon it came necessary for the Japanese to open a school. Their chief servant became its master. Soon, with scores of bright young men belonging to the *Samurai*, or two-sworded class, Verbeck was laying the foundation of that great educational system of public schools, now numbering about thirty-five thousand, and graduating from kindergarten to Imperial University, which probably three million young Japanese of both sexes receive daily instruction.

One of the significant trophies of missionary triumph in the synod's rooms in New York which I never look upon without a thrill is the photograph of this young teacher surrounded by scores of his pupils. I recognize the faces of three sons of the great prime minister Iwano-kura—the rock-throne of the revolution of 1868—and tens of men who have been cabinet officers, or otherwise highly influential in the making of the Japan of our day. Yet, though a true educator, Dr. Verbeck, not forgetting his mission, gladly gave instruction to all who would listen to the gospel. One of the first converts was Wakasa, a Japanese nobleman who had been commander-in-chief of the military forces at Nagasaki in 1854. Having picked up a floating copy of the English New Testament, he had become a Christian.

That great interior movement of students and scholarly men (begun a hundred years before Perry's pennant was mirrored in Yedo Bay, through the double study of the Dutch language and Japanese history) culminated in 1868. Then the young men, who, through American tactics and rifles, had won victory in battle, and, through Iwakura and the court nobles, had gained possession of the "sacred person" of the Mikado, found themselves in Yedo. They sent at once to Nagasaki for their old instructor. Making their motto "education the basis of all progress," they called him to Tokyo to organize a language school and college.

out the whole empire for common-school education, and to assist them in re-creating national institutions in accordance with modern needs.

I lived for seven weeks with Dr. Verbeck in his house in Tokio, so I speak from direct knowledge. In those days (1871) the new government had not the large and splendid staff of foreign advisers, in every department, which, twenty years or more, they subsequently employed. Hence, besides being head of the university, with its many departments, Dr. Verbeck was not only legal adviser to the government, but he assisted Japanese officers in almost all the departments. He helped to settle grave questions of international law. While busy from morning till midnight, he gladly gave aid and counsel to all who came to him, from whatever rank in life.

For nine years he continued his multifarious labors, translating, besides many other documents and works, the "*Code Napoleon*" Bluntz's "*Staatsrecht*," "Two thousand Legal Maxims" with commentary, the "Forest Laws of Europe," and the constitutions of the different civilized states in the world. His was the strong right arm which stopped the persecution of Christians. His brain was the first to conceive, in his hand the first to pen, the outline and detail of a plan by which the Japanese should make themselves known to the governments of the world. He made this suggestion in writing after coming to Tokio in 1869. I remember when the prime minister, with a member of his cabinet, came to tell Verbeck that the same had been adopted. I remember, too, the glowing face of the happy man when he showed me the list of about sixty persons chosen to form or accompany the embassy of 1870 to all around the world. In that list more than half were Dr. Verbeck's former pupils at Fukuoka.

Having supported himself for nearly twenty years, Dr. Verbeck left the service of the government, and resumed exclusive missionary work in 1877. Until his last hour, he was a man, forceful, itinerant preacher, teacher, master of assemblies. Time fails me to do justice to his many works, of his winning sweetness of manner, of his profound knowledge of Japanese etiquette, of his astonishing influence over a proud and sensitive people, whom, in the midst of strange experiences, he knew better than they knew themselves. He won his way among the Japanese by always letting them think they were having their own. He visited the United States and Holland in 1889 and 1890. He told me how his soul thrilled when, in the Kerk at Delft, while preaching to an overflowing audience, and with the tombs of William the Silent and the Princes of Orange around him, he pictured the triumphs of Christianity in Japan.

In the very night before he died, the premier, Ito, and Count Okuma, reminded each other of the memorial concerning the embassy of 1891 to 1893, which had not only influenced the world, but had tended to incline the Japanese to the ideas of Christendom.

His "pilgrim and stranger upon the earth" had been absent so long from his native country, from his adopted home that he could find citizenship nowhere. Seven years ago he brought his case before the Japanese government, asking to become, if possible, a citizen of Japan. It was his delight and surprise to find that, though this were not possible, a passport was given him, allowing himself and every member

of his family to travel and reside anywhere within the empire, with no other restriction than that of annual renewal. Accompanying this was a grateful acknowledgment of his services during several decades. Such an honor is unique in Japanese history.

In the making of the new Japan that is, and of the Christian Japan that is steadily coming, there has been none, native or foreigner, greater than Guido F. Verbeck.—*S. S. Times*.

Tiny's Alarm Clock.

Tiny looked up from her slate as her big brother Kent came in one day with an odd-shaped bundle in his hands. Tiny ran to meet him.

"O Kent, what is it?" she asked, curiously. "Anything for me?"

"No," said Kent. "Such a wide-awake puss as you are don't need aids to early rising," and he untied the strings and opened the package.

"Why it's a clock!" said Tiny, disappointed. "We've got three clocks now, Kent. What made you bring another?"

Kent began winding the little clock.

"You listen," he said.

Whir-r-r-r! rattle, rattle, rattle, whir-r-r! what a way for a clock to strike!

"It's an alarm clock," explained Kent, smiling at Tiny's wonder. "We can set it so that the alarm will strike at any time of night and wake us. You know that I have to leave home before day-light sometimes," for Kent was a railroad engineer.

"How very, very funny!" said Tiny, with sparkling eyes. "Goes off all itself, without any one touching it. Oh, how I wish that I had one!"

"There's another funny thing about it," went on Kent. "If people don't mind the alarm when it strikes, but think that they will sleep a little longer, they grow less and less liable to be waked by it, and soon it doesn't make any impression at all."

Tiny considered.

"I wish that I could have one all my own!" she said again. "It must be such fun to hear it go off!"

"You have one," said Kent gravely.

"I? An alarm clock?"

Kent nodded.

"Where?"

"Right in there," said Kent, with his hand over Tiny's heart.

"Well, I don't believe that it ever went off," laughed Tiny.

"Yes, I'm sure that it has. Wait till you feel like doing something wrong. That little clock will say, 'Whir! Tiny, don't.' You see if it doesn't."

Tiny laughed, and went back to her examples. Soon a call came from the kitchen, "Tiny, dear, I want you."

Tiny's mouth began to pout, but she suddenly called out cheerily, "Yes, mamma," and danced out of the room, looking back to say, "It went off then, Kent, good and loud."

Kent nodded and smiled.

"I thought it would," he said.

And all you little folks with alarm clocks want to be sure that you answer the first call, or they will ring and ring in vain, and turn you out for good for nothing men and women.—*Our Morning Guide*.

"THERE is mercy mixed with every chastening, of our Heavenly Father."

Extracts from the Letters and Memorandums of John Barclay.

In bringing these extracts to a close, the compiler feels an earnest desire that Friends and others, especially those that have come upon the stage of action since the publication of the "Friend's Library;" from which this account has been taken, should read the lives and religious experience of the worthies published in those volumes, who were not only convinced of the doctrines of Christianity as professed by "Friends," but were "led by the same rule and minded the same thing." John Barclay's life is a striking example of the goodness and mercy of our Heavenly Father, by his Holy Spirit in the heart, which followed him with its warning voice, through many years of sin and wickedness. In a letter to his former teacher, written in his twentieth year, he says: "The mass of sin and folly through which I walked when under thy notice—the exhortations, the reproofs, the forbearance and the warnings, which I received and despised; together with all the flood of remorse and repentance, which has since intervened; and above all the clear conviction that it was nothing short of the 'mighty hand and outstretched arm' which brought about my deliverance," etc. He was not in early life blessed by the example and advice of consistent Friends, and the first Yearly Meeting of the Society he attended was in 1815, at the age of eighteen years. He says:

"Though I have but little to remark on the subject of Friends, or their discipline, I cannot help expressing how grateful I feel for the blessing of being in some degree alive to serious impressions, and thirsting after a knowledge of the Truth, yet how many there are, who live in a state of sin or drowsy indifference."

On the subject of dress he says, "it has very frequently come under my serious consideration, and some things in regard to it, which had been hitherto hid from me, whilst in a disposition to follow my own reasonings and fleshly wisdom, now brighten into clearness, so as to make me conclude they are indisputably right for me to adopt; and surely I may add no sooner is a truth clearly manifested—a duty distinctly marked out, than it should without hesitation be obeyed. With regard to my present dress and outward appearance, it is evident there is much to alter; that dress, from which my forefathers have without good reason and improper motives departed, to that dress I must return."

Are there not many at the present day who are following "their own reasoning and fleshly wisdom" in this matter, and thus shunning the cross? and where this is the case are not other departures from the testimonies of the Society finding a place amongst us? These are very serious questions.

John Barclay was acknowledged a minister of the Gospel in his twenty-eighth year, and although his health was very frail, he made many religious visits to meetings and families during the remainder of his life, which closed at the age of forty-one years.

"How animating it is and comforting to believe, that the Lord hath not forsaken those who desire to cleave to Him, with full surrender of themselves; that He is still near to help in the needful time, to limit the power of the enemy, and lift up a standard against Him, and to overrule all for the good of those that fear Him! Oh, how little do we know of the designs of his wisdom and goodness to his church: his people are permitted to be bowed down, af-

flicted and oppressed. He chastens them, and ministers them; and then (as the history of the church sets forth), He raises them up by his own arm of power, beyond all expectation. He even works by poor, little, feeble instruments, and in unlikely ways; till He has effected, through suffering, the enlargement, strengthening and glorifying of the house of his glory (Isaiah lx), etc.

"It is remarkable that there is a numerous body of scattered and hidden seekers, who have tried all other ways and retired from them more or less; and who are sincerely looking to the spirituality of religion, and to us as holding up this view. By these the most primitive writings are increasingly sought and prized. . . There has been in my opinion, ever since the creeping in of degeneracy, a correspondent endeavor, to refine upon, to remodel, and soften down the rugged plain truths delivered by these ancients, and I think I see this in many of the publications that have of late issued from the press. The more pure days of the church yield to me much the most interesting and impressive experience. Oh, how is the simplicity overborne, even in dedicated minds, now-a-days; how refined, how self-indulgent and full of reasonings are we! At what a low ebb in many places is our ministry, even strangers noticing the change and the approach to their pulpit eloquence. Scripture words indeed there are, yet often attended with but little of that authority, weight, savor and life, which tends to baptize and bow down the spirits of all; and to humble the creature under the mighty hand of Him who worketh all in all. Surely among many causes, our being mixed up with all sorts of people, sometimes for purposes very good in themselves, has contributed to this state of things: 'Strangers' to the life of Christ inwardly revealed have 'devoured our strength.' . . May the Lord by his power interpose and show us whence we have fallen, and preserve us from falling still more generally and utterly!"

"It is little we can do one for another; yet let us be willing to do that little which offers. I often think how short may be the season, wherein we may be permitted, or may have occasion for, the comfort, aid and support, one of another. Many opportunities for giving a hand of help or a cup of cold water, we do not embrace; but we suffer them to go by unimproved, or fritter them away in our intercourse one with another; even with those nearest and dearest to us in an outward or inward sense. Everything indeed proves what poor creatures we are, and what a low, mixed, imperfect state the present is—at times favored with a few drops of comfort of strength, a little grain of faith, of hope, of qualification to struggle on, administered in the hour of need, and in such a way as utterly to hide pride, and take away all occasions of boasting on the one hand or repining on the other."

THE BEST CHRISTIAN EVIDENCE.—The best evidence of Christianity is furnished by the Christian. If it is not found in the personal life it is not to be found at all. Without this fruitage the Gospel is but a form of sound words, the teachings of Christ only beautiful sayings, and the Church naught but a human organization. Christianity was instituted for man, and it either means all to him or it means nothing. It is not simply something to admire and defend; but it is Truth, it is Life.

"Without grace possessed there is no assurance of salvation."

THE TWO WEAVERS.

FOR "THE FRIEND."

As at their work, two weavers sat
Beguiling time with friendly chat,
They touched upon the price of meat,
So high, a weaver scarce could eat.

"What with my brats, and sickly wife,"
Quoth Dick, "I'm almost tired of life;
So hard my work, so poor my fare,
'Tis more than mortal man bear."

"How glorious is the rich man's state,
His house so fine, his wealth so great!
Heaven is unjust, you must agree;
Why all to him? Why none to me?"

"In spite of what the Scripture teaches,
In spite of all the parson preaches,
This world (indeed I've thought so long),
Is ruled, methinks, extremely wrong."

"Where'er I look, how'er I range,
'Tis all confused and hard and strange;
The good are troubled and oppressed,
And all the wicked are the blessed."

Quoth John, "Our ignorance is the cause
Why thus we blame our Maker's laws;
Parts of his ways alone we know;
'Tis all that man can see below."

"See'st thou that carpet, not half done,
Which thou, dear Dick, hast well begun?
Behold the wild confusion there,
So rude the mass, it makes one stare!"

"A stranger, ignorant of the trade,
Would say, 'No meaning's there conveyed;
For where's the middle? Where's the border?
Thy carpet now is all disorder.'"

Quoth Dick: "My work is yet in bits,
But still in every part it fits;
Beside, you reason like a lout;
Why man, that carpet's inside out."

Says John: "Thou say'st the thing I mean,
And now I hope to cure thy spleen;
This world, which clouds thy soul with doubt,
Is but a carpet inside out."

"As when we view these shreds and ends,
We know not what the whole intends;
So, when on earth things look out but odd—
They're working still some scheme of God."

"No plan, no pattern can we trace;
All wants proportion, truth and grace;
The motley mixture we deride;
Nor see the beauteous upper side."

"But when we reach that world of light,
And view those works of God aright,
Then shall we see the whole design,
And own the workman is Divine."

"What now seem random strokes, will there,
All order and design appear:
Then shall we praise what here we spurned,
For then the carpet shall be turned."

"Thou'rt right," quoth Dick; "no more I'll grumble,
That this sad world's so strange a jumble;
My impious doubts are put to flight,
For my own carpet sets me right."

HANNAH MORE.

HOMELY, BUT HELPFUL.—The toad is such a humble and homely creature that it has taken man a long time to find out how really valuable it is. Not only is it of great value to the gardener or fruit grower, on account of its appetite for insects, but it can be utilized still further, it seems. *Our Dumb Animals* says:

"We should cultivate its friendship and assistance, as well as that of birds. Every tidy housewife detests the cockroach and other vermin. Two or three domesticated toads will keep the coast clear of these. The toad is possessed of a timid and retiring nature, loving dark and shady places, but under kind treatment becomes quite tame."

"Many instances are cited of pet toads re-

maining several years in families, and doing valuable service. All that is necessary to secure their co-operation, in-doors or out, is to provide them cool and safe retreats by day, convenient access to water, and they will go forth to the performance of their nocturnal duties."

"In Europe toads are carried to the cities market, and are purchased by the horticulturists who by their aid are enabled to keep in check the multiplication of the insect tribes which prey upon their fruits and vegetables."

A History of the Bible Association of Friends in America.

(Concluded from page 364.)

Further, it will be remembered that it is but lately that the higher criticism pointed triumph to the fact that no mention had been found of the Israelites on the monuments of Egypt, and this was flaunted in the faces of Christians as a proof that the Bible account of Israel in that land was only a myth. Well! but a few months ago the great stela of king Merenptah spoke from its sleep of ages the ringing words: "The people of Israel is spoiled, hath no seed," and in hearing it we cannot but recall what it stated in the last verse of the fifth chapter of Exodus, "And Pharaoh charged his people, saying, Every son that is born shall cast into the river."

Prof. Sayce writing upon the subject, says "So far as we can see at present there appears to be a direct allusion in the words of the Egyptian poet, to the events which took place just before the Exodus."

It may be added that since the discovery above mentioned, a second reference has been found to the Israelites in another of Merenptah's inscriptions.

To return: but the translation into the vernacular, whilst of great importance, is secondary to the settlement of the original Hebrew Aramaic and Greek text. We must know first, possibly, what the authors of the several books of the Bible actually wrote, before we can hope to secure a translation which will fully convey to our minds correct impressions as to the meaning.

A large part of the work of the revisers of the new version was devoted to settling the text in the original tongues. The early manuscripts above referred to and other authorities available in 1611 were invaluable in this connection. With a purer original and a more correct translation we now have before us results for which all students of the Bible ought to feel thankful.

Professor Drummond says, "There are things in the Old Testament cast in the teeth of the apologist by skeptics, to which he has simply no answer. There are the things, the miserable things, the masses have laid hold of. They are the stock-in-trade of the free thought platform and the secularist pamphleteer. A new eugenesis, a reconsideration of the historic situation, and a clearer view of the moral purposes of God, would change them from barriers to barriers of faith."

Canon Farrar tells us, "The last revision of the Bible has once more reminded us of many passages and hundreds of expressions which have been implicitly accepted by generations and quoted as the very word of God, which in fact the erroneous translations of imperfect readings. If the vast majority of Christians have always had to be content with a Bible which is in so many instances inaccurate, copied or wrongly translated, it is not aston-

that they should also have had to put up with a Bible which in many instances has been wrongly explained. Now if indeed every word of Scripture had been written "by the pen of the true God," we might have thought, that these errors involved an irreparable loss. But loss is in no sense irreparable. It affects no essential truth. 'If after using diligence and truth we fall into error when the Scriptures are not plain, there is no danger in it. They that err and they that do not err, shall both be saved.'

He continues, "How then is it possible better to maintain the authority of the Holy Scriptures, than by pointing out and by forsaking errors whereby men have so often wrested them, alike to their own destruction and to the ruin and misery of their fellow men? How can we better prove their sacredness and majesty than by showing that, in spite of such long centuries of grievous misinterpretation, they still remain, when rightly used, a light unto our feet and a lamp unto our paths? How can we render them a loftier service than by endeavoring to set them free from false dogmas, which have corrupted their whole interpretation with dishonest casuistry, and have thereby shaken to its very centre the religious faith of thousands of the most ignorant and of the most cultivated of mankind? And think not that I am pointing to some mere conventional moral when I add, that there is one way in which the very humblest of us may prove how inviolable the truth, how infinite the preciousness of the lessons which we can learn from Scripture. It is by living in simple and faithful obedience to the highest teaching. On that point at least the greatest and holiest interpreters have ever been as one."

And a recent writer in the *Contemporary Review* justly says of the revised version:

"It has been severely—might not one say cruelly—attacked, but usually for the very virtues which are mostly to its credit. Its cardinal fault is that it has made too few changes, too many."

The translators of King James version were of them either clericals or sympathizers with clerical mode of thought. They were also limited by the patent of their authority as translators not only to adhere to the words of the Bishop's Bible as much as they could or as expressed "as the truth of the original would permit," but they were required to retain "the ecclesiastical words," and not to give the equivalents of the Hebrew or Greek text in language ordinarily used by the people. For instance, "the word Church not to be translated congregation." We can easily see how under these circumstances the King James version would be essentially a clerical translation, and with a bias in favor of the mode of thought maintained in the Church of England.

The revised version has largely strengthened the attitude of Friends on various points of doctrine. Indications are not wanting that newly discovered information will still further strengthen our position. No one who has carefully compared the accounts given by Matthew, Mark and Luke, of what is known as the Last Supper, can fail to be struck with the statements of the third Gospel being materially different from those in the others. Whilst in the first two the breaking of bread was the first act and the drinking of the cup was the last, we find that the third mentions first the handing of the cup, and then this the bread was given with the declaration, "This is my body," and then follow

these words, "which is given for you: this do in remembrance of me. Likewise the cup after supper, saying, This cup is the new testament in my blood which is shed for you." According to this statement the cup was handed twice—once before and once after the bread. In Matt. and Mark the cup was said to have been only once handed and the command, "this do in remembrance of me" does not appear at all. Now let us turn to our Revised Version and look at the marginal note on the passage I have quoted, to wit: "which is given for you, this do in remembrance of me," etc. The note tells us that some ancient authorities omit it!

In 1882, soon after the publication of the revised New Testament, Westcott and Hort, two eminent Biblical Scholars, the former one of the company who prepared the Revised Version, issued an edition of the New Testament in the original Greek. It was accompanied with a volume containing an Introduction and Appendix by the Editors, which embraced copious notes on select readings. Those notes contain an elaborate statement on the genuineness of the passage referred to. The arguments on both sides of the question are candidly given, and it is a little remarkable that those in favor of its genuineness are based upon the assumption that the so-called sacrament of the Lord's Supper is a Divine institution. The conclusion of these eminent men is that there is "no moral doubt that the words in question were absent from the original text of Luke."

Almost every argument in favor of what is known as the sacrament of the Lord's Supper is based upon this interpolated passage. If it falls there is but little for the advocates of the rite to stand upon. We have the testimony of these eminent scholars that the words in question are not Scripture, and thus the contention of our religious Society in relation to this rite is greatly strengthened.

The removal of the headings of pages and chapters, and placing the number of chapters and verses in the margin only in the Revised Version (all of which are no part of the Bible), as well as the improvement in translation, affords the opportunity of reading the Scriptures more intelligently and understandingly than ever before.

The Revised New Testament was issued in 1881, and the Old Testament followed it four years later; but although the subject had been previously mentioned, it was not until 1893 that our Association took steps to distribute this version. We now recommend it and seek as far as we can to bring it to the favorable notice of all by keeping the volumes on sale at the depository and including a list of them as on hand with our publications.

In relation to the aggregate work of the Association during the sixty-seven years of its existence, it may be stated that the distribution of Bibles and parts of the Bible has been very great. For the twenty-two years ending with 1891 more than one hundred thousand volumes were issued, being an average of about five thousand annually. There is reason to believe that this average was less throughout the previous years, though the reports are not made in such form as to arrive at the actual figures. It is probable that the total distribution by the Society since its foundation may have reached two hundred and fifty thousand volumes.

In conclusion, the thought presents itself at times, what is to be the future work of the Association? That there will always be a wide field for the distribution of the Scriptures there

can be no doubt. But it seems to me that the Association has special work besides.

I speak only for myself, but my impression is strong that the effort should be made, the vigorous effort, to spread abroad widely the view that the Revised Version of the Scriptures is greatly superior to the translation of 1611. Also to emphasize among our members the view that the soundness of the principles of our religious Society are much more largely supported by it than by the other. We can thus do much to bring about its ultimate substitution for the translation of 1611. And we will be carrying out the original design of the founders of this Association as enunciated in the declaration of the object in 1829, which was not only the distribution of the Scriptures and encouraging their frequent and serious perusal, but also "promoting a more accurate knowledge of their invaluable contents."

Some Characteristics of Gold.

Pure gold is so soft that it would soon be worn away by use, and it is always alloyed with a varying proportion of copper or silver, usually about one-tenth. Pure gold is said to be twenty-four carats. Thus, eighteen-carat gold contains eighteen carats of the pure metal in twenty-four, or is three quarters pure. Many cheap alloys of base metals can be made which very strongly resemble gold in color and lustre; but, in the absence of a complete chemical test, the high specific gravity of gold (19.3) is the test of its purity, though this has been ingeniously imitated by covering the heavy, but cheaper, metal, platinum, with a layer of gold. Iron pyrites and other yellowish minerals are constantly being mistaken for gold by inexperienced persons, much to their disappointment, but a very simple test will show whether a doubtful specimen is really the true metal. Gold is very sectile—that is, it can be cut and shaved with a knife, like a piece of wood or horn, while pyrites and other worthless minerals will crumble under the knife blade like a lump of sugar. If any reader of this article ever finds a yellowish mineral which can be cut without crumbling, it is worth a more thorough test; otherwise he may as well save himself unnecessary trouble and disappointment. Very few chemicals have any effect on gold. Selenic acid will dissolve it, but few chemists have ever seen this very rare substance. A mixture of nitric and hydrochloric acids (aqua regia) will also dissolve it, forming a chloride of gold; and so will a solution of chlorine gas in water. In both of these liquids a peculiarly active form of chlorine, known as nascent chlorine, is present, which probably unites directly with the metal. Gold, like all the noble metals, is unchanged by heating in the air. Its oxides can be obtained by chemical reactions, but they are very unstable and easily reduced back to the metal. The chloride above referred to is the only salt of any practical importance, and is used to produce the beautiful Purple of Cassius, a compound of tin and gold of uncertain composition, but yielding a magnificent ruby color when melted into glass. A hundredth of a grain of gold will deeply color a cubic inch of glass. The most extensive use of the chloride is, however, in photography, where it is used to "tone" or color prints on silvered paper. This darkening of the prints is due to the decomposition of the salt and the deposition in the picture of finely divided metallic gold, which not only gives it the desired color, but renders the image very permanent. By beating out between pieces of membrane, gold may be formed into leaves

of such thinness that 282,000 of them will only make a pile one inch in height. A single ounce of gold may thus be spread over one hundred square feet. In the manufacture of gold thread for embroidery, a cylinder of silver is covered with gold and afterwards drawn out into wire. In this way six ounces of gold have been made to yield over two hundred miles of gilt wire. Even at this extreme tenuity the coating is perfect, and does not rust nor tarnish.—*Popular Science Monthly.*

The Care of Children's Eyes.

We have often heard the remark, "I would rather be dead than blind." And yet how careless we are about the use of our eyes.

Here is an organ whose adjustments are more delicate than those of a chronometer; one that is in constant action from the moment we awake until we close our eyes in sleep. Its demands upon the nervous system for continued healthy action are enormous. It uses up enough nervous energy in a short time to supply us for digging a good many hills of potatoes, or walking several miles; and where there is a defect, either in the focus or the muscular adjustment, this energy is so wasted that strong men have headaches, become irritable, sleepless, dyspeptic; women become nervous, good for nothing, languid, and impatient; and children seem stupid, indifferent, and slow to learn.

It is a mistake to think that the function of seeing is a purely passive one. It is intensely active. It requires an expenditure of nerve force to simply see an object. What is the position of the eyes in sleep? Cautiously pull up the lids of a sleeping child, and you will find the eyes turned upward and inward. That is their position of rest, when all their muscles are relaxed. Now does it not require constant nervous force and muscular action to draw those eyes down and direct them hither and thither?

Perhaps one of the little muscles on the outer side of one of the eyes is weak. The great strong muscle on the inner side next the nose tries to pull the eye inward. The weak muscle exerts its utmost force and pulls against the stronger muscle, and maintains the eye in its proper position, looking straight forward. The eyes therefore look all right; but it is *only by a great waste of nervous force that this is done.* The child has headache, and does not feel well. Now relieve this strain by glasses, or by an operation, and, behold, a miracle is done! The headache disappears, the child becomes bright and joyous.

Many a time a stupid child is made happy and active by just this proper attention to the eyes. Yes, it requires energy to see. Go to a picture gallery, you whose eyes are strong and normal. Walk around for half an hour, and admire the works of art. By the time you are through you will feel as if you had sawed half a cord of wood, and perhaps you may have a headache, or at least an uncomfortable feeling in the head. What is the matter? Those muscles which lift the eyes are not so strong as those which depress them; and as you look up and craned your neck to see those particularly fine gems of art that had been "skied" almost out of sight, you simply overworked a certain set of muscles. After such an experience you will be inclined to admit that seeing is not such a passive and easy function as it appears to be.

It is almost a daily experience to see children that have become either partially or totally blind from ignorance or neglect. Ignorance is perhaps responsible for the greatest amount of blindness. Only lately I saw a boy of fifteen

years who had only one-third of the normal amount of vision, and he was anxious to study evenings and work in the daytime for an education. He had a certain amount of astigmatism; which simply means that the eye was not perfectly round in all its diameters, but was flattened in a certain direction. This made all objects partially blurred to his sight. The retina of the eye had received blurred images since he was born, and had become satisfied with this condition so that it could not be made to see all lines perfectly clear. If he had put on glasses at five years of age, or even earlier, his sight might have been saved.

Every child's eyes should be examined before he goes to school for the first time. It is not necessary with improved methods of examination for the child to know a single letter in order to have glasses prescribed. Even after he begins to go to school his eyes should be looked after every two or three years.

Children too often put their noses down into the copy-book, and after a time become near-sighted. Sixty-seven per cent. of all educated Germans have defective eyesight. Our eyes seem to have been intended for long distance seeing, like that of the savage on the plains. Close work at the desk is an artificial condition imposed on the eye. We were intended to till the soil, if one can judge by the shape of the eye. A defective eyesight rules out many occupations, and seriously handicaps a child who is brought up in the midst of our intricate and exacting civilization. The occupations of weaving, jewelry-making, designing, book-keeping, and many others, require healthy eyes. Many a young man undertakes work of this sort and fails because of weak eyes. All this could have been foreseen by an oculist. Hence when about to take up an occupation requiring a close use of the eyes, much may be gained by a careful examination, and a break-down may thus be ward off.

Much as I respect some opticians I am positive in saying that a child should never be taken to an optician, but to a competent oculist. After middle life it is easier to fit glasses; but even then the optician too often fails to see a cataract beginning, or a nerve or brain disease, or even the evidences of trouble in the kidneys. All this and much more can be detected by the expert oculist, and the skill of the family physician can be brought to bear to ward off the fatal termination. An optician spends a few weeks studying refraction and thinks he is competent to adjust glasses. The oculist spends four years in studying the body, and a year or two abroad in the hospitals studying eyes, and it should not require much reasoning to determine who is the amateur and who the expert.

See that the child does not let the sun fall across the book. Never let him face the light while reading. Let it be a rule that the book must be closed at sundown. Reading in the twilight is particularly injurious.

See that the lamp gives a clear, steady light. Shade it from the eyes, or else put on the lamp a glass shade that is green outside and white inside. Don't let the head be so near the light as to become heated. Stop using the eyes when they ache or when the letters become blurred. Blurring is a pretty certain sign of weak eye muscles. Look up and off the book every few moments. Don't let the child read much while recovering from any illness. *This is exceedingly injurious.* Remember that glasses which at first fitted perfectly may need to be changed after fevers or after *la grippe*. Don't use eye-washes

unless prescribed for you. Don't fly to colored glasses. Smoked glasses which bulge out like tiny saucers strain the eyes unless the child is near-sighted. Don't let the sunlight shine on the face before awaking in the morning. Don't burn a lamp or have a light in the room at night. The retina needs rest and does not war to be bombarded with particles, molecules, or atoms of light day and night.

If children are cross-eyed know that often this can be relieved by a painless operation and sometimes by glasses alone.

Finally, parents, do you begin to realize the responsibility upon you for the care of your children's eyes? If so, we shall not think this warning has been in vain.—*H. P. Nottag M. D., in Christian Safeguard.*

PROVIDENCE, R. I.

Odd Letter-Carriers.

A letter, "a paper that speaks," is an important and impressive thing to most savages. The usually agree in looking upon it as a passpo that should secure its carrier from molestation by strangers, and the carriers often take curious care to guard themselves against losing the missive.

For example, some of the Indian carriers in the State of Sonora, Mexico, stick the letter fast to their skin, using a thread made of the yucca or agave fibre, and a needle fashioned from thorn.

The Tarahumari Indians to the north of Sonora are less painfully careful. They have runners capable of journeying over great distances of rough country for days together, at speed quite equal to that of most bicyclists on a prepared track; and over all this distance they will hold the letter lightly in one hand and the other.

On the Island of Cozumel I employed a senescent Maya to take a letter less than four miles, "in great haste." After making a great show of folding the missive into his hair, he was gone all day. He returned with the simple assurance that he had delivered it and the reply was "alla right." But I knew that a written reply would surely have been forthcoming if the letter had been correctly delivered. Therefore I withheld payment and called a headman of the village to aid me in extorting the truth from the messenger.

After many threats, we induced him to admit that the ants, while he was asleep on his important journey, had got at the letter in his hair and had torn it to bits. Why? Because he had folded it around a sample of refined chocolate.

On the headwaters of the Rewa, in Guiana, near the first cataract, a native was requested to take a letter across the stream to a neighboring half-breed chief. The man refused to touch so holy and mysterious a thing as a white man's letter; but when it was fastened to the seat of his canoe he swam across with the canoe pushed ahead of him, not daring to occupy it at the same time with the letter.

On the other side he stood guard over the precious charge until his shouting brought one of the chief's followers, who was not afraid of the letter, but bore it to its destination. The first man got into his canoe and returned for his reward—a handful of salt and two brass suspender buttons.

One of my queerer experiences with a carrier was in the mountains of Jamaica, where I employed a "civilized" Maroon boy to take a letter to the nearest post-office.

Fearing that he might open the envelope

and in the letter alone, after tearing up the envelope, as another carrier had done after getting it soiled, I impressed upon him the importance of keeping it clean and of handing it in go "just as he carried it."

Much to my annoyance, for it was an important letter and in haste, he returned with it and wrote saying that it was "unmailable, because protected glass cannot go through the post." For the purpose of keeping it clean he had closed it in a pickle bottle, which he had carried all the way poised on his woolly head, Jamaicaus carry everything, from an ink-tittle to a bushel of yams. True to his understanding of my instructions, he had insisted on being mailed in the bottle, and a repetition of his trip to the village was the result of his surprising interpretation of my instructions.—*E. M. Aaron in Youth's Companion.*

LECTION FROM "A BRIEF ACCOUNT OF THE RISE OF THE SOCIETY OF FRIENDS."

About the time that George Fox attained his twenty-sixth year, considerable efforts were made to induce him to join the Parliament army, and captaincy over a band of newly-raised troops was offered to him. But his religious opinions would not permit him to take up arms in any case. The ruling principle of his life was "Peace on earth and good will to men." He took those commands he esteemed of paramount authority, directed his followers to "love their enemies," to do good to those who hated them, and to pray for those who despitefully used and cruelly treated them. He had none of that philosophy which could reconcile the horrors of the battle-field—the anger, the revenge and the cruelty which reign there—with these benevolent precepts. The simple acceptance of revealed truth was strongly marked in the character of the primitive Quakers. They sought not to evade or fritter away the strict and positive injunctions of Holy Writ, *because they were in collision with popular opinion*, or thwarted the wayward inclinations of the human heart. "I told them," says George Fox, when speaking of the above-mentioned circumstances, "that I saw from whence all wars arise, even from the Jews, according to James' doctrine, and that I lived in the virtue of that life and power that took away the occasion of all wars. Yet they would not accept of the offer, and thought I was but complimenting them. But I told them I came into the covenant of peace, which was before wars and strifes." Persuasion not attaining their object, they threw him into the common jail, where he lay for six months, but without shaking his constancy.

Events in the Society.

On the death of Joseph Cartland, at his home in Newburyport, Mass., last week, the Society of Friends loses a notable figure and the community which he lived a most worthy and esteemed citizen. Joseph Cartland and John G. Whittier were cousins, and they stood together in closest sympathy and friendship for all that is best in the Christian living and service. At eighty-nine years of age Joseph Cartland had the intellectual vigor and enthusiasm of early manhood, while he mourned over the departures from the principles of Quakerism, his naturally hopeful mind looked forward to a revival of the old time as a possible reaction from present day conditions.

His death occurred suddenly on Fourth-day of last week. A correspondent writes: "This is a peaceful, painless close of a stainless life, but how we shall miss him!" J. H. B. The assembly of New England Yearly Meeting, which this week is convening at Newport, will

doubtless often repeat in spirit the closing expression of our correspondent. To our own view Joseph Cartland appeared to approve himself "by pureness, by knowledge by long suffering, by kindness, by the Holy Spirit, by love unfeigned."

We cannot note the departure of this standard-bearer of a cause which, in sweet counsel together last summer we joined with him in believing was not a lost cause, without naming another valiant and tried representative of the principles of our profession in New England. Huldah M. Beede, widow of Moses H. Beede, and granddaughter of Joseph Hoag (who had the celebrated vision), died last winter in Providence, R. I. We have been waiting for time to do her memory better justice than can be done now. But at present we will observe, that her rare gift in the ministry of the Word, has left nothing to equal it, so far as the writer is aware, in spirituality and depth. During her last years of being shut in by a suffering and crippled condition of body, her remarkable engagements in vocal prayer solemnized the visits of those who called upon her, as occasions never to be forgotten. Her earnest epistles to some of the Yearly Meetings professing our original doctrines, were acknowledged and recorded by them as weighty and living. Her sympathizing correspondence for several years, penned in suffering with a cramped hand, carried a ministry far and wide. She was a Friend indeed of the olden type, virtue, and baptism. From her chair in which she was held a prisoner of hope, an influence spread afar. By Divine grace a power in the land, she regarded herself as nothing.

Peace Notes.

The Committee of the International Peace Bureau at Berne, (says the *London Friend*), in the course of a general appeal on the text of the Cuban war, remark:

"The war had hardly been declared before some of its deplorable consequences made themselves felt throughout Europe, in the rise in the price of bread, and in the trouble and suffering which has followed. Incontrovertible evidence is thus given of the ever-growing interdependence of all the members of the great human family. War cannot now be carried on at any spot on the globe without all civilized communities feeling the disturbance, and each having its own interests affected thereby.

"What if the peace of Europe were to be broken? We tremble to think of such a possibility, and we are seized with horror when we attempt to realize what a European conflagration would mean; nevertheless, just as the present war has been brought about by misguided public opinions, so in Europe the same cause might lead to manifestations of hostility, and disastrous consequences might be as inevitable."

The following extract from a letter seems a better statement than our last week's editorial was of the same concern:

"I find in discussing the war question with my fellows, that there is need of a constant watchfulness lest I war for peace. The passions of the heart are so strong—it is so hard to be just to those who still see in the law of an imperfect dispensation, a law sufficient for the times. Unless the heart knows the abiding of the Spirit of Christ, the words of the mouth serve but to nourish evil. The kingdom of God, I believe, is less advanced by reasoning than by a faithful declaration of principles, uttered, so far as may be, in the power of God and steadfastly lived up to."

THE FRIEND.

SIXTH MONTH 11, 1898.

Our various schools are now beginning to discharge a large number of imperfectly employed youth for the summer season, some to be graduates, and some either to squander or improve the interval till school-life can be resumed. Responsibility for the right use of our time before

our Heavenly Father, "in whom we live and move and have our being," is not lifted off from a single moment of our vacations. Both overwork and underwork are just as sinful in the intervals, as in the business periods. A space for needed rest and relaxation, which is a Divine mercy to men, does not excuse the slightest relaxation of morals, of dedication to God, of watchfulness unto prayer, of accountability to the Giver for the moments as they pass. For all man-made, or school-made cheapening of time, under cover of vacation, the requisition will still go forth: "What hast thou done with thy Lord's money?" So what God hath joined together, vacation and vocation, let not man put asunder.

And vacations are peculiarly a testing-time for members of the Society of Friends. Not only do they expose real weaknesses in our dedication to Divine life, by being carelessly regarded as times of unbending or drifting, when unguarded thoughts, expressions and actions may wreck the inward work of past faithfulness; but outwardly also the testimony to the value of our professed principles is seriously at stake, in the view of fellow-visitors from various quarters of the land; as they note the spirit of our conversation, or the difference between our observances amid home associations and abroad, and whether our principles are the creature of circumstances or of the unchanging Truth. And more particularly is there an opportunity for effective seed-sowing, as ability is given in gospel Truth; when our very peculiarities shall cause us to be inquired of concerning the reasons for our testimony, or of the hope that is in us. Whatever others may do, true Friends cannot go on vacations except as marked men and women.

The temporary unloading of their population by our schools, above alluded to, suggests the question, what have our schools been standing for that is not as well obtainable in the schools of others?

Although we are humbled under a sense that we as a people have not been making all things in education according to "the pattern shown us in the mount," according to the pure sense of the Spirit of Truth as witnessed in our best moments; still our religious Society has the credit among the people of being an Educator. It stands in school-matters as having an educational gift, and we can quote testimonies of clergymen who believe the Society, irrespective of its numbers, stands as an educator-church for the churches.

Our turning to the witness for Truth, so far as it has been exercised, has shaped somewhat our educational spirit and methods in schools, has given us prestige as a Society of educators; has inspired, in a manner, a general public confidence in our schools. This distinguishing principle is all that has done it. The intellectual and the learned part is as ably fulfilled among others. We do not compete, or offer to compete, with the intellectual world, in intellectual or acquired attainments. If we assume to do that, either in school or in church, we are as those who play a losing game. For we have no right to claim a place anywhere, except as a *spiritually* minded Society. On no other foundation have we authority to cumber the ground, or assert ourselves as a church. We are wanted solely for the fruit of the Spirit. And an ideal Friends' education must be in, by, and according to the Spirit of Truth. And the query arises, what would an ideal Friends' education do,

analogous to what an ideal Friends' religion would do?

It would lay the axe at the root of corrupt trees of this world's maxims; disown artificial systems; insist on possession before profession; stand in experience rather than in expression; hold to substance rather than to its shadows or show, education rather than accomplishments, the root of the matter in all studies and truth, radical thoroughness in the life and essence of subjects rather than brilliancy in the letter; in short, education though often by means of words, yet not in word, but in power. Its thorough honesty is concerned that our very elements of speech should have their foundation in truth, whether our language involve religious and moral testimony however "minor," or scientific statement, or literary purity as in the simplicity of truth. It sets the piercing eye of conscience foremost for a headlight. It never suspects but that a principle, once discovered to be truth is, wherever applicable, imperative in practice.

An ideal Friends' school would stand as a signal, independent seat of first principles in learning, in the cardinal Quaker virtues, in "plain living and high thinking," in conscience, in testimony for truth, in fundamental work, in wisdom which is from above.

The more characterless we become as a people, the more shall we need to borrow from those who are wiser in their generation. This order of things should be reversed. There is enough in the principles we profess to place Friends in the forefront of educational, as of political reform, enough to make them originators rather than borrowers, while not too proud to borrow. But our people will best fulfil their educational, as all their offices, through our individual adherence to "first principles and first practices in our first love."

These hints, which are but fragmentary, may serve for our present purpose, which is to indicate that there is a distinct place and call among men for schools imbued with a manner of thought and a truth-seeking mind conformed to Friends' distinct principles. As regards what a teacher whom the love of Christ constrains and his spirit quickens should do, that is best left between him and the Teacher of teachers.

SUMMARY OF EVENTS.

UNITED STATES.—The monthly statement of the public debt shows that at the close of business Fifth Month 31st, 1898, the public debt, less cash in the Treasury, amounted to \$1,037,773,760, an increase over last month of \$19,341,108. This increase is due to expenditures on account of the war.

Reports to the Bureau of Statistics indicate that for the first time in the history of the country the exports of manufactures from the United States for the fiscal year ending this month will exceed the imports of manufactured articles, and it is believed the excess will reach \$50,000,000.

The amount so far asked for or appropriated by Congress, on account of the war, is approximately \$375,000,000.

It is understood among Washington officials that the proposed International Commission will settle the seal question by the complete termination of pelagic sealing.

A reciprocity or commercial agreement between the United States and France went into effect on the 1st instant. The United States secures reduced rates of duty on meat products and lard compounds exported to France, and the chief benefits to France are a reduction in the United States duty on brandies, stillled wines, vermouth and works of art.

The consumption of coffee is steadily increasing. The United States now take more coffee than the whole of Europe, where Germany leads with 136,390 tons, France coming next with 77,310, while tea-drinking England is satisfied with 12,420 tons.

The steamer *Florida* returned to Key West on the 31st ult., having safely landed a large expedition, with

men and arms for General Garcia, on the Cuban coast.

Admiral Sampson has arrived off Santiago de Cuba, and relieved Commodore Schley of the command of the vessels operating against Cervera's squadron.

The cables connecting eastern Cuba with Jamaica and Hayti, and the coast loop between Santiago and Guantanamo, have been cut by a special cable boat fitted out by the Signal Corps of the Army.

On the 3rd instant the collier *Merrimac*, in charge of Lieutenant Hobson and seven men, all volunteers, reached the entrance to the harbor of Santiago de Cuba, under fire of the shore fort and batteries. The men then anchored the *Merrimac* across the narrow passage and sunk the ship. Being loaded with coal, the obstruction completely bars the entrance to the port, and imprisons the Spanish fleet in the harbor. The men then escaped to the shore, only two being slightly injured, and were taken and are now held as prisoners of war. The Spaniards under flag of truce visited Admiral Sampson, and gave part of the above information.

A special from Kingston, Jamaica, dated the 6th inst., reports that 5000 United States troops have landed near Punta Cabrera, a little to the west of Santiago de Cuba, where a junction was effected with General Calixto Garcia's army of 3000 insurgents. It is added that the landing was effected under cover of a fire from Admiral Sampson's fleet. With the troops were several heavy siege guns.

A severe earthquake occurred in Northern Kentucky, between 2 and 3 A. M. on the 6th inst.

The number of deaths in this city last week numbered 406, which is 3 less than the previous week and 39 more than the corresponding week last year. Of the foregoing 201 were males and 205 females: 46 died of pneumonia; 44 of consumption; 33 of heart disease; 17 of inflammation of the brain; 15 of diphtheria; 14 of old age; 14 of Bright's disease; 14 of cancer; 12 of marasmus; 11 of inflammation of the stomach and bowels; 11 from casualties and 9 of apoplexy.

Markets, &c.—U. S. 2's, 95½ a 98; 4's, reg., 108½ a 109; coupon, 111 a 112½; new 4's, 123 a 124; 5's, reg., 111 a 112; currency 6's, 1899, 100 a 103.

COTTON.—Was in limited request, and steady, on a basis of 6½c. per pound for middling uplands.

FEED.—\$16.00 a \$16.50 per ton for winter in bulk and for spring in sacks.

FLOUR.—Winter super, \$4.25 a \$4.50; do extras, \$4.50 a \$4.75; Pennsylvania roller, clear, \$5.00 a \$5.25; do., do., straight, \$5.40 a \$5.65; Western winter, clear, \$5.25 a \$5.50; do., do., straight, \$5.50 a \$5.75; do., do., patent, \$5.75 a \$6.00; spring, clear, \$4.75 a \$5.25; do., straight, \$5.50 a \$6.00; do., patent, \$5.75 a \$6.25; do., favorite brands, \$6.30 a \$6.40. City mills, extra, \$4.50 a \$4.75; do., clear, \$5.25 a \$5.50; do., straight, \$5.50 a \$5.75; do., patent, \$6.00 a \$6.50. **RYE FLOUR.**—Choice Penna., \$3.75 a \$3.80 per bbl.

GRAIN.—No. 2 red wheat, \$1.11 a \$1.12

No. 2 mixed corn, 37½ a 37¾c.

No. 2 clipped white oats, 33¾c.

BEEF CATTLE.—Extra, 4½ a 5c; good, 4½ a 4¾c; medium, 4½ a 4¾c; common, 4 a 4½c.

SHEEP AND LAMBS.—Extra, 4½ a 4¾c; good, 4 a 4½c; medium, 3½ a 3¾c; common, 3½ a 3¾c; lambs, 4½ a 5¾c; spring lambs, \$3.00 a \$5.00.

HOGS.—Were firm and well maintained at 6 a 6½c. for best Western; 5½ a 6c. for other sorts and a few State hogs sold at 5½ a 5¾c.

FOREIGN.—Samuel Plimsoll, known as the "Sailors' Friend," is dead in London, at the age of 74 years.

There was a run on the Bank of Spain, in Madrid, on the 1st inst., the people demanding the exchange of notes into silver.

A decree has been published in Madrid authorizing the issue of an internal loan of 1,000,000,000 pesetas, \$200,000,000 at 4 per cent. The Bank of Spain proposes to raise the loan.

The Spanish Government has made a protest to the British authorities against the shipping of Canadian coal from British North America to San Francisco for the relief of ships of Admiral Dewey's fleet at Manila. The subject was referred to the Canadian authorities, who, upon investigation, learned that the coal shipments both from British North America and from Nova Scotia were in the ordinary course of commercial transaction. They were made by private parties in Canada to private parties in the United States. Whether the coal subsequently passed into the hands of the United States Government for the use by the American navy was held to be outside of the province of the British and Canadian authorities.

The Russian Meteorological Department has stations at 230 different places in the empire.

News has reached St. Petersburg of an attack by

1000 natives on a Russian post at Andijan, Province of Ferghana, Turkestan. Of the garrison of 300 men 20 were killed and 18 wounded.

A conflagration at Peshawur, in the Punjab, destroyed 4000 houses, doing damage to the amount of about \$20,000,000. The flames raged for twenty-four hours.

London advices say the capital of the Chinese Empire is about to be removed from Peking to Sian F in the province of Shen-Si, on the western frontier.

The exports of the Congo Free State amounted \$3,029,000 in 1897, more than half of which was rubber.

There has been fierce fighting in the Philippines between the Spanish troops and insurgents. The combat lasted for seventy hours, despite the typhoon which was raging. The rain made the rifles of the troops useless. The natives fought with knives. They hold the suburbs of Manila. It is said that a large number of Spaniards have been killed.

Admiral Dewey has reported to the Navy Department that the insurgents have won several victories in the Province of Cavite, and have taken prisoners about 1800 men and 50 officers, Spaniards.

A Victoria, British Columbia, despatch reports the loss of the schooner *Lady Jane Grey*, off Cape Flattery, Fifth Mo. 22d, thirty-four of the passengers and crew being drowned.

The Spanish torpedo gunboat *Temerario*, which disabled, has been granted permission by the Government of Paraguay to remain at Asuncion until the close of the war. The United States Government objects to this action and demands that the gunboat be taken to pieces or else ordered to leave Paraguay after a brief notice.

RECEIPTS.

Received from James Stewart, Aberdeen, Scotland ten shillings for vol. 72.

NOTICES.

WANTED, a home for a nice-looking, strong color boy, aged fifteen years—country preferred. Apply I. L. PENNOCK, 805 Franklin St., Philadelphia.

A YOUNG woman Friend, with some experience wishes a position as teacher in private or family school. Address "P," Box 54, Toughkenamon, Chester Co., Pa.

THE Committee in care of the meeting at Kenn Square, Pa., have arranged to hold a public meeting for Divine Worship in the meeting-house in that place at three o'clock next First-day afternoon, the 1st instant.

WESTTOWN BOARDING SCHOOL.—For convenience of persons coming to Westtown School, the stage will meet trains leaving Philadelphia 7.17 and 8.46 A. and 2.53 and 4.32 P. M. Other trains are met when requested. Stage fare on regular trips, fifteen cents on special trips, twenty-five cents each way. To reach the school by telegraph, wire West Chester Phone EDWARD G. SMEDLEY, Superintendent.

WESTTOWN BOARDING SCHOOL.—Applications for the admission of pupils to the school, and letters regard to instruction and discipline should be addressed to WILLIAM F. WICKERSHAM, Principal. Payments on account of board and tuition, and communications in regard to business should be forwarded to EDWARD G. SMEDLEY, Superintendent, Address, Westtown P. O., Chester Co., Pa.

DIED, at Haddonfield, N. J., on the twenty-sixth Fourth Month, 1898, DANIEL DECOU, in the fifty-eighth year of his age; a member of Upper Springfield Monthly Meeting of Friends, N. J.

—, at her residence in New York city, on the fourteenth of Fifth Mo., 1898, CATHARINE M. WOOD, widow of Stephen Wood, M. D., in the eighty-fourth year of her age; a beloved member and elder of New York Monthly Meeting of Friends.

—, in Harrisville, Harrison Co., Ohio, on Fifth Month 24th, 1898, MARY M. THOMAS, daughter of Elwood and Beulah A. Thomas (the former deceased) in the fifty-eighth year of her age, a member of Harrisville Particular and Short Creek Monthly Meetings. Having been afflicted through life with a disease, at times impaired her mind, she was favored to leave her sufferings with a remarkable degree of patience and resignation, frequently expressing a desire to be released, using the words, "Father take me to my Heavenly home."

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THE FRIEND.

A Religious and Literary Journal.

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Anthony Benezet and His Times—1713-1784.

(Continued from page 370).

his view of instruction is summed up in a concluding paragraph to David Barclay, thus: "The advantages of endeavoring to promote the education of our youth on its right basis, which is a true estimate of human life and the amendment of the heart, whence obedience and love to God, benignity to men, and a tender regard to the whole creation would necessarily flow, are so obvious to every feeling mind; as also in regarding them as easy and compendious a knowledge of their own language, and such other useful parts of learning as their situations may require, are necessary to answer all the good purposes of education."

his great object was to imbue the mind with reverence for true religion, and to train it up in the pursuit of virtue, and this must ever remain the foundation of all worthy systems of education.

his sympathies were by no means limited to those with whom he was in daily intercourse, but the world was his county and his benevolence universal.

the negro, down-trodden and deprived of every right, especially enlisted his sympathy, and as in their behalf we find him about the year 1750, lifting up his voice in no uncertain manner. Few were better qualified to advocate a public cause.

he started a school for these poor people and conducted it gratuitously in the evenings for some years, and finally left nearly the whole of his fortune (the savings of the industry of fifty years), to maintain it. This school is still under the care of Friends.

In his opinion after much careful observation, he was entitled to respect. He said: "I can with confidence and sincerity declare that I have found amongst the negroes as great variety of talents as among a like number of whites, and I am ready to assert that the notion entertained by some that the blacks are inferior in their capacities, is a vulgar prejudice founded on the error or ignorance of their lordly masters; who kept their slaves at such a distance as to be unable to form a right judgment of them." His late beloved General Armstrong carried out in a most successful way the views of his distinguished predecessor, and any one who will

make a visit to the Hampton Institute may see the fruit of such truly humane sentiments.

Thus just one hundred years before the shackles of the African were forever broken in America Anthony Benezet published "A Caution and Warning to Great Britain and her colonies on the calamitous state of the enslaved negroes."

This, with several similar essays on the same subject, had a wide circulation; all of his numerous publications were largely at his own expense. In a letter to Richard Shackleton, of Ballitore, Ireland, which is typical of many addressed to persons of influence in Great Britain, he appeals urgently and eloquently in behalf of his defenceless countrymen, viz: "Is it not strange, that whilst so much noise is made about the maintenance of liberty throughout the British Empire, this prodigious infringement of every human and sacred tie should be overlooked in the case of these miserable Africans?"

"We make a high profession of the Christian religion—to love the Lord our God with all our hearts, and what is declared to be equal, to love our neighbor (*i. e.* all mankind), as ourselves, and yet how unfeeling for the sufferings of others! how languid in our endeavors to procure them relief!"

"Can we be both silent and innocent spectators?" Edmund Burke, who was an intimate friend of Richard Shackleton, lost no opportunity in bringing this suffering cause before the English Parliament, and with good results, as he was then one of its most eloquent and influential members.

Granville Sharp, Barrister of London, having just conducted the historic "Somerset case" to a successful issue, whereby every slave setting his foot on English soil became free, had published a pamphlet entitled "The Injustice and Dangerous Tendency of Tolerating Slavery," copies of which had found their way to America; and it is particularly interesting to find Anthony Benezet was republishing this little volume with some abridgements simultaneously with a similar appreciation of his own views by his English coadjutor, without either knowing of the other's action.

The correspondence between these two philanthropists during the years 1772 and '73 is a most refreshing chapter in the history of that period when the fraternal relations between this and the mother country were becoming increasingly strained. Such hearts could know no enmity.

In a marginal note written by G. Sharp is a copy of A. Benezet's tract, "A Caution and Warning," etc., we find viz: "The author of this book printed at Philadelphia in 1762, was Mr. Anthony Benezet of that city, universally respected by all who knew him." G. Sharp then recites how, when he was involved in a first law suit, defunding himself against a prosecution for having set a negro slave at liberty in 1767, he accidentally met with a copy of this book and was so helped and pleased, he immediately had an English edition struck off and circulated without any knowledge whatever of the author, but

subsequently he found the same compliment had been paid him and his plea against "The Injustice, etc., of Slavery," by his American fellow laborer.

Another coincidence which made a deep and lasting impression upon this noble advocate of freedom, was the receipt of the first letter Anthony Benezet addressed to him on the very day which terminated the memorable trial of the slave Somerset (above noted), the result of which Cowper has put in verse:

"Slaves cannot breathe in England;
If their lungs imbibe our air that moment they are free.
They touch our country and their shackles fall.
That's noble, and bespeaks a nation proud and
Jealous of the blessing. Spread it then,
And let it circulate through every vein
Of all your Empire. That where Britain's
Power is felt, mankind may feel her mercy too."

Dr. Benj. Rush, of medical, scientific and literary fame, one of Philadelphia's true noblemen, was prompted by Anthony Benezet to write "An Address to the Inhabitants of the British Settlements on the Slavery of the Negro" in 1773, and as Benezet's most appreciative and truthful biographer, Wilson Armistead, says: "There could not have been drawn into this field of labor a better or more efficient worker than Dr. Rush; whose publications were written in such a polished style, and contained so many ideas and observations, and having a considerable circulation, spread conviction among many, and admirably promoted the cause for which they had been so laudably undertaken."

The co-operation of Benjamin Franklin and James Pemberton in Philadelphia, and that of John Wesley and Dr. John Fothergill of London was solicited and freely granted in the same unselfish spirit. So, we have a group of men whose names are forever associated with all that was most enlightened in their day, working willingly side by side in this most worthy and suffering cause, whatever may have been their religious preferences.

And this fusion of noble interest and rare abilities was the result, as far as human agency is concerned, in the disinterested but earnest efforts of our little French Quaker who preceded his fellow-countryman, Stephen Grellet, just sixty years, in struggling with the many forms of oppression which prevail on every hand.

We would not overlook at this time and in this connection the humble and untiring labors of the pre-eminently pure-minded John Woolman, who is increasingly and justly regarded as one of the first apostles of emancipation and true Christian reformation.

He was a right-hand and greatly valued co-laborer, and doubtless it was largely through his loving and continued appeals to his brethren in the faith that the Society of Friends in America were persuaded its members could not be slave masters or mistresses, some of whom up to this time had not been fully awakened to the inconsistency of holding human lives as property, especially while they professed to be friends of

Him who said: "One is your master and all ye are brethren" without distinction of race or condition.

And with this clearing of its skirts the Assembly of Pennsylvania could be the more effectually and consistently petitioned on the subject; this was done so vigorously in 1773 as practically to carry into effect a prohibitive duty upon the importation of negroes.

"The clergy of all denominations and most respectable citizens were favorable to this," says A. Benezet, "and there were scarcely any but gave their cordial assent."

Friends had much influence in those days, not only because they were proportionately a much larger part of the community than they are at present, but even more on account of maintaining that high spiritual standard which leads out of worldly conformity, and this is not narrowness in life's best purposes.

In 1775 the first Anti-Slavery Society was formed in Philadelphia, composed largely of Friends, but not exclusively.

The first meeting was held in the old Sun Tavern on Second Street. Dr. Rush, James Pemberton and Anthony Benezet were leading spirits in organizing this "Society for the Relief of Free Negroes Unlawfully held in Bondage."

A few years later (1781), we find our indefatigable Friend addressing Abbé Raynal of France, who had published his "History of the European Settlements in the West Indies," exposing the horrors of the slave trade. In his reply occurs these lines: "May it please Heaven to cause all nations to adopt the principles of your Society. Men would then be happy and the globe not stained with blood."

Let us join in our supplications to the Supreme Being that He may unite us in the bonds of tender and unalterable charity."

(To be continued.)

ENCOURAGEMENT OF DEBATES.—Nothing has been more deplored in late years by our public men than the decline of debating and public speaking throughout the country, and we have been reminded time and again that very few men since the days of Webster and Clay have attained national eminence as orators. In the two Houses of Congress this decline is particularly noticeable, and there is some reason for attributing to it the present deplorable condition of politics. It is an undeniable fact that a man who has undergone the training necessary to become a good speaker is a better man for it, and is better able to face and to decide momentous questions of public policy.

The great student movement now sweeping over the country, invading all our educational institutions, public and private, high schools as well as colleges, will undoubtedly give to the country for the coming quarter of a century some public men of a character now sadly needed. It is time for the institutions of learning to give more encouragement to the movement, and to so control it as to be able to give its advantages to coming generations. The country has always had use for great speakers, and always will have use for them.—*Ledger*.

"It is only by the love of God in Christ Jesus being allowed to operate in our own hearts that we shall be enabled to dedicate our children to Him. It is only by personal obedience to the Gospel of Christ that we can be prepared to render up our account of the trust committed to us with joy and not with grief."—*Martha Braithwaite*.

FOR "THE FRIEND."

Whom Shall We Obey in War Time?

In this trying time, when our nation has lifted up its sword against a sister nation, and is learning war once more, the question comes home to those who are sincerely endeavoring to live by the law of the spirit of life in Christ Jesus, what part has the Christian in the conflict? Is he to yield to the civil government the right which it claims, to interpose between the individual and his obligation to the law of God, and ignoring the Divine commandments, to license its citizens to kill their fellow-men, to take their neighbors' goods, to bear false witness, if haply the enemy suffer thereby? Is he, after following Christ in time of outward peace, to deny his authority in time of war?

To this, the Society of Friends has but one answer to make. Friends have ever recognized the authority of the civil magistracy, so long as its requirements do not come into conflict with the law of God. They have been careful to render unto Cæsar the things that are his. When, however, the government has usurped the lordship of conscience, and has sought to impose upon men obligations which imply the relegation of God to a second place in his creation, Friends have refused to obey, at no matter what cost. So, at this hour, the Friend can acknowledge no law of man to be of authority to supersede, even temporarily, the law of Jesus Christ. Though all men say, "Hate thine enemy," Christ still says without reservation whatsoever, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you." Though the government commands, "Draw thy sword, kill and destroy," the voice of the Lord still says, "Put up again thy sword into his place: for all they that take the sword shall perish with the sword." Though ministers professing to stand as ambassadors for Christ, declare, "there is a time to pray and a time to fight, and this is a time to fight—the millenium being not yet come," the words of Divine supplication are still the disciple's prayer, "Thy kingdom come; thy will be done on earth as it is in heaven."

The children of the kingdom know no gospel interroguum; their Lord is a present Lord, and Lord of every day—Head over all things to his church. S.

WHILE YOU ARE GROWING.—Growing girls and boys do not always appreciate that is while they are growing that they are forming their figures for after life. Drooping the shoulders a little more every day, drooping the head as one walks, standing unevenly, so that one hip sinks more than the other—all these defects easily corrected now, will be five times as hard in five years, and twenty-five times as hard in ten years. A graceful, easy carriage and an erect, straight figure are a pleasure to behold and possessor, and are worth striving for.

An easy way to practice walking well is to start out right. Just before you leave the house, walk up to the wall and see that your toes, chest and nose touch it at once; then, in that attitude, walk away. Keep your head up and your chest out, and your shoulders and back will take care of themselves.

A school teacher used to instruct her pupils to walk always as if trying to look over the top of an imaginary carriage just in front of them. It was good advice, for it kept the head raised. Don't think these things are of no value.—*Great Thoughts*.

Training the Will.

It is somewhat curious to notice that none of those persons who insist most strongly on the power of the will to do the right and to atone for the wrong are yet apparently uninterested in the slow and gradual development of that power.

They admit the necessity of long and careful training in almost every other direction, and seem to take it for granted that the will is an exception, that it lies full fledged in every man's breast, only awaiting a sudden resolution to bring it into active and right exercise. They do not look for an adept in art or literature or science among those who have never been educated in those directions; they do not expect to find a good carpenter or blacksmith who has never learned the trade; they acknowledge that the hand needs long practice to become skilful, that the mind requires constant exercise to become strong, that our powers and faculties in general depend for their ability upon wise training and continual activity; but it does not seem to occur to them that the will is likewise subject to the same laws, and that it also needs as much and as judicious education as any other part of our nature.

Instead of this, they suppose that it can be called into immediate and intelligent action at any time, though it may have had little or no preparation. They advise or exhort a man to leave off drinking, for example, who has the habit ingrained within him; or another to be industrious when long years of idleness lie behind him; or another to be merciful, when he has always been cruel; or generous, when he has always been selfish. They fully believe that all transformations depend entirely on the free choice of the person concerned, when, in fact, the will, having been always exerted in the opposite direction, is unable to make a sudden and permanent change. The rebukes and condemnations which follow are therefore often unjust, in that the actions themselves are innocent, but that the real delinquency extends far back, and covers a long period, of which the present is the natural outcome. On the other hand, the respect and admiration which we accord to the truthful, industrious, and honest citizen should not exhaust itself on his present actions, but rather be extended over the long series of years during which his will power has been constantly brought into action, in favor of the right and the good.

If the vast importance of the careful, patient and continued culture of the will power were realized, it would soon take its place among the foremost aims of education. To its neglect may be traced most of the impotence, the selfishness, the physical ailments, the mental vacillations, the broken resolutions, the injustice and selfishness and general moral turpitude, which long so much misery in their train. Children are taught all manner of things with assiduity in this educational age, yet how seldom are they regularly and systematically trained to control their will, to govern their thoughts, to control their emotions, to withdraw from one set of reflections to welcome another, to form those mental and moral habits which will conduce to permanent welfare, and to avoid forming those which will injure and corrupt them! We teach them the laws which govern the motion of the planets, but neglect to teach them the laws which govern their own bodily health, mental capacity and moral character. We are satisfied if they yield to the authority of parent or teacher, and we forget that their entire future must depend not on the will of another, but upon their own.

our years of dependence are wasted, unless we are fitted for independence, unless they are to build up a character for themselves by continual and persevering self-control and independent self-government.

The same element of will-training is the core of all the self-culture of adult life. We learn many things and strive for many things; we have various aims and ends in life, and incidentally will is, of course called into action, but it is only in itself made an object of earnest desire. We strengthen and elevate it, to direct and guide our life, but a very small part of human effort. Maudsley well says: "The life of an individual at this age of civilization is assuredly not the life in which the best use is made of his physical, moral, and intellectual capacities. When we search into the causes of disease, how many diseases are directly or indirectly traceable to the neglect of those laws which govern the development and the health of the body! . . . When we pass from the consideration of the management of the body to the consideration of the mind, we shall discover as little evidence of sincere desire and resolution to bring the mind and thoughts into harmony with nature, as to develop the powers of the mind to the utmost. There is hardly any one who sets self-development before himself as an aim in life." What can be more important, more vital, more all-embracing? If it is slow and laborious, requiring constant attention and persevering effort, it is because nothing of high import is easily attained; nothing worthy of our manhood is gained without striving.—*Public Ledger.*

TRUE LIVING."—"Our pastor said a thing in his sermon this morning that set me thinking," said Henry Devine: "'Life means growth into Christ's image.' When I look about me I wonder if we are not thinking more about a fair share of comfort and enjoyment here rather than being filled with a desire for growth into Christ's image."

Oh, Henry; I think our pastor understands pressing our temporal needs are, but it is only when he sees them crowding out the spiritual that he gives us such a sermon on true living. We are not to be unmindful of the things of our life, but it is the anxious thought which we must avoid. It is something we must all guard against, since it interferes with spiritual growth. "Growing into the image of Christ means growing into strength, into well rounded character and into disciplined manhood," said our pastor. I wondered as he spoke if anything could be more noble and inspiring than such a thing. Since life is a preparatory school, and eternity is the goal, our chief aim should be to grow into the spiritual likeness of Christ."

Jennie looked up quickly, the joy of a prodigious life of Christ beaming upon her face. True living cannot be accomplished without faith in the heart, since such living is without hope in the life beyond. Trials must be entered into every life, but to the professed child of God there is a peace into which He guides us, and which means victory over all trials. I can enter all things through Christ, but without Him I am comfortless. With Him, there is a peace which no external circumstances can dispel." Henry smiled placidly. "I believe you have discovered the secret of all true living, Jennie," he said. "And since Christ is our image, let us strive to reflect his likeness every day."—*Sallie du Bois in Christian Instructor.*

PLENTS and learning are idols of the world.

Extracts from the Letters and Memorandums of John Barclay.

TO A YOUNG FRIEND.

"Rely upon it, my dear, these associates of thine, whoever they be, even if they stand high in general estimation, are no friends to thy true interests, thy best welfare, however plausibly they reason. The very circumstance of their endeavoring to undermine or upset the almost unformed views of so young and artless a person, is a proof of their unworthy purposes. By thy own account, they are in the 'seat of the scornful,' as David said; and when the subtle poison that is under their tongue is in danger of being rejected and exposed, they can turn off the conversation with a laugh. But if thou art favored to withstand their crooked, twisting arguments, be also very careful lest their ridicule move thee in anywise from the serious ground, the safe because lowly abiding place, of the real Christian. My advice to thee is, avoid such company, shun such associates, trust not thyself to dispute with them—thou wilt not be likely to get good by it, nor to do them good, but to receive harm in a way little suspected. Thou art not to be supposed, nor shouldst thou for a moment presume thyself to be competent to enter the list of controversy; it requires one to be well grounded, rooted and settled in the right way, to meet all the objections and cavils, that may be urged by persons of more or less corrupt or uncontrolled minds, who despise the truth and its simplicity, yet who would, even with the semblance of truth, beguile others from the reality of it. 'Be not conformed to this world,' said the apostle, who knew that the fashions and customs of it are vain, and pass away. To a mind disposed to avoid the very appearance and approaches to evil, this text is alone sufficient to induce a hesitation, a scrupulousness or tenderness; knowing that for every idle word he must give an account, and that every thought must be brought into subjection to Christ. But these libertines who would think their own thoughts and choose their own ways and words, and also wear their own apparel, must needs have things so cleared up to their blinded and darkened understanding, no express prohibition of Scripture would have satisfied them; they would shuffle from it and fritter it away, bending it to their own wills. Whereas the spirit of Christianity testifies, and has ever testified against such things, not only among Friends, but more or less, and in different ways and degrees, wherever sufficient clearness has been arrived at, even from the earliest ages.

"Picture to thyself any set of people raised up to a deep sense of religion, and carrying out their watchfulness and self denial to all branches of their conduct, and endeavoring to follow that exhortation, 'Be ye holy in all manner of conversation,' and whatsoever ye 'do in word or deed, do all to the glory of God,' etc. Would they not soon come to be distinguished from other people, who follow the course of this world, or who secretly yearn after their own hearts' lusts, and comfort themselves with trying to think there is nothing in this and the other little thing, and that religion does not consist in these things? Would they not soon find themselves to be 'a peculiar people,' a singular people; a very simple people; their outward appearance, their manners, their very gestures, restrained and regulated after a mode totally contrary to the generality of those around them? . . . Indeed it has never been any wonder with me, that a people gathered and settled and preserved,

as I have hinted at, or as Friends were when they found themselves estranged from the world at large, and eccentric through this process of following their convictions of duty, should value this their privilege, and these outward badges, which tend to keep up this desirable distinction and separation from the world's spirit. But they never set up a rule as to dress, or any particular color, cut or fashion, on the same footing as the livery of the monks, or religious orders of the papists, etc.; they only left off their ornaments and such things as were a burden to them as unnecessary and unsimple; it was the ever changeable tide of fashion which did the rest, and in time caused their dissimilarity and strangeness to appear. But as to the bare assertion that George Fox and the early Friends would have changed with the times, it is a conjecture which has its origin in the mere caprice and inclination of those who say so; and the contrary may be as flatly and broadly asserted upon far stronger grounds, even upon the actual facts of the whole tenor of their dissent, as exhibited in their lives, and especially in their writings. The common consent spoken of, is the very conformity they objected to—a consent of worldly men upon worldly principles, not the consent of men redeemed from the earth. On the other hand, all that have ever rightly given up to make a plain appearance, and to speak the plain language, etc., have done it on the very same sound ground, and not merely because George Fox and others did it. They, the truly convinced, have continued to feel on the subject as he did; and though the instances are rare, as the mercy is great, and the work marvellous, and no light and superficial one; such instances are from time to time occurring; they are the result of cleansing the inside of the cup, that the outside may become clean also. My case is, I trust one of these, and perhaps, rather an unusual one; for I was brought up, as thou knowest, in the entire disuse of, and I even cherished a real contempt for such singularities, until I came to see that there was 'no peace to the wicked,' and that 'great peace have all they who love' 'the law of the Spirit of life in Christ Jesus.' Then as I yielded my mind to be in all things led and guided thereby, nothing offended me but evil, nothing seemed too hard to give up unto, nor anything to be slighted as insignificant, which in anywise contributed to the heavenly peace and progress in what was esteemed so supremely excellent. The cross of Christ, that yoke He puts upon his disciples, was very easy and sweet; and peace was the reward of being faithful in ever so little. It is in this way I have been made ruler over more, and not by despising the day of small things; which is the sure way of falling 'by little and little,' of this we have most painful instances now around us; and even some who have deservedly stood high in our Society, as teachers and examples to the flock, but who have even come to question or have lost all their former impressions and tendering convictions—those are it seems all gone, and almost forgotten, as the early dew that passeth away, and they have turned, as the dog or the sow, to that which they once loathed and rejected. And truly it is a striking and unanswerable fact, that there has not been one individual, who has risen to any eminence for religious dedication in our Society, but has had to tread the narrow and strait path; and has had to attribute his progress to giving up in the ability received, to obey the secret monitions of the Spirit of Christ, even in little things; nor has there, I believe, been

one who has swerved from this course that has ultimately turned out better than the salt that has lost its savor. 'The fashion of this world,' my dear —, does indeed pass away; and as thou sayest, custom is capricious and changeable; but Truth is the same that ever it was—unchangeable, and never faileth; and it will always stand by and bear out those who are of it, and who keep to it.

"'Wisdom,' we read, 'is justified of her children,' and of few or none else; and the natural man cannot understand or receive the things that relate to the Spirit and kingdom of God; they are mere foolishness unto Him, while in that state, for they are ever hid from the wise and prudent of this world, and revealed unto babes. Therefore may I not fitly wind up, by subjoining to that Scripture with which I commenced the language which follows it, 'Be not conformed to this world, but be ye transformed by the renewing of your minds, that ye may prove what is that good, acceptable and perfect will of God.'

"I would earnestly urge thee to press through any indisposition or inertness of mind, and to sit down at thy vacant moments, to read Penn's 'No Cross, No Crown,' redeeming thy time from idle gossip, avoiding occasions of exposure to unsuitable conversation, and either retire and go aside, or boldly and simply to take up such a book, and go through it perseveringly; entering into the spirit of the writer, and bending thy mind to the subject. The latter part of Jaffray, which contains the history of Friends in Scotland, is another book which would really interest thee. But after all the helps to be derived from books or instruments, I trust, my dear —, thou needst not to be reminded of the inexhaustable, unfailing Source of all strength and goodness; who alone if applied to, and the mind truly turned to Him in secret exercise and breathing desires, is able to solve all our difficulties, to relieve us of our doubts, to deliver us from temptation, to aid our drooping resolutions, and quicken our souls to run with patience the race set before us, and to hold out to the end in well doing. J. B."

THE MAN WITH NO RELIGION.—Very often the man who has no religion talks the most about it. The infidel is forever prating about it, not that he cares for it, but because he must thus whistle up his courage on account of his lack of it. His infidelity would soon ooze away if he ceased to rail at holy things. His fears would get the better of him if he did not keep up a hot fire upon Christian dogmas. He is never so happy or confident as in the heat of controversy. He is then most fully persuaded that there is no God, no Bible, no hereafter. He is ready, in his judgment, to meet all comers, and if they are not forthcoming he is compelled, for his own security, to go out and hunt them up. His stale and effete arguments lose their force, even with him, through silence.—*The Presbyterian.*

KINDNESS FROM THE OLD.—Kindness seems to come with a double grace and tenderness from the old. It seems in them the hoarded and long-purified benevolence of years, as if it had survived and conquered the baseness and selfishness of the ordeal it had passed—as if the wind which had broken the form had swept in vain across the heart, and the frosts which had chilled the blood and whitened the thin locks had no power over the warm tide of the affections.—*The Churchman.*

A Consistent Sect.

The *Boston Transcript* says: "The Society of Friends has had a long and interesting history in this country. It has not come prominently to the front among religious organizations, for, although it has been quietly assertive and positive in its doctrines, it has never been aggressive in its methods. Moreover, its members have scorned the world's conventionalities, and their ways of living and forms of worship have been marked by certain peculiarities that have not attracted large numbers to their ranks as society has been constituted. They hardly keep pace either in strength or numbers with various other denominations. Yet they furnished our country about its first martyrs for conscience sake, and they have exerted an influence and furnished an example that have benefited every community with which they have been in touch.

The Society has consistently preached and practised the gospel of peace, individually, socially and nationally. If it has ever weakened in its fidelity to that leading tenet of its faith it was during our civil conflict, when in many cases its hatred of slavery and its love of country proved stronger than its hatred of war. But that experience did not undermine the foundations of its faith or the steadiness of its purpose. Its literature, its personal labors, and its collective deliberations have been directed to the extinguishment of the spirit of war and the permanent establishment of peace. Its members have worked together in this and other countries for that desirable end. They have been conspicuous in Peace Congresses, and have availed themselves of every instrumentality that promised help for the cause.

It is quite natural that an especial interest should attach to the Yearly Meetings of the Society under the present circumstances. The New York branch has been holding its sessions for several days, and, as is customary, it has been in receipt of fraternal epistolary greetings from Friends in other centres.

But notwithstanding the strength of their convictions, and convictions inherited and cherished for nearly three hundred years must be very strong, they are both submissive and optimistic, for they conclude: "The time must come when nation will not lift up sword against nation, and when they will not learn war any more. We acknowledge subordination to the government of our country, and we express sympathy for those placed in positions of high authority and great responsibility, hoping that their counsels may be guided by an increased and still increasing share of the wisdom that is from on high. Especially do we extend this sympathy to the President, of the United States, who, as it appeared, was desirous to avoid war, and made earnest endeavors to do so." They are hopeful in their disappointment, and they have reason to be. They are not compelled to take on trust the fruits of their endeavors in the past. They can point to positive evidences of beneficent achievement. The conditions of the present are but declarations that their work is not yet accomplished, but they are bringing to light fresh and hopeful indications that the great underlying principle of their faith is taking hold of the world beyond them with greater power than ever before, and that although the Society of Friends may grow smaller from generation to generation, men of peace will increase and multiply until at last the judgments of the nations shall be in their hands.

"THE holiest Christians are the lowliest."

Life in the Anthracite Coal Regions.

BY DR. GEORGE G. GROFF.

An area of but three hundred and seventy-six square miles in the eastern central portion of Pennsylvania contains all the commercial anthracite coal on the Atlantic side of the United States. The region is generally wildly mountainous; the streams flow rapidly along narrow valleys, which are bordered by precipitous hills or mountains. Oftentimes these valleys are scarcely wide enough to permit of the construction of a railroad beside the turbulent stream and when villages and towns are built, foundations for streets and houses must be cut in the steep hillsides, the front door of one house opening upon the roof of the house below. The town of Mauch Chunk is in a valley so narrow that there is room for but a single street, which conforms to the contortions of the river.

As one rides through the anthracite region on the cars, he has a feeling that he is in one of the most desolate portions of the world. The mountains exhibit no green thing except laurel all the trees having long since been removed by the miners for "props;" and the numerous herds of goats have eaten every smaller plant and herb, leaving the laurel only because it is too poisonous to eat. The streams are black as ink from the presence of coal-dust and the salts of iron in the water. No living thing can exist in these streams. The whole region is covered with great heaps of coal-dirt or refuse, as high as the mountains themselves. This dirt is technically called "culms," and although consisting largely of coal it has never yet been utilized, any but a limited extent. To the scene add the most wretched of houses and the most squalid women and children, and the picture is completed.

Originally, the coal-miners came from the coal-pits of England and Wales, and their helpers were generally Irish, or, in some cases, Germans or Swedes. But for many years but more and more miners have come from the Slavonic countries of Europe—Poles, Hungarians, Russians and Lithuanians. To-day we find a typical coal town a large portion of the population of Poles and Hungarians, many of the lowest class. In the same town you may find a Polish, a Russian (Lithuanian) and an Irish Catholic Church. On the street you may hear possibly a dozen foreign tongues in the course of an hour. The public schools, in a remarkable manner, are making American citizens of the children of this heterogeneous mass of humanity. A law enacted by a recent Legislature requiring the attendance at school of all children under fourteen years of age, for at least four months in each year, is proving a great blessing to them and an equal blessing to the State. Such a law sometimes works as a hardship where children are the only support of families, the father having been killed in the mines (and there are many such cases); but there are, also, many parents who would not send their children to school unless compelled to do so.

The miner does not own his home. It generally belongs to the company which operates the mine in which he works. It is common to have a double frame house of four rooms in each division, two below and two above stairs. Often there are but two rooms, one on each floor. There is a cellar in the basement, a stoop, uncovered, before the front door, under which, for the convenience of the teamster, is a coal-bin which is filled monthly by the company at a fixed rate. Inside will be seen a cook-stove,

ough uncovered table, the fewest possible cooking utensils and a few common chairs. Occasionally a few cheap colored prints are seen upon the walls. Above stairs are beds of the roughest description; oftentimes, in the case of recent arrivals, merely straw upon the floors. In such houses a single family does not reside alone, but unmarried men are taken as boarders, or several families crowd into one house. As many as twenty men have been seen sleeping upon the floor of one small room.

In these small houses (they cannot by more fortunate people be called homes) the miners and their families are protected from the rain and the wintry frost. Here they find a place to be born, to sleep, and sometimes, if not killed in the mines, to die. Sanitary conditions are unknown. Filth is everywhere; in the air, in the water, in the food, in the beds, in all the surroundings! How could it well be otherwise?

Of the miners themselves, it should be said that they make an effort at cleanliness, and after the day's labor, each one takes a bath and puts on another suit of clothes. But the home surroundings still remain bad.

As small and uncomfortable as their homes are, they are often large enough to receive a whole family, when the father has perished in a mine accident. Or, the family is scattered in two or more homes, and there cared for. The kindness of these poor people to each other offers a lesson to their more affluent fellow-citizens.

Each mine is in charge of a superintendent, who, under the company owning the property, has full charge of all operations. Under the superintendent are mining engineers, who plot the workings and direct the portions of the coal to be removed and the areas to be left to support the roof of the workings. The proping and drainage of the mines also are questions belonging to the engineers. In the office of each company's is preserved a very accurate map of all the passages in each and every mine, and from the map the exact condition of the workings and the position of the men can be determined at any time.

In the mine are first the miners and their helpers. The miner drives the passages marked out for him by the engineer, loosening the coal and rock. The helper loads the coal and waste material upon the cars which transport them to the foot of the shaft, from which point they are hoisted to the surface of the earth. A person can be recognized as a "miner" only after having served an apprenticeship in other lower positions, as of driver, helper or door-keeper.

The cars in the mines are propelled by mule power upon diminutive railroads laid everywhere through the workings. These cars are managed and the mules driven by boys, called "drivers," who, as they grow older, become their helpers or miners, depending upon their intelligence and energy. Throughout the mines the doors closing the different passages, in order that the mines may be properly ventilated. These doors are opened and closed by boys at the passage of each small car.

From the mouth of the pit the coal is connected to large buildings called "breakers." Here the large lumps are broken into smaller pieces and the coal is screened into a number of sizes, as buckwheat, pea, stove, chestnut, stone, lamboat, etc. The different sizes are also known by number, Buckwheat is the smallest, and the name signifies that the grains are of the size of buckwheat. Pea coal is larger than grains of peas. As the coal runs over the screens, it is caught by an army of small boys who pick out

all the slate they see. These boys are called "pickers" or "slate pickers," and this is the first work at which a boy is put in the coal regions. The assorted coal passes by chutes directly from the breakers to the cars in which it is transported to all portions of the country. As these cars are filled they pass over large weigh scales, where their number and weight are recorded. The "weigher" notes number of car and weight of all the cars in a long train, as it, car by car, moves slowly over the scales, without stopping.

In the early mining days much good coal was thrown upon the dumps with the slate. Efforts are now being made to recover this by washing operations. The mountain streams have also encroached upon the dumps, and carried coal down their channels. Within a few years quite an industry has grown up in grappling this coal from the beds of the streams and rivers where it has been deposited. In favorable locations one man has recovered as much as five tons of coal in a single day. Some coal has been carried as much as fifty miles down mountain streams, and coal dirt is readily detected in the Susquehanna River one hundred miles from the mines.

Formerly, miners made excellent wages, it having been no uncommon thing for a common miner to receive one hundred to one hundred and twenty-five dollars for a month's work; but times have changed, and such wages are no longer made; some say, because of the overproduction of coal, too many mines having been opened; others claim, because there are too many miners for the work to be done; another reason is the fierce competition between the companies. The miner does his work by contract, and he pays his helper, and also for the powder he uses, and for sharpening his tools. He must buy his powder of the company, and must have his tools sharpened by the company's smiths. In these items frequent complaint is made of overcharges. He must also, in many regions, reside in the company's houses, the rent of which to any person except a miner would seem exorbitant. He must also contend with loss of time from strikes, which in recent years have been of very frequent occurrence. He loses time also from accidents common to machinery and to mining in general, so that at present miners commonly work no more than half the working days in the year. Some say because of over-production of coal; others, that the mines are kept closed by the coal combine in order to maintain prices. Probably both causes operate to the detriment of the miner.

The coal-miner has to contend, not only with short time, low wages, strikes, accidents and heavy prices for his powder, but very often he is compelled to have all his dealings at the company's store. This is one of the greatest and most constant causes of discontent. The laws of Pennsylvania do not permit these stores to exist, and yet they persistently flourish. Speaking with the manager of a company store (not in the coal regions) some months ago, he remarked that he secured nine-tenths of the wages of the men working for his company. "Suppose a man should prefer to deal at other stores," was asked. "We would promptly discharge him, if he did," was the immediate answer. This is not the universal condition of things, but one hears of it so frequently that the evil must still exist to a great extent in the State.

Those who have examined into the net wages made by miners, and have taken into account the rents they pay their companies, and the high prices paid at the company stores, have

wondered how it is possible for them and their families to keep from starvation. And yet, like all poorly paid and poorly fed people, they spend a large amount of money for alcoholic beverages, saloons being a prominent feature of all coal towns. The number of saloons supported in any coal town is a constant source of wonder to those who know of the poverty under which the great masses of the people in the anthracite regions live. Every saloon means less food, less clothing, less physical comfort of every kind for the women and children. Is not grinding, hopeless poverty a cause of intemperance?

Mining is a hazardous occupation, minor accidents being liable to overtake the workers at any time, and great disasters occurring at longer or shorter intervals. To guard the men against these disasters, the State has a large body of mine inspectors who visit the workings at frequent intervals, and who have the power to stop any operations which seem extra hazardous. But despite these precautions, disasters still occur. The State also maintains in all mining regions hospitals for the injured men. Here, by skilful surgery and careful nursing, many poor fellows have their lives saved, only to come forth with loss of leg or arm, or otherwise disfigured from the effects of powder or falling rocks. These mine inspectors, the hospitals and the free schools for the children are all that the State offers to these men and their families who, in poverty and distress, follow a dangerous but useful calling.

Such are some of the conditions under which one of the necessities of life is produced. That the masses may have a fuel at a low price, thousands of our fellow-men and their families lead most wretched lives.

SALVATION.—Salvation means far more than rescue from future disaster and an entrance into a future heaven. It is salvation from the power of sinful habit now, from weakness, from overwhelming grief, from the dominion of evil.

But no one ever realized the full meaning of salvation without that pathetic confession, "of whom I am chief." The man who wrote this "faithful saying, worthy of all acceptance," under the inspiration of the Holy Spirit, had never been a notorious sinner. He was a very respectable, highly educated man. He says all his acquaintances knew his manner of life from the beginning, and that he had lived a very correct Pharisee. How could he call himself the chief of sinners? Because he had had a heavenly vision. Like Job, he had seen God, and said, "Wherefore I abhor myself." When the Holy Spirit of truth shines into the soul how quickly it destroys self-righteousness! It is not pleasant to see one's self in the light as God sees us, but it is most blessed in its results. It drives us to Him whose word of power can say, "Be clean." This man, who wrote with such confidence the words, "I live, yet not I, Christ liveth in me," said not, I was once the chief of sinners, but I am now the chief. O, sweet, true humility, which melts the soul in love and tenderness in the presence of a forgiving God! Never is a soul so near to heaven as when, close to the cross of Jesus, it cries out in lowly trust and exultant faith, "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am chief."—Christian Advocate.

"THE earliest principles are generally the most lasting; and those of a religious cast are seldom wholly lost."

Changes Expected From Electricity.

Electricity, unlike steam, can be distributed over a wide area from the point of its production, with comparatively little loss; unlike steam, it can be stored up for an indefinite length of time, ready for instant use; unlike steam, it can be economically subdivided into units small enough to run a sewing-machine. Thus electricity as a motive power permits dispersion of the industrial population where the defects of steam made concentration an absolute economic necessity. Moreover, so far as the waterfalls of the world are to be utilized for the production of the electricity, they will invite the establishment of industrial works under new conditions and with new surroundings. Lord Kelvin, on the occasion of his recent visit to the United States, spoke of the economical industrial radius of the electricity produced by the Falls of Niagara as forty miles. While the limit of the concession of the Cataract Construction Company was 450,000 horse-power, Lord Kelvin said he hoped that our children's children would see no falls at all, all the water—equal to 7,000,000 horse-power, according to Professor Unwin—being applied to industrial uses. But a radius of forty miles is equal to an area 233 times the size of Manhattan Island, for example, so that the Niagara Falls industrial district is capable of supporting a population of 58,000,000 before reaching half the density of the population on Manhattan Island. And if the whole 7,000,000 horse-power of the falls be taken, a previous calculation, made by Lord Kelvin, shows that the electricity thus produced could be distributed over a radius of one hundred and fifty miles at a pressure of 80,000 volts, with a transmission loss of only twenty per cent. But the area of one hundred and fifty miles radius is to the area of forty miles radius in about the proportion of fourteen to one; therefore the larger circle would support, at the rate of half the density of Manhattan Island, the almost incredible population of 812,000,000, or about two-thirds of the population of the entire globe.

WHEN COAL IS SCARCE.

Were Niagara the only great waterfall in the world, it is quite possible that these figures, or something like them, might be realized, because long before the world's coal supply is exhausted its price for steam-raising will be prohibitive, while as long as the sun shines the waters which fall into the ocean will be lifted up and carried back to the great American lakes. But between Niagara Falls and tide water there are now under construction works to take 150,000 horse-power from the St. Lawrence River at the Long Sault Rapids without perceptible diminution of the river's flow through the main channel. The city of Montreal is now getting light and power from the Lachine rapids, also on the St. Lawrence River, and it may be that the same particle of water will help first to turn the turbine at Niagara, then the turbine at Massena, near the Long Sault, then the turbine at Lachine, while a pound of coal burned at Niagara is gone forever. It has already been remarked that the modern industrial city has been dependent for its rapid expansion upon its superior advantages with respect to coal—that is, it must either have a navigable water front, or be a natural railway receiving and distributing centre, or be the natural focus of a coal and iron region. All this will be changed in the great electrical waterfall cities of the future. The power, as a rule, will be produced in the mountains, while the cities will be scattered far and wide over

the foothills. There will be better air, more rooms, better drainage, more civilized conditions of living than is the case with the present overcrowded industrial beehives, built, for the most part, on the swampy deltas or in the valleys of great rivers.

Under the pressure of dear coal and with the attraction of cheap water power, the face of Europe will be changed. The highlands of Scotland will become industriously more important to Great Britain than the comparatively flat midlands. Switzerland, Norway and Sweden, the Austrian Tyrol, and Transylvania may become the industrial centres of Europe owing to their superiority in water power. For the rest, the course of manufactures will seek the sources of the great rivers, or of rivers not great which have a very rapid fall. Thus, in the United States, Montana, containing as it does the stormy beginnings of the Missouri, is already developing as the greatest ore-refining region in the world. Utah and California, in both of which coal is five dollars a ton and upwards, have now horse-power to spare for industrial purposes from the waterfall electric plants which they already have in operation. Portland, the capital of Oregon, now gets its light and power from turbines in the Columbia River. Colorado, a year ago, had seventeen different electric plants, driven by water-power, and used exclusively for mining purposes. The State of Washington and the whole Dominion of Canada have waterfalls without end, which have as yet hardly had their possibilities of creating electrical energy estimated.

SAVING ENERGY.

In more distant lands we find English engineers already making plans for saving the energy of the falls of the Nile fifteen miles below Cairo, and it is well within the bounds of probability that the Nile cataracts will some day supply the power necessary for running trains of cars from Alexandria to Khartoum. Not only are there magnificent falls on the Zambesi itself, in South Central Africa, but many of its branches in the Shire highlands have rapid descents in level, admirably suited for the development of electricity by turbine wheels. We too often think of Hindustan as a great plain, forgetting that the Himalaya Mountains, the highest on the globe, give birth to the Ganges, the Indus, the Brahmaputra, and the Oxus, all of which, with their mountain tributaries, reach the plains after taking innumerable giant leaps down the mountain sides. It is nonsense to say that the development of this water-power is visionary; the falls of the Zambesi are much more within the range of civilization to-day than any part of Montana, for example, in the United States, was thirty years ago. There are bankers in Bombay, Parsees at that, who have as much capital and as much nerve in investing it as the greatest men in the financial centres of Europe and America. The cheapness of ocean freights has equalized the price of wheat and beef at every seaport in the world; the invention of automatic labor-saving machinery has made the Hindu or Japanese, standing at a loom, very nearly the equal of the American or Englishman doing the same work. And as an invention along the older lines of human effort makes progress in machinery from less automatic, to more automatic, so will the natives of Hindustan and Africa be able, under Caucasian direction, to utilize all the natural and local sources of power which Providence, through the sun's evaporative energy, has provided for them.—*Telegraph.*

THE ADVENT OF TRUTH.

EDWARD EVERETT NORWOOD.

"And the ransomed of the Lord shall return and come to Zion with songs, and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away" (Isaiah xxxv: 10).

A wondrous day is coming in the happy by and by. To the 'waken'd vision even now its dawn has tinged the sky;

A day of joy and gladness, of love and peace and rest When the weary shall look upward and the humble ones be blest,

And justice, truth and right (before unknown to mortal ken),

With good, shall reign triumphant in the hearts of sinful men,

And creeds and cliques and factions, and things that tend to strife,

And jealousy and bitterness, which make miserable one's life—

With sickness, sin and sorrow, which long had held full sway,

Will be banished by the sunshine of that eternal day

Then the teachings of the Saviour, which He left on earth to men,

"As ye would that others do to you, do ye even so to them"—

Will be practised in its fulness in this day-star from above,

And the sterner word of duty will unite with that of love,

And man shall then be purified of vain and worthless self,

And seek to help his neighbor in the sacrifice of self.

Do you ask me when 'tis coming, this wondrous, happy day?

'Tis for you and me to answer, for each and all to say

For every kind word spoken, each loving thought of cheer,

Will help destroy the error and let that day appear.

And that we may be ready let us don a fitting dress,
The garment of salvation and the robes of righteousness!

A Statement of Quakerism.

Quakerism, takes for its foundation, that man everywhere is fallen, and utterly dependent upon Christ at every step back towards reconciliation with God, but that Christ, instead of being far off, is very nigh unto every man. It makes access to Him, through no outward form or ceremony, but by giving heed to his Light shining in our souls—to his word that is very nigh in the heart. It makes worship, not a bringing of offerings in our own will, to God, but a reverent waiting upon Him to subdue that will; a learn of Him; a hearing of his voice; a following his leading; and prayer, not set forms used at certain times, but an earnest, spiritual, unceasing exercise of soul. It makes salvation from beginning to end, a submission to the work of Christ upon the soul, whether it be reproof and condemnation for sin, or begetting in us a living and powerful faith in the only sacrifice for sin the shedding of his blood for us, whereby we come to experience forgiveness, and peace, and joy; whether it be the washing of regeneration, or purification with the baptism of fire—with the spirit of judgment and burning, to the bringing in of everlasting righteousness.

It is true it does not promise the attainment of redemption without bearing our cross daily and having to pass through sufferings and tribulations; whilst the religion of man's invention offers a much easier way. But on the other hand, the latter confess to knowing no certainty as to its condition; pretends to no feeling or perception of it, but proceeds in a vague belief that ends in darkness and a lying down in sorrow whilst this takes every step in the Light, and on firm ground; proving, testing everything and presses onward to a definite mark, and with the full assurance in the end, of that crown of life.

which the Lord hath promised to them that love Him. And those who have had any sight of this new and living way, long to draw others to walk in it—to draw them off from man to that anointing which is offered to all, and possessing which they need not that any man teach them, but come to experience that which was described by the prophet, when he said: "All thy children shall be taught of the Lord, and great shall be the peace of thy children."—*Author unknown.*

An Opening by Cyclone.

Madras, India, has long been a stronghold of heathenism and later of infidelity. It has been the seat of an infidel tract society, and it has been said that every graduate of the Madras College was supplied by some one with a package of infidel tracts. And as books on the other side of the question are generally bulky and costly, it is easy to see what mischief such infidel publications would accomplish.

We have been sending anti-infidel tracts to India for years, as the Lord has provided us the means, and have been trying to supply the Young Men's Christian Associations with quantities of such literature for distribution.

Meanwhile the Christian Associations are finding great and effectual doors opening, though there are many adversaries to oppose them. But God, who cares for his truth and for his work, can open doors which men would gladly close, and can work and none can hinder.

James McConaughy tells an interesting story about the new headquarters of the Madras Y. M. C. A.:

In 1893 an amateur photographer focused his camera upon a block of old tin bazaars which covered an eligible and centrally located plot of ground suitable for an Association building site.

The photograph was spread before the Lord like the letter which Hezekiah received. For many months before it was shown to the directors of the Association, it was a subject of prayer. There were insurmountable obstacles in the way, but the faith which laughs at impossibilities said, That ground is given by the Lord for the Association work.

There were more than twenty owners and claimants to this land, and there were quite as many more whose consent must be obtained before the land could be purchased. The front of the lot was occupied by eighteen little tin stores or bazaars, two of the central ones being held by trustees, the revenue from them being devoted to the support of a heathen temple.

After prolonged negotiations terms were made with most of the owners, but after all the other owners had come to terms, two, whose holdings measured about six by eight feet each, still held out for an exorbitant price, five times the amount they had paid only a few years ago. Every effort to bring them to terms had been exhausted, and as they believed that their ground was absolutely indispensable to the purpose of the Association, they believed they could get whatever they demanded.

On the last morning before the last monsoon ended, the building committee of the Madras Association met for conference and prayer over his matter. In the course of the two hours thus spent, the committee pleaded with God once more to intervene. Within an hour after adjournment, these bazaars were a crumbling mass of ruins, a cyclone having swept across the town while the committee was still in session. As the Hindu owners stood wringing their hands in front of the ruins a little later that morning,

they were overheard lamenting that this calamity had overtaken them in retribution for their having refused to sell the ground to the Association for a reasonable price. Next day the ground was bought for less than half what they had been demanding, and the way was cleared. The foundation stone was laid by Governor Havelock in 1897, and the building went forward under the kind care of Him who gathereth the wind in his fists, and causeth the stormy will to fulfil his word. May the work done there be a blessing to dark India and make known the name of Him who is "a light to lighten the Gentiles, and the glory of" his "people Israel."—*The Christian.*

Selected for "THE FRIEND."

The Christian Advocate says some needed words on "The Sin of Evil Speaking:"

"Evil speaking emanates from the 'father of lies,' whom Christian people are never to take as a guide and inspiration, either of speech or life. The gentle Christ, whose we are, and whom we serve, had so exalted an estimate of the reputations of men that He endured the contradictions of sinners, and kept silent under the greatest provocation. He might have uttered terrible things about those who, persecuted, slandered, reviled, and insulted Him; but no word of slander escaped his lips. His denunciatory speeches were directed against the hypocrites, but even in these utterances there is a flavor of charity.

"It is probably true that much of the current unkind criticism is expressed unintentionally, and perhaps unconsciously. This may be mentioned in explanation of its origin, but cannot be accepted in exculpation of the detractor, or in extenuation of his sin. The man who holds the reputation of his brother so lightly as to say, even unconsciously, the things that will injure him, is hardly a safe man. If anything should be guarded zealously, it is the reputation of other persons, and the man who has so low a regard for the reputation of another that he will assail it himself, is sure to have his own reputation held in like esteem by others; for there is a reciprocal element in public opinion, which delights to honor those who guard the good names of others as a sacred heritage; and that puts under severe condemnation those who cast discredit upon the reputations of others, which are entrusted to their care.

"One of the constituents of pure and undefiled religion is to keep one's self unspotted from the world. This must be done in many ways, because the taint of worldliness has many sources, one of the chief being the wicked proneness to uncharitableness of act and speech. If one is not disposed to speak well of another, he should at least refrain from speaking ill of him, in spite of the fact that there may be great provocation to do so. An evil-speaking tongue is a sure index of a low state of religion, for as St. James so aptly and thoughtfully says, 'If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain.'"

WE humbly beseech thee that if, for our unworthiness or in thy sovereign wisdom, thou sendest tribulation, yet, for thy mercy's sake, deny us not the comfort of patience. Thou wilt not lay more upon us than thou wilt enable us to bear; but, since the fretfulness of our spirits is more hurtful than the heaviness of our burden, grant us that inner calmness which comes when we feel thee with us, and give us grace to own that thou doest all things well. Amen.—*R. Crompton Jones.*

Items Concerning the Society.

The Editor desires to acknowledge the receipt of a neat and attractively made book of ninety-one pages entitled "Centennial Anniversary of the first Friends' Meeting at Mullica Hill, N. J., Fourth-day, tenth of Eleventh Month, 1897." It contains much historical information, and several interesting papers and poems. An examination in detail is necessarily deferred.

To meet the increasing demand for literature which treats of the training, education and care of children, the committee of the Friends' Library has decided to add to the Library from time to time books which will be helpful to parents, teachers and kindergartners. Care is also exercised in the selection of books for children and young people.

Following is a list of a few of the books already in the Library:

- Abbott. Gentle Measures in the Management and Training of Children.
 - Bebe. Home Occupations.
 - Comenius. Orbis Pictus.
 - Comparye. Intellectual and Moral Development of the Child.
 - Dubois. Beckonings of Little Hands.
 - " Point of Contact in Teaching.
 - Froebel. Education of Man.
 - Hailman. Kindergarten Culture.
 - Hopkins. How shall My Child Be Taught?
 - Pestalzi. Leonard and Gertrude.
 - Poullson. In the Child World.
 - Preyer. Mind of the Child.
 - Sully. Children's Ways.
 - Trumbull. Hints on Child Training.
 - Wiggin. Children's Rights.
 - Wiggin & Smith. Republic of Childhood. 3 vols.
 - Wiltse. Kindergarten Stories.
- Friends' Library is located at 142 N. Sixteenth St. Books are free to all Friends and to all others who are properly recommended. The Library is open every week-day, from three to six P. M.

THE FRIEND.

SIXTH MONTH 18, 1898.

CONVENTIONAL CORRESPONDENCE.

Without reference to, or, at the time of the present writing, any knowledge of epistles that may be read in Yearly Meetings this year, we would express a concern on behalf of the freedom of the Spirit in the issuing of such documents.

It is not pleasant to see a church in bondage to times and seasons, extorting from itself a message to other churches at the call of a stated period.

Regularity is head over too many things in the church in lieu of spirituality, and to that extent the letter killeth. Neither is irregularity a whit more spiritual. But the former will not deaden and the latter will not destroy, while under the Spirit of Life. This will preach the word, whether by mouth or by epistle, "in season, out of season."

To suppose that epistles, whether given or not by the Head of the Church, must appear at stated times, is the same disavowal of the principle of a free gospel ministry, as to suppose that sermons must be forthcoming at stated hours, irrespective of a Divine moving of a message.

"Let him that hath an ear hear what the Spirit saith unto the churches" to be written to them, as well as what He saith unwritten. The freedom of the Spirit requires that a meeting writes to others only when it has something to say and has to say it. Otherwise the correspondence is a service of bondage. And the

very people whose right function it is to maintain the spirituality of all service, is not the one that should entangle itself in any yoke of conventional epistolary bondage. Whenever a Meeting has a message to go beyond its borders, let it speak out. When it has not, let it be silent, if need be this year and next; and if the vision still tarries, wait for it. But if we force a message because of a returning period, or because of an epistle received, our heart will not be inditing a good matter; we have substituted conventionalism for Quakerism, and the glory is departed.

Though Philadelphia Yearly Meeting was moved a year ago, after long silence, to send a special epistle to a sister Yearly Meeting, no returning epistle was prepared by the recipient body. A kind acknowledgment of its reception was rendered; but no sufficient authority to write an epistle in response to Philadelphia being felt, accordingly none was written. This accords with the simplicity and the honesty of Truth. But now, should that body hereafter address us, we should feel all the greater confidence that it was moved by a living concern. Its epistle would seem more than a compliment; more than a letter; more, we trust, than a report of work.

On their social or business level, men may hold their pen-and-ink conversations. But mutual fellowship in the Spirit between churches of Christ is worthy of the language of his Spirit, of an apostolic dignity, savor and power, that speaks as having authority and not as the scribes; that indicates the interchange that the Spirit speaks to the churches; that without an immediate commission, holds its peace. So will epistolary confidence be heightened, and mutual edifying be ministered.

Regular epistolary correspondence sometimes superficially claims to be the bond of organic connection between co-ordinate churches or meetings. If their coherence is not the living Christ—is not the unity of the Spirit and the bond of peace—any amount of verbal interchange is but a rope of sand. From unity in Christ will spring mutual intercourse, but intercourse otherwise may be courtesy, but it is a spurious unity.

SUMMARY OF EVENTS.

UNITED STATES.—The bill for the removal of all political disabilities arising from the Civil War is now a law, President McKinley having formerly approved it.

The Revenue Bill was signed by the President on the 13th inst., and went into immediate operation in some of its provisions, viz: beer is taxed \$2 a barrel, and tea 10 cents a pound. Stamp and other taxes are payable after the first of Seventh Month. Mixed flour will pay 4 cents a barrel of 196 pounds. Drafts, leases, bonds, mortgages, bank checks, certificates, etc., will pay stamp duties. Telegraph and telephone messages are one cent each. Tobacco, snuff, cigars and cigarettes all pay duties and dealers in tobacco and its manufactures are charged a license tax.

Preliminary returns of the wheat crop indicate that the promise for an unusual yield is particularly good. The average condition of winter wheat is 90.8 per cent., and of spring wheat 100.9, as compared with 89.6 on Sixth Month 1, 1897. The total acreage is 43,000,000, which is 3,500,000 acres greater than last year. Joseph Leiter, the speculator in wheat for the past year, has lost \$5,000,000 through sales of several million bushels under pressure. Leiter is believed to be the only man living who realized \$1 a bushel on wheat. In one day he lost \$1 a bushel.

On the 6th instant Admiral Sampson bombarded and silenced the Santiago batteries. He states this was done to clear the way for the troops. According to an insurgent statement, about 300 Spaniards were killed. A semi-official note published in Madrid, purporting to give an account of the bombardment at Santiago, admits the sinking of the cruiser *Reina Mercedes*.

A despatch by way of Mole St. Nicholas says that the marines who were landed at the entrance to Guantanamo Bay were engaged continuously for thirteen hours (from 3 P. M., of the 11th), fighting Spanish guerillas and regulars. Reinforcements were finally landed from the fleet. The American loss was four killed, one wounded.

A merchantman captured by the auxiliary cruiser *St. Louis*, twenty miles out of Kingston on the night of the 10th inst., was the British steamer *Twickenham*, with 3,200 tons of coal for the Spanish fleet.

Reports from Tampa state that the heat on the transports has been something fearful, and that a number of the horses intended for the use of mounted officers have died in their stalls. The sufferings of the men in the hastily improvised bunks, far down in the hold of the vessel, can be better imagined than described.

The first military expedition to Cuba left Key West at daylight on the 13th inst., under the command of Major General Shafter. It consisted of over 15,000 officers and men, mostly United States regulars, and is expected to arrive off Santiago on the 16th. The thirty-two transports were convoyed by sixteen war ships.

A San Francisco paper says that the destination of the *Charleston* is the Island of Guahan, in the Ladrone group, which are controlled by Spain. This group, it is stated, will be seized and a coaling station established on Guahan. The Caroline Islands also may be visited and seized.

With all her agricultural wealth, South Dakota is also third in the list of the gold producing States. The aggregate of gold produced in the State last year was \$5,829,575.

The announcement that several cases of yellow fever exist at McHenry, Harrison Co., Miss., has prompted the Marine Hospital Service to send a member of its staff to that point with instructions to organize a fever camp and arrange for a thorough quarantine service.

Dr. Stuver, of Rawlins, Wyoming, in a paper on the influence of stimulants on the development of the child, said: "Out of thirty principals and teachers interviewed in Chicago, all were agreed that a low standard of scholarship characterized the boy who habitually used cigarettes. The use of tobacco has a peculiar effect on the moral nature of the student. He becomes dull, lazy, and unreliable, and retrogrades in his work."

The number of deaths in this city last week was 363, which is 43 less than the previous week and 20 less than the corresponding week last year. Of the foregoing 58 were under one year of age; 176 were males and 187 females: 41 died of consumption; 34 of heart disease; 19 of apoplexy; 19 of pneumonia; 19 of nephritis; 17 of diphtheria; 13 of old age; 13 of inflammation of the brain; 12 of paralysis; 11 of uræmia; 10 of inanition; 10 of measles and 10 from casualties.

Markets, &c.—U. S. 2's, 95 a 100; 4's, reg., 107½ a 108½; new 4's, 121 a 122½; 5's, 110½ a 111½; currency 6's 100 a 103.

COTTON.—6 13-16c. per pound for middling uplands. **FEED.**—\$15.50 a \$16.00 per ton for winter in bulk and for spring in sacks.

FLOUR.—Winter super, \$4.00 a \$4.25; do extras, \$4.25 a \$4.50; Pennsylvania roller, clear, \$4.75 a \$5.00; do., do., straight, \$5.00 a \$5.25; Western winter, clear, \$5.00 a \$5.25; do., do., straight, \$5.25 a \$5.50; do., do., patent, \$5.50 a \$5.75; spring, clear, \$4.50 a \$4.90; do., straight, \$5.30 a \$5.65; do., patent, \$5.50 a \$6.00; do., favorite brands, \$6.10 a \$6.25. City mills, extra, \$4.25 a \$4.50; do., clear, \$5.00 a \$5.25; do., straight, \$5.25 a \$5.50; do., patent, \$5.75 a \$6.25. **RYE FLOUR.**—Choice Penna., \$3.65 a \$3.75 per bbl.

GRAIN.—No. 2 red wheat, 95c. a \$1.00. No. 2 mixed corn, 36½ a 36¾c. No. 2 clipped white oats, 32 a 32½c.

BEEF CATTLE.—Extra, 4½ a 5c.; good, 4½ a 4¾c.; medium, 4½ a 4¼c.; common, 4 a 4¼c.

SHEEP AND LAMBS.—Extra, 4½ a 4¾c.; good, 4 a 4¼c.; medium, 3½ a 3¾c.; common, 3½ a 3¼c.; lambs, 4½ a 6c.; spring lambs, \$6.00 a \$7.00.

HOGS.—Best Western 6 a 6½c.; others 5½ a 6c.

FOREIGN.—A correspondent of the London *Times* estimates that the population of London in 1901 will be 6,140,000, and 7,600,000 in 1921.

A bar-keeper at the House of Commons' restaurant has been summoned before a London police magistrate for "illegally supplying intoxicating liquor to the public." The temperance people are fighting to force the House of Commons either to take out a license for its bar or to stop the sale of liquor.

In the House of Commons, on the 10th inst., Balfour, the Government leader, said in reply to a ques-

tion, that Great Britain would gladly take any favorable opportunity to bring about peace between the United States and Spain, provided such action would be well received by both countries. "Unfortunately he added, 'there is not sufficient ground for believing this condition exists.'"

A four story building at Biot, a village near Cannes, France, collapsed on the 13th inst., and it is thought the number of killed will reach thirty. Troops were ordered to the scene, and began the work of clearing away the ruins.

A Paris despatch says a convention covering a disputes between France and England as to the Niger boundary is ready for signature.

Steamers arriving at Liverpool from Sierra Leone report that 1000 persons were killed in the recent uprising in that district.

Despatches received in Madrid from Captain General Augusti showed the hopelessness of the Spanish situation in the Philippines. The Captain General reports that he is cut off from communication with the provinces; that Cavite has completely rebelled that the insurgent natives have entered Manila Province, and that the capital will be attacked by large sea.

The President of an important Philippine company having its principal office in London, who presented a statement to Ambassador Day, discussed the situation with a representative of the Associated Press, but on condition that his name be withheld. He gave the usual recital of extortion by the officials who go from Spain to those islands, as they go to Cuba, with the sole purpose of acquiring as much money as possible in the shortest time. He ridiculed the suggestion that the Philippine insurgents could be induced by the Spaniards to form an alliance against the United States. The natives, he declared, would welcome any power which would relieve them from the domination of Spain. He did not, however, seem to place much confidence in the good faith of the revolutionists, and incidentally remarked that he had knowledge that more than one native insurrection had been inspired and promoted by Spanish officials for the increased revenues which would come to them through the importation of troops into the islands to suppress the rebellion. Under proper treatment, the islanders, although consisting of several different races, would be entirely tractable. Careful investigations by the most efficient engineers had proven that the gold deposits of the Philippines were among the richest in the world and under conditions favorable to the development of the islands would surpass Australia and South Africa as a gold country.

It is said by a St. Petersburg paper that an amateur botanist of Voronezh, named Fetisoff, has succeeded in cultivating roses of a pure black color. His persistent experiments lasted more than ten years, and he intends shortly to exhibit his new black roses in London.

United States Consul Smith, of Moscow, reports that a telegram from Tomsk announces the finding of gold nugget weighing seventy pounds in the Spassk Preobrajensk mines, situated on the River Chibye in the district of Yenisei.

A despatch dated Mexico, Sixth Month 12th, says: "An immense waterspout burst in the hills above the town of Moxcoca, Fifth-day night, flooding all the lower part of that place and drowning several persons. An officer saw the flood coming and ran, warning the inhabitants to flee for their lives. He rescued many women and children floating in the waters. The officer was badly injured."

NOTICES.

WANTED, a home for a nice-looking, strong colored boy, aged fifteen years—country preferred. Apply I. L. PENNOCK, 805 Franklin St., Phila.

A YOUNG woman Friend, with some experience wishes a position as teacher in private or family school. Addr. "P," Box 54, Toughkenamon, Chester Co., P.

WESTTOWN BOARDING SCHOOL.—Applications for the admission of pupils to the school, and letters regard to instruction and discipline should be addressed to WILLIAM F. WICKERSHAM, *Principal*. Payments on account of board and tuition, and communications in regard to business should be forwarded to EDWARD G. SMEDLEY, *Superintendent*. Address, Westtown P. O., Chester Co., Pa.

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Anthony Benezet and His Times—1713-1784.

(Continued from page 378).

Under date of Eighth Month 25th, 1783, one year before his death, Anthony Benezet wrote to queen Charlotte of Great Britain, viz: "I hope thou wilt kindly excuse the freedom used on this occasion by an ancient man whose mind for more than forty years has been much separated from the common course of the world, and been long painfully exercised in the consideration of the miseries under which so large a part of mankind, equally with ourselves the objects of redeeming love, are suffering the most unjust and grievous oppression, and who sincerely desire the temporal and eternal felicity of the queen and her royal consort."

This letter, presented by Benj. West, the celebrated painter, was received with "peculiar condescension and attention;" the queen remarking "that the writer was a truly good man, and that she kindly accepted it and would read the books he had sent."

The queens of Finland and Portugal were also addressed, and the countess of Huntington, with George Whitfield, became his correspondent in the same cause: John Wesley published his "Thoughts on Slavery in 1774."

In harmony with Wesley's sentiments are A. Benezet's own words to his intimate friend and co-worker, Samuel Allinson of Burlington, N. J.: "What a great thing it is to stand up for liberty, true liberty, from a mind truly delivered from all selfishness, in an unfeigned love to God and mankind. Oh! the selfishness of the human heart! How much of it is apt to cling to us, even when our designs are upright." Of the many fruits of his labors, however, none perhaps gave him more satisfaction than the assistance he gave and subsequently received from Thomas Clarkson, who at this time (1785) was Senior Wrangler in the University of Cambridge, England. A prize essay was to be written on the question, "Is it right to make slaves of others against their will?"

"Going by accident," as he says, "into a friend's house I took up a newspaper then lying on the table, and one of the articles which attracted my notice was an advertisement of Anthony Benezet's 'Historical Account of Guinea.' He hastened to London, bought the volume, and

says: "I found in this precious book almost all I wanted."

The time was short for its preparation, but with his accustomed energy he threw himself into the subject, laboring both day and night until "it became less an object of ambition as a literary contest for academic honors, than the production of a work that might be of use to the suffering Africans, and a call upon his country to shake off 'the accursed thing.'" He frequently arose during the night to record his thoughts not merely to gain the prize, which he easily secured, but for the honor of universal human nature.

He read his essay before the senate of the University, and on his way back to London on horseback was so absorbed in his theme, he time and again found himself dismounted, leading his horse; and once, when sitting by the wayside on the grass, almost overwhelmed by the horrors of the traffic he had thus exposed, the conviction settled upon him that his whole life should be consecrated to the sacred cause of freedom.

Previous to this the conscience of the Society of Friends had become fully awakened to this most suffering cause. So it was a disownable offence to own slaves, and Philadelphia Yearly Meeting had forwarded to that of London, A. Benezet's "Caution to Great Britain and her Colonies," with the request that it might be republished in England, and placed in the hands of the members of Parliament and others, which was willingly done, especially among the principal schools in the kingdom.

Thus it was that Granville Sharp, Wm. Wilberforce and Thomas Clarkson and others, with the whole soul and body of Friends at their back, were enabled in the course of the next fifty years to liberate 800,000 slaves in the West India islands, and to wipe forever from the national escutcheon of the British empire one of the foulest blots of modern civilization; and all this was accomplished without that awful shedding of blood, and all that attended the same struggle for liberty in our own land thirty years later.

In the page of history this act does stand out as "the gem in England's diadem," although there still remains enough of oppression in one form or another for which she is directly responsible, both at home and abroad.

Some would have thought this sufficient reward for one life; but Anthony Benezet was equally concerned to maintain that "good-will" which distinguished the ushering in of the gospel of peace, and so we find him appealing by word of mouth and his ever ready pen to all of his fellow citizens not to take up the sword as the impending conflict of 1776 drew near.

He addressed the officers of state with the same direct and fearless enquiries concerning the rightness of such violation of one of the most impressive commands of the Saviour of all mankind, and even wrote to Frederick, king of Prussia, concerning the dreadful effects of war. His pamphlet, entitled "Thoughts on the Nature of War," had a wide circulation on both

Continents. This was published in 1776, as also his "Serious Reflections on the Times; addressed to the Well Disposed of every Religious Denomination."

Nothing appealed more directly to the humanity and universal sympathy of Anthony Benezet than the condition of the red man, whose presence and power was quite a different factor in his day from what it is now.

George Washington was at this time (1755), establishing his character as an intrepid warrior and a wise statesman in dealing with these aborigines in the western part of our State, which was practically an untrodden wilderness.

The peaceful principles and methods of the Quakers prompted other ways of settling the frequent disturbances between the races; and history has no more true or convincing page in support of the superiority of their methods, than that period of seventy years between the settlement or opening of this Commonwealth, until the resignation of Friends in the popular Assembly—because of warlike measures.

It was just after this change of policy and immediately preceding the massacre in Wyoming Valley (in 1758), we find Anthony Benezet remonstrating with the officers of State, viz: (to John Smith of New Jersey he writes), "Your declaration of war against the Indians is still in force, which joined to the mutinous and wrathful disposition of your back inhabitants may occasion their being guilty of some rash and cruel act. Should they endeavor to destroy the people and settlement now making at Wyoming, of which I am not without fear, the consequence might be dreadful both to your province and this," adding, "If some of the Burlington Friends" were consulted by the Indian Commissioners "there would be more likelihood of matters being effectually looked into."

Five years later (1763), he wrote a long and most rational, and very informing letter to Sir Jeffery Amherst, commander-in-chief of the British forces then at New York, and preparing to enter upon a campaign against these sons of the forest.

After giving many facts obtained from the most trustworthy sources concerning the causes of irritation, and how these might be lessened, citing among other witnesses the testimony of a certain noted chief who had visited Philadelphia about that time, and during the conference he and other members of his tribe had with the Governor and Friends repeatedly expressed his dislike to war, as arising from a bad spirit, and was surprised that the Christians were such great warriors, rather than lovers and cultivators of peace.

Thus he concludes his appeal, "May I entreat the general for our blessed Redeemer's sake, from the nobility and humanity of his heart, that he would condescend to use all moderate measures if possible, to prevent that cruel and prodigious effusion of blood, that deep anxiety and distress that must fill the breasts of so many helpless people should an Indian war be once entered upon."

He was one of several prominent Friends who in 1756 formed a society called "The Friendly Association for Regaining and Preserving Peace with the Indians, by Pacific Measures." They had the first medal ever struck off in Philadelphia. It represented Wm. Penn at a council fire under the historic elm, offering the calumet of peace to a chief, and pointing to the sun as characteristic, both of the purity and durability of the friendship which the association designed to promote. This token of good will was distributed among all the neighboring tribes, or at least to the principal sachems of the several nations of Indians.

Anthony Benezet was repeatedly deputed to go and confer with these chiefs in their own country, cheerfully enduring the fatigue, privation and exposure of such journeys through the wilderness. He soon saw the need and advantage to them of learning and practising agriculture and the domestic arts, and left a portion of his estate for educating their children. He published in 1784: "Some observations on the situation, disposition and character of the Indian natives of the American continent."

There is scarcely a more pathetic incident in all the annals of American history than the capture and banishment of the Acadians in 1755 to various ports in the British colonies from Massachusetts to North Carolina.

This colony of "Neutrals," as they called themselves, for fifty years so happily settled in the Basin of Minas, Nova Scotia, remarkable for their piety, mildness of disposition, frugality and industry were first deceived and surprised, then transported. Longfellow has immortalized their fate in his "Evangeline."

The pretence of right on the part of the English in this outrage on all the laws of justice, was said to be the detection of a few of the young men of this community conveying information concerning the movements of the British forces to the French and Indians, for which their land was confiscated and families scattered, never to reunite.

Of the seven thousand persons thus inhumanly treated, five hundred reached Philadelphia. Their appeal to the king of England (probably drafted by Anthony Benezet), is most touching, viz: "We, our aged parents and grandparents (men of great integrity and approved fidelity to your Majesty), and our innocent wives and children, became the unhappy victims to groundless fears. We were transported into the English colonies in much haste, and with so little regard to our necessities and the tenderest ties of nature, that from the most social enjoyments and affluent circumstances, many found ourselves destitute of the necessities of life—parents separated from children, and husbands from wives, some of whom have not to this day met again. We have already seen in this province two hundred and fifty of our people, half the number that were landed here, perish through misery and various diseases."

The comfort which even one such sympathizer as A. B. was, must have been considerable, as he practically adopted all these French prisoners of war as his special friends. Being able to converse with them, and so acting as their interpreter, was no small service. He undertook to supply all of them who were unable to work with food and clothing, being assisted by the public purse for a time.

These victims were placed under the care of "the Conservators of the Poor," who greatly appreciated the labors of Anthony Benezet

visiting the sick and dying, ministering to the utmost within his power, and even performing often alone the last offices of respect to those who had been released from their misery by death.

He was generous even to a fault. His wife missing and enquiring about two of her blankets, he said: "Oh, my dear, I gave them some evenings since to one of the poor Neutrals." Samuel Emlen, the elder, granted a part of his property near Fifth and Pine Streets for the building of small houses which Anthony Benezet erected by the aid of subscription which he collected in behalf of these poor victims.

We have noted how A. B. was connected for a period of twelve years with the Penn Charter School. He was subsequently (1756), chosen as an Overseer, and about the same time Manager of the Pennsylvania Hospital, then just built at Eighth and Spruce Sts., Philadelphia.

His philanthropy was exhibited toward any who were in need, and we find him drafting a bill which afterwards became law, to prevent landlords from taking the stove of a poor tenant for rent. And duelling, "that execrable fragment of barbarous times," did not escape his watchful, thoughtful interest in behalf of the common good.

In all these efforts to help his fellow men, he was much attached to his own Society; and labored directly, diligently, and very effectually in defending its distinguishing doctrines and practices, illustrating them in his own life.

To a minister of another denomination who was particularly averse to Quaker ideas he gave a copy of Barclay's Apology. The letter of acknowledgment for this volume after it had been read contained these lines:

"Long had I censured with contemptuous rage
And scorned your tenets with the foolish age:—
Thought nothing could appear in your defence
Till Barclay shone with all the rays of sense,
His works, at least, shall make me moderate prove
To those who practice what he teaches, Love.
With the censorious world no more I'll sin,
In scouting those who own the light within:
If they can see with Barclay's piercing eyes
The world may think them fools but I shall think
them wise."

Dr. Benjamin Rush left a beautiful testimony of his appreciation of the Catholic spirit of Anthony Benezet. "He loved piety and virtue in others, wherever he found them, and was one who respected all sincere worshippers of God. Unbounded in his charity, his great aim was to discover some favorable symptoms in the disposition of those whose course was perverse, and that, when discerned, he cherished with tender solicitude. His access to the most erring of his brethren and others was always easy.

He was especially desirous that the Society of Friends should maintain its primitive character for plainness and moderation. These peculiarities he supported by publishing a small work in 1782 "On Plainness and Innocent Simplicity of the Christian Religion."

He did not hesitate to wear and advocate a distinctive dress, and maintain almost severe simplicity in household furniture.

In 1780 he wrote "A short account of the Religious Society of Friends commonly called Quakers," which at the time was considered one of the best summaries of our principles, discipline and practices that had appeared. The concluding passage reads thus: "May every tender enquirer after the right way not look out at the conduct of others, nor place their dependence upon any man, but carefully attend to the openings and leading of the Holy Spirit in

their own minds, and as they follow on to know the Lord they will be brought to a degree the same experience with the Apostle, 'We know that the Son of God is come and hath given an understanding that we may know Him that is true even in his Son Jesus Christ, this is the true God and Eternal Life.'"

(To be concluded.)

The Minister's Last Cigar.

An English clergyman, who was a hard smoker, was cured of the taste for tobacco by a sudden twinge of conscience.

He was sitting one day in his library with an expensive cigar in his mouth, when the name of one of his oldest friends was announced. The visitor, when greetings had been warmly exchanged, confessed that he had come upon a begging errand.

A story of pathetic distress was told, and an urgent appeal was made for immediate relief. The clergyman was a warm-hearted, generous man, and his hand was plunged at once in his pocket, but he found only a few shillings there. He then fumbled in his desk for a check-book, remarking to his friend that it was a very sad and urgent case and that he would do what he could, but when he looked at his bank balance his face changed color. The account was nearly overdrawn already.

"I am very sorry," he said, "I can only give you a beggarly sum. I did not know how poor I was."

The check which he drew was only a fifth of the amount which was needed. He made many apologies for giving the visitor so little money when his heart was deeply touched and he longed to do more.

When his friend had gone, he relighted his cigar, but it seemed to have a bitter taste, and he took out a fresh one. Before striking a match he jotted down on a piece of paper the price of the cigar, and the number which he usually smoked a day. He found that tobacco was costing him five shillings a day and over £90 a year or about \$450 in American money. The amount which he had given to his old friend in dire distress represented the cost of twenty days' smoking.

The clergyman was an impulsive man. Instead of lighting his fresh cigar of the choicest brand he threw it into the fire on the hearth. He was so deeply impressed with the thought that a little self-denial on his part would have enabled him to help an old friend in great need that he resolved sternly never to smoke again. Being a man of strong will, he was as good as his word.

This good man's tobacco bill was a heavier one than is ordinarily paid. But many a smoker would be surprised if he were to count the cost of his own self-indulgence in tobacco.

A recent investigation has shown that the students of a military academy in England expend enough money on cigarettes to provide for the education of forty young men, too poor to have the same advantages. The effects of tobacco on health may be disputed, but no smoke can deny that smoking is a wasteful habit, and that there would be large compensations for self-denial.—*Youth's Companion*.

"THE Christian church believes in a God who fortifies weak wills, and eradicates sensual appetites."

"WHERE the spirit of the Lord is, there is liberty; the reverse of which is also true."

Extracts from the Letters and Memorandums of John Barclay.

To ———. 1838.

"Thy letter of the 13th seems, in conjunction with my own feelings in reading it, to encourage me to salute thee in Christian freedom. It was animating in this wilderness to read such lines from one unknown, trusting that we have but one object in view, and are endeavoring to be found running the same race; though occupying possibly very different posts, according to what has seemed to be committed to each, respecting the things of the blessed gospel and spiritual kingdom of our Lord and Saviour.

"My dear friend, thou knowest not what a poor thing thy correspondent is every way—enfeebled in powers and constitution, though but forty years old; a cripple on crutches these three or four years, by a disease of the knee joints, and still longer disabled by the same disorder, at times threatening amputation, and always bearing about a most delicate, shattered frame in every respect. May I not say in every sense, 'By thee have I been upholden from my birth, 'My times are in thy hand,' therefore while I live will I praise the Lord, and by his help keep my heart and order my conversation; and all my bones shall say, who is like unto Thee, who hast abundantly, and art yet restoring, renewing and redeeming my life, my best life, from destruction.

"If we do but hold fast the beginning of our confidence steadfast unto the end, cleaving to the Lord, who first loved and quickened, and had mercy upon us; He will never leave nor forsake us; but will perfect all that which concerns us; and He will enable us to hold out to the end, in faith, patience and well doing. I have had for a long season a strong persuasion that our dear Lord has a precious people in our country, and though many may be the impediments and snares and discouragements, how long that there and in every place, 'a pure offering' may be rendered, with as little of creaturely policy or worldly wisdom intermixed as may be. But as to the chief occasion of thy letter, I am able to give thee scarcely any information as to the Jaffray family, beyond what my book with its notes sets forth. I have from circumstances, and perhaps by providential ordering, got into a channel which I often indulge in, to search out primitive zeal—primitive faithfulness unto death—the path of the just, of whom the world was not worthy. I do not love old things because they are old, but because they are often more intrinsic, less superficial. I delight to restore the ancient way-marks, the foundation of many generations, to hold up the cattered and obsolete testimonies to ancient purity under every name; many of which are purposely put into the background, slurred over, distorted, and destroyed by historians and the theologians of these degenerate days. I have a commonplace book for my collections, but my bodily and mental ability is growing less and less, and my opportunities are few indeed. O! that christendom might return to that state she once knew—might recur to first principles; then would her reformation and salvation go forth with brightness. She would be fair as the moon, clear as the sun and terrible as an army with banners; and all iniquity and infidelity should stop their many mouths. Whether we ever meet, or write again, or are as epistles in one another's hearts in certain respects and to a certain extent, may we, 'whereto we have already attained, walk by the same rule and mind

the same thing,' and follow the things that make for peace; and if anything be further needful, I believe God will reveal even this to us, supplying all our needs by Jesus Christ, who is, with his faithful followers, delighting to reveal unto them the abundance of peace and truth, but in his own way and time, and as we bow to his yoke and deny ourselves.

"I remain sincerely thy friend, J. B."

To ———. Tenth of the Fourth Month, 1838.

"I am on the eve of leaving home for Brighton, if able, for I am very poorly, 'feeble and sore broken outwardly, though I trust alive in my spirit as ever, and resigned to all that may be in store for me. . . . Though unable to mingle with my friends in person, when they come together for the sake of this blessed cause, to endeavor to strengthen one another's hands in God, and to build one another up in that holy faith once and still delivered to the saints.

(Presumably at the Yearly Meeting)—"My poor mind is as deeply, as strongly concerned as ever, that every part and parcel thereof, with all its genuine accompaniments and fruits in practice may be maintained inviolate, and that nothing be forborne or let fall, or slighted through our degeneracy, and dimightedness of that which our worthy ancients upheld through suffering. What has our refinement, religious or civil, done for us? and what has an approach or a condescending affinity thereto done for us? Weakness has inevitably followed, and even the strongest and the wisest have been utterly laid waste. Some are not sufficiently warned and humbled by these things, and if they are they should openly acknowledge their error, and forsake the very appearance of this track. I am fearfully confident that if those, to whom we somewhat look as watchers, as seers, as standard-bearers, as counsellors are removed (and they are removing) to their rest—or if any of these that remain should not keep their habitations firm and undeviating, but turn aside in any respect from the ancient testimony, that He who raised up such a people as we were at the first, will never cease to raise up others, and put forth some into the foreground, into the very seats of the unfaithful. I have seen it wonderfully in my short day. I have read it of those that have gone before; and therefore, let none ever throw away their shield, and weakly compromise the trust devolving on them.

"Farewell, my beloved friend; may the Lord preserve us purely to his praise. J. B."

(John Barclay deceased the eleventh of the Fifth Month following).

THE LESSON OF THE BIRDS.—The little snow-birds fluffed out their feathers and hopped about briskly in search of food. Chirping cheerfully meanwhile, as much as to say—We're sure to find a breakfast somewhere, we've been just as hungry before and we've always picked up a few insects or grains sooner or later. "Chirp, chirp," called one little bird, and all the others flew to his part of the old garden to see what treasure he could have found.

Oh! what a big worm, surely each might take a peck, but Chirpie was a greedy bird and wanted to keep all to himself; this led to a quarrel in which everyone pecked everyone else, amidst much chirping and cheeping.

During this confusion a number of English sparrows, attracted by the noise, flew over the wall, swooped down on the little American snow-birds and ate up the whole of the newly found treasure.

"Oh, dear!" sighed Bessie to Charlie, for the children had been watching the scene from the nursery window. "What a pity that first little snow-bird was so greedy."

"Yes," said Charlie in a shy, shame-faced sort of way. "Mother," he said presently, "Let Bessie and Bertie have my box of sweeties, I don't think I want to keep them for myself now."

"I am so pleased you learnt that little lesson from the snow-birds," said mother as she kissed her boy.—A. Harrop.

Patmos.

In that body of water lying between Greece and Asiatic Turkey, known as the *Ægean Sea* or *Archipelago*, situated some twenty-five or thirty miles southward of the island of *Samos*, and about the same distance from the coast of *Asia Minor*, is a barren and rugged island. Its greatest length is not far from ten miles and its breadth six, but it is divided into two nearly equal parts by a very narrow isthmus. It is a volcanic island, its rugged hills rising at the highest point to nearly a thousand feet. Its desolate scenery is only a little relieved by some poor olive-trees, perhaps a score of cypresses, and others in scant proportion; with here and there patches of scrubby bushes and quantities of heather and shrub *arbutus*. There is but little cultivated land because of want of soil.

This dreary spot is "the isle that is called *Patmos*," the place to which the Apostle John was banished "for the word of God, and for the testimony of Jesus Christ;" and here was vouchsafed that wondrous revelation which pictures this world's history through the ages since, and leads us onward to that glorious world of no more pain or tears or death, with its jeweled metropolis flashing in the light of God and filled with peace and joy eternal.

Though naturally so barren and uninteresting, the *Patmos* of to-day,—lying beneath that serene sky and looking out upon that azure sea, studded with its myriad islands,—with its profoundly impressive associations, is a spot of much interest. The principal port is *La Skala*, on the eastern shore. From the village on the shore a paved road leads to a commanding height two miles to the south, where stands the great monastery of *St. John*, a massive structure that has the appearance of a fortress, which it really was. About it clusters a considerable town. In the latter part of the eleventh century a monk by the name of *Christodoulos* obtained from the Emperor *Alexis* of *Constantinople* the gift of the island, and here *Christodoulos* founded the monastery. The original grant or royal Bull is shown in the monastery. It is fifteen feet long and sixteen inches wide, written in black ink on parchment, but with the emperor's signature in brilliant red. The monastery is occupied by some forty monks, and contains a library of eighteen hundred printed books. There were formerly six hundred ancient manuscripts, but less than half of these are still preserved.

Half-way down the steep road from the monastery of *St. John* to the port was once the famous college of *Patmos*, now a ruin. Descending a flight of steps from the platform of the college, one comes to a group of chapels and churches known as the monastery of the *Apocalypse*. Passing through one of the small chapels called the church of *St. Anne*, the grotto of the *Revelation* is entered. This is the traditional spot where the *Apocalypse* was written. The floor and ceiling and walls are of solid rock, the whole lighted up by silver lamps which are kept constantly burning. The cavern is about ten

feet high, twelve feet deep, and twenty feet long. Perhaps there is no more likely place for the composition of that wonderful book.

The present population is Greek—though the island belongs to Turkey—and numbers some four thousand. The women are said to be beautiful, and have for their principal occupation the knitting of cotton stockings, which with some kinds of pottery constitute the chief articles of export. There are said to be between three and four hundred churches on Patmos, or about one for every ten inhabitants. Most of them are very small, however, mere little chapels.

On this quiet island, withdrawn from the great world, as it then existed, and yet in the very heart of it, the "disciple whom Jesus loved" was kept in banishment; and here was "signified" to him by an angel "the Revelation of Jesus Christ which God gave unto him, to show unto his servants things which must shortly come to pass." The book with which the canon of inspiration closes was given amid these rocky, barren hills. Its mysteries and difficulties have always been acknowledged, and there is reason to fear that it has been much neglected. But let us remember the gracious promise, "Blessed is he that *readeth* and they that *hear* the words of this prophecy, and keep those things which are written therein; for the time is at hand" (Rev. i. 3); and let us not forget the solemn warning, "If any man shall add unto these things, God shall add unto him the plagues that are written in this book; and if any man shall take away from the words of the book of this prophecy, God shall take away his part from the tree of life, and out of the holy city, and from the things which are written in this book" (Rev. xxii. 18, 19).—*Christian Safeguard*.

Matches.

Many who are yet living recall the difficulties, the cut and bruised knuckles, the words of vexation that were, fifty years ago, incident to attempts to get fire from tinder-box, flint and steel, that a flame might be kindled on the hearth. Often the attempt failed, and the housekeeper was forced to "borrow"—as was the phrase—from the nearest kitchen a pan of live coals, or a blazing brand, kept alight during the return journey by violent twirling to and fro.

In those days, one hearth-fire in every house, usually in the kitchen, was constantly maintained, unless accident or neglect quenched it. The fire kindled by a young couple on their marriage burned brightly throughout their lives, and perhaps even the lives of their children and grandchildren.

The burning-glass was in general use among street-smokers, a cloudy day being woful to them, since then they were dependent for a light upon the favor of some passing devotee of the weed, or the good graces of the nearest housewife.

A hundred and fifty years before the invention of the match, phosphorus was discovered, and the principles of the present splinter all but stumbled upon by an obscure chemist, who found that friction of the new substance between rough surfaces—two pieces of brown parcel-paper, for instance—kindled a flame that would ignite any combustible substance, or even a stick, provided it had previously been dipped in sulphur or fat.

Strange to say, this was regarded merely as an interesting chemical experiment.

In the early part of the present century it was found that potassium chlorate, in combination with loaf-sugar, kindled when brought into

contact with sulphuric acid. The fact was at once seized upon, and handsome metal cases, which contained one hundred sugar and potash tipped splints, as well as a phial holding ground asbestos saturated with sulphuric acid, soon made their appearance, at the price of one guinea, or about five dollars.

But the device quickly fell into disrepute, less because of the price, which was ultimately reduced one-half, than on account of the affinity of the acid for water. It absorbed moisture from the atmosphere in such quantities as speedily to render the apparatus inoperative.

Later it was suggested that if phosphorus were heated in a phial until an oxide formed within upon the glass, and a sulphur-tipped splint were dipped therein, it would ignite on again coming in contact with the outer atmosphere. The cost of phosphorus prevented general advantage being taken of the device.

In 1827 one John Walker, a chemist of Stockton-upon-Tees, England, invented the first "lucifer," or friction match. It consisted of a splinter dipped in a compound of antimony sulphate and potassium chlorate, which was ignited by compressing between two pieces of sandpaper. This proved objectionable, because the heads were apt to fly off without igniting the wood.

A little later phosphorus was substituted for antimony, producing what was known as the "Congreve," so called in honor of the Congreve rocket. Gradually the composition was improved, other constituents taking the place of the potash, until the perfect match was developed.

To-day phosphorus is the chief ingredient of the tips of all friction matches; it alone secures combustion. The sulphur is added only to ensure a sufficient continuance of the flame to ignite the wood thoroughly.

The peculiarity of each variety of matches is confined solely to the preparation of the tips; all manufacturers employ pretty nearly the same ingredients, but in varying proportions. From one-eighth to one-twelfth of the tip is red lead, nitre, or some other substance that will secure a proper amount of oxygen to feed the flame. The remainder of the tip is phosphorus, and gum or glue to secure the fluidity essential to adhesiveness and convenience of manipulation.

Match splints may be made from almost any light wood. Birch is preferred in Europe and the Maritime Provinces of Canada, while white pine is preferred in the United States. One manufacturer alone, in the State of Michigan, consumes annually not less than one and a-half million feet of the very choicest white pine, free from knots or flaws, representing a money value of not far from eighty thousand dollars.

Formerly, match splints were cut by a knife that rose and fell with every revolution of a crank—a miniature guillotine—the block of wood moving forward with each stroke just the thickness of the match. This machine required the block to be first boiled in order that the knife might cut it almost through without splitting it, thus leaving the splinter so slightly adherent as to be readily broken off by the fingers. The block had to be cut twice over, the second gashes at right angles to the first; the dipping and finishing had to be done by hand. By the modern process the wood is sawed into blocks two inches square, which are fed to machines that instantly reduce them to shapely match-splints. As fast as the splints drop from the knife—unless a round match is desired, in which case they are first forced through dies

to give them the required form—they fall in regular order upon an endless belt which carries them to the dipping trough.

There their ends are brought in contact with a wheel-brush revolving in melted sulphur. Passing on, they reach a second trough where the phosphorus mixture that provides the tip is, in like manner, applied. Without pausing they move on to the drying-room. After circling about this a few times they pass into a contiguous apartment to machines that automatically count and pack in strawboard boxes.

Formerly the manufacture of matches was a deadly occupation because of the fumes evolved by the phosphorus trough, which coming in contact with the decayed teeth of workmen, induced horrible diseases of the jaw. This has been wholly obviated: First, by the introduction of automatic machinery that applies the tip and frees workmen from the need to lean over the trough to dip the splint; second, by the substitution of red or so-called amorphous phosphorus for the cheaper and more primitive form.

From red phosphorus also are derived the so-called "safety matches," a phrase which is not always strictly accurate. It is popularly supposed that they can be ignited on a special prepared surface only. In fact, although they do not ignite upon friction with rough surface, some of those which are sold as "safeties," may be kindled by a short, quick stroke on a smooth or highly polished surface, such as a window pane or piano-top.

The theory of the safety match is to separate the phosphorus and the chlorate, which are united in the head of the ordinary match. The dipping mixture for the match is of potassium chlorate or nitrate, antimony sulphide and glue. This match will not kindle unless it is rubbed against a surface containing phosphorus. Because some manufacturers put a small quantity of phosphorus into the match itself, and then it is not a safety match.

In the "parlor match," it is the potassium chlorate which causes the explosive detonation. A less noisy compound is potassium nitrate, is more costly than the sulphur match, and is better, unless one objects to the smell of brimstone.

Wax matches or "vestas" are no longer produced in the United States, partly because of the expense, and partly because the demand is smaller; but abroad they are much used, especially by smokers. They are odorless, give fine light, and offer a happy substitute for candle or lamp where a brief illumination is required.

Composed of strands of cotton dipped in melted wax, or paraffine, they are molded by being drawn through dies of the proper size. Subsequently they are cut to match length and tipped with a phosphorus mixture, in the same way as wooden splints.

The Japanese produce a variety of peculiar matches, some of which are made of paper. One form burns with an evenly luminous flame, creating, as combustion advances, a red-hot ball of glowing saline matter, greatly appreciated by smokers.

Another form, when half-consumed, emits a series of bright sparks, producing scintillation as brilliant as to rival that of steel burning in an atmosphere of oxygen. These, I believe, are derived from varying combinations of charcoal, sulphur, saltpetre and phosphorus, the proportions being known only to those who are engaged in their production.

There are upward of one hundred and fifty manufacturers of matches in the United States.

alone, and perhaps one-half as many in Canada. It has been computed that an average of eight splints is required to supply the daily needs of each individual, great and small, throughout the civilized world. In other words, three millions of matches are ignited for each minute of time throughout the twenty-four hours! Yet matches are almost unknown in many parts of Europe—especially in the remote regions of the Austrian, Russian and Ottoman dominions, where the brazier of live coals is in universal use.

It is, perhaps, a pertinent query: How many of the present generation could procure light or fire by means of the old-fashioned tinder-box and flint, or steel?—*G. Archie Stockwell, in the Youths' Companion.*

FOR "THE FRIEND."

Went to Deptford, having a meeting at six o'clock in the evening, in which I was led to speak of the ministry,—of the times and seasons, as well as of the immediate quickening of Divine Truth, as the only qualification for rightfully and profitably preaching the gospel of Christ. I had no information of there being any one present who professed such a calling, but found afterwards, that there was a preacher there, who, it seems, felt very restless under my testimony; and he opened to me next morning his mind upon the subject, saying, that he was disposed to think such an one might *teach* the people properly enough, without waiting upon God for the influence of his Spirit. The discovery of such a sentiment as this, entertained by a professed minister of our Society, was, indeed, a great grief to me. And I could but see, that if, this should become general, our testimonies concerning worship and the ministry would be lost and trodden under foot of men, for if our ministers abandon that patient, reverent, and silent waiting upon God, for strength and a renewed qualification, as well as for the matter to communicate, their offerings will certainly be no better than salt which has lost its savor; and we should soon get into the form, without the power."—*John Wilbur.*

SECURING RETURNS.—Investment must precede revenue. And the greater the investment the greater the revenue, other things being equal. The man who is unwilling to use, or invest, what he has, is not likely to secure large returns. The unsocial church-member who complains that, though he has been in a church for twelve years, nobody ever comes to shake his hand, or tries to give him a good time, is perhaps suffering from lack of investment in the sociability market. Has he ever offered to shake the hand of a stranger in that church? Is the man who complains that he is "not appreciated" doing all in his power to appreciate others? From a purely calculating, selfish standpoint, we must be willing to give if we would get. From God's standpoint, we shall give without taking thought for what we may get. Yet we have God's assurance that the same principle will hold in his service. Then give to the world the best you have, and the best will come back to you."—*S. S. Times.*

OUR RESPONSIBILITY.—All that you and I are responsible for is doing our duty. Ours is the seeding, and God alone beholds the end of what is sown. How do we know how much good we accomplish when we do any good thing? We utter any truth in love? Eternity will be full of surprises to us. Wait and see.—*Theodore Cuyler.*

John Yeardley and his Travels.

(Continued from page 358.)

"After dinner we commenced our visit, and called on a young man and his sister who live on one of the farms, and have about seventy acres of land. They received us with a hearty welcome, and entered into friendly conversation. The house was one of the first on New Augustengroden, built in 1816, [swept] down by the water in 1825, and rebuilt the same year. He was an intelligent young man, and answered many inquiries which we made.

"Finding the distance might be too great to walk, next morning we procured horses, and started about seven o'clock, taking from our small stock of books one for each family. We commenced intercourse with them by first interesting ourselves about their families and domestic concerns, not unmindful of every suitable opportunity to turn the conversation on the subject of religion, which is too much neglected by most of them. They are of the Lutheran profession; but the building being at some distance, they do not regularly attend. Most of them have as many as six children, and some eight, with fine countenances. We felt deeply interested, particularly for the mothers, some of whom are tender-spirited, amiable women, and wept much in the opportunities we had with them. Their late afflictions have made on some a deep impression, and it was a time when, I trust, such a visit might be of advantage. In the floods, several had their houses swept away; and one lost thirty-six head of cattle, and had to drag his children out of the water naked, and take refuge on the tops of the houses. But the most touching case was that of a man who lost his wife and five children, his father, mother, and servants. They were sent away in a wagon, as a means of escape; but the wagon was swept away by the torrent, and all perished. The husband, who was left alone in the house, got to land on some boards, part of the wreck of the house, and expected to find his family safe; what must have been his feelings when he found they had all perished in the deep! We felt truly prepared to sympathize with them, and think they were sensible of our visit being in the sincere love of the Gospel. Their kindness towards us exceeded description. In going from house to house, one of them seeing us in the field, and not knowing our errand, thought we had missed our way, and came running almost out of breath to set us in the road. When he found that our visit was intended to him, he seemed overjoyed, and conducted us to his home and his interesting wife. His name is Friedrich Fockenslammen. He soon showed us all that was in his house and barns; and I may say he was equally ready to tell us all that was in his heart. We could not get away without taking coffee with them.

"Having felt much towards seeing them together, the way seemed open to propose to this man to have a meeting. He readily undertook to consult with a few others; and he came to our inn next morning with another, when he said, the good work must have a small beginning, and although he himself was quite willing, the others did not see the necessity of it, or were too cautious. This person told us that, with respect to temporals, they could never have got forward again in the way they had done, had it not been for the kind and effectual assistance received from England. After an interesting conversation with these two, we parted in much affection. My M. Y. drew up a short epistle, which was signed by us all, and

forwarded to them: this was an entire relief to our minds."

"Left Leer about eleven o'clock in the morning, and expected to arrive at Assen at eleven or twelve at night, but to our great disappointment we travelled the night through, and only reached Assen at seven next morning. At Wehndam on our way we rested the horses. Our friend L. S. went for an hour to bed, and my M. Y. and self sat in the carriage and would have slept, but there came so many admirers of our vehicle that we could not sleep for their almost continual remarks about its elegance, convenience, etc.

"This part of Holland is fruitful; the houses are clean and neat; and the dress of the women very singular. Their caps have a plate of silver or gold on each side almost like a helmet, and sometimes very costly. At the inn at Nieuweschans [on the borders of Germany and Holland], the cook had one of these golden helmets which had cost about 150 florins.

"In these flat countries they have no spring water; the land lies so much below the sea that all is impregnated with salt. Rain water is used for drinking, and the method of preserving it is in a deep reservoir lined with boards and puddled with clay. I was surprised to find it kept good so long: it is seldom known to go bad. One of the farmers on the Grodens drew water out of his well and handed me a glass to drink; it had a yellowish tinge, but except this I never saw clearer and have seldom tasted pleasanter spring water, and the best tea I ever drank was made from rain water so preserved. One thing which contributes to its quality is the great surface of tile which it has to run down, and which tends to filter it.

"The mode of manuring the land is similar to that practised in Brabant, and the produce proves that it is excellent; for no better meadows, or corn land in a higher state of cultivation are to be seen than in some parts we have lately passed through.

"The cows, when fresh in milk, are milked three times a day, by which means more milk is obtained than in the common method; any one wishing to make a fair experiment of this must try it not for two or three days only, but for a week or ten days."

"The travellers fared badly in Holland, and they were rejoiced to 'set foot again in honest Germany, where they know how to use strangers with an honest heart.'"

"Not much occurs in the diary to claim attention, until they reached Friedburg, not far from Frankfort."

"Sat down to our little meeting, after breakfast, and reading, on First-day morning. It was to us both a season of deep feeling. My dear M. Y. was so filled with a sense of our own weakness, and the Almighty's goodness towards us in a wilderness travel through a dark country, that she knelt, and was enabled to pour forth a heart-felt supplication for a precious seed of the kingdom in the hearts of the people among whom we were; and also that He would in his tender mercy remember us his poor instruments, and in the right time cause light to break forth on our path, preserve us in the way we ought to go, and make us willing to suffer for the sake of his suffering cause: to which my heart said, Amen!"

(To be continued.)

WE need the grace of yielding ourselves up to ennobling influences, as well as that of resisting evil influences.

The Relations Between Science and Industry.

BY LYON PLAYFAIR.

When we examine the order of progress in the arts, even before they are illumined by science, their improvements seem to be the resultants of three conditions:

1. The substitution of natural forces for brute animal power, as when Hercules used the waters of the Alpheus to cleanse the Augean stables, or when a Kamchadal of Eastern Asia, who has been three years hollowing out a canoe, finds that he can do it in a few hours by fire.

2. The economy of time, as when a calendering machine produces the same gloss to miles of calico that an African savage gives to a few inches by rubbing it with the shell of a snail; or the economy of production, as when steel pens, sold when first introduced at oneshilling apiece, are now sold at one penny per dozen; or when steel rails, lately costing £45 per ton, can now be sold at £5.

3. Methods of utilizing waste products or of endowing them with properties which render them of increased value to industry, as when waste scrap iron and the galls on the oak are converted into ink; or the badly smelling waste of gas works is transformed into fragrant essences, brilliant dyes and fertilizing manure; or when the effete matter of animals or old bones is changed into lucifer matches.

All three results are often combined when a single end is obtained—at all events, economy of time and production invariably follows when natural forces substitute brute animal force. In industrial progress the sweat of the brow is lessened by the conceptions of the brain. How exultant is the old Greek poet, Antipater ("Analecta Veterum Græcorum," Epig. 39, vol ii, p. 119), when women are relieved of the drudgery of turning the grindstones for the daily supply of corn! "Women, you who have hitherto had to grind corn, let your arms rest for the future. It is no longer for you that the birds announce by their songs the dawn of the morning. Ceres has ordered the water nymphs to move the heavy mill-stones and perform your labor." Penelope had twelve slaves to grind corn for her small household. During the most prosperous time of Athens it was estimated that there were twenty slaves to each free citizen. Slaves are mere machines, and machines neither invent nor discover. The bondmen of the Jews, the helots of Sparta, the captive slaves of Rome, the serfs of Europe, and uneducated laborers of the present day, who are the slaves of ignorance, have added nothing to human progress. But as natural forces substitute and become cheaper than slave labor, liberty follows advancing civilization. Machines require educated superintendence. One shoe factory in Boston by its machines does the work of 30,000 shoemakers in Paris, who have still to go through the weary drudgery of mechanical labor. The steam power of the world during the last twenty years has risen from 11,500,000 to 29,000,000 horsepower, or 125 per cent. Let me take a single example of how even a petty manufacture improved by the teachings of science affects the comforts and enlarges the resources of mankind.

When I was a boy the only way of obtaining a light was by the tinder-box, with its quadruple materials, flint and steel, burned rags or tinder, and a sulphur match. If everything went well, if the box could be found and the air was dry, a light could be obtained in two minutes; but very often the time occupied was much longer, and the process became a great trial to the

serenity of temper. The consequence of this was that a fire or burning lamp was kept alight through the day. Old Gerard, in his herbal, tells us how certain fungi were used to carry fire from one part of the country to the other. The tinder-box long held its position as a great discovery in the arts. The *pyxidicula igniaria* of the Romans appears to have been much the same implement, though a little ruder than the flint and steel which Philip the good put into the collar of the Golden Fleece in 1429 as the representation of high knowledge in the progress of the arts. It continued to prevail till 1833, when phosphorus matches were introduced, though I have been amused to find that there are a few venerable ancients in London who still stick to the tinder-box, and for whom a few shops keep a small supply. Phosphorus was no new discovery, for it had been obtained by an Arabian called Bechel in the eighth century. However, it was forgotten, and was re-discovered by Braudt, who made it out of very stinking materials in 1669. Other discoveries had, however, to be made before it could be used for lucifer matches. The science of combustion was only developed on the discovery of oxygen a century later. Time had to elapse before chemical analysis showed the kind of bodies which could be added to phosphorus so as to make it ignite readily. So it was not till 1833 that matches became a partial success. Intolerably bad they then were, dangerously inflammable, horribly poisonous to the makers, and injurious to the lungs of the consumers. It required another discovery by Schrötter, in 1845, to change poisonous waxy into innocuous red brick phosphorus in order that these defects might be remedied, and to give us the safety match of the present day. Now what have these successive discoveries in science done for the nation, in this single manufacture, by an economy of time? If before 1833 we had made the same demands for light that we now do, when we daily consume eight matches per head of the population, the tinder-box could have supplied the demand under the most favorable conditions by an expenditure of one-quarter of an hour. The lucifer match supplies a light in fifteen seconds on each occasion, or in two minutes for the whole day. Putting these differences into a year, the venerable ancient who still sticks to his tinder-box would require to spend ninety hours yearly in the production of light, while the user of lucifer matches spends twelve hours; so that the latter has an economy of seventy-eight hours yearly, or about ten working days. Measured by cost of production at one-sixth daily, the economy of time represented in money to our population is £26,000,000 annually.

This is a curious instance of the manner in which science leads to economy of time and wealth even in a small manufacture. In larger industries the economy of time and labor produced by the application of scientific discoveries is beyond all measurement.

SUNSHINE.—We cannot see what sunshine does to the air of our houses, but if we go into a room where sunshine does not enter we notice something in the atmosphere that is so peculiar that we say at once, "This room needs sunlight."

If children had been kept in such a room, remove them at once where the sunshine permeates the place several hours each day, and within forty-eight hours they will look brighter, sleep better, their tempers will be sweeter and their appetites improved. They will play with more vigor and be far happier.

Children should have the brightest room in the house for playing and sleeping rooms. It is impracticable to admit sunshine in every room in the house, if the doors between rooms which open into each other are left wide open during the sunny hours of the day, the atmospheric changes that occur in the sunny room will be communicated in a large degree to the other room. The fear of the effect of sunshine upon the carpets has cost health, which is more valuable than all the carpets ever made. There is more tonic, life-giving effect in sunshine than in any drug known to science. A recent writer has well said: "The world wants more sunshine in its disposition, in its business, in its charities in its theology. For ten thousand of the aches and pains and irritations of men and women we recommend sunshine. It soothes better than morphine, it stimulates better than champagne. It is the best plaster for a wound. The Good Samaritan poured out into the fallen traveller's gash more of this than of oil. Florence Nightingale used it on the Crimean battle-fields. Take it into all the alleys, on board all the ships, by all the sick-beds. Not a phial full, not a cup full, not a decanter full, but a soul full. It is good for spleen, for liver complaint, for neuralgia, for rheumatism, for falling fortunes, for melancholy."—*Healthy Home*.

How much we all need to learn the lesson of self-control. Of course when everything is calm and sweet about us, moving exactly as we would wish, it requires neither art, nor is it very worthy of praise, that we possess our souls in patience and are calm and sweet, too. But that soul which can be calm amidst the rising tempest: of opposition, which can be still when the thousand vexations of daily life continually cross it which can smother down into the deepest depth the rising anger and bid it disappear forever has learned a lesson which many do not learn in a whole long lifetime. To the quickly angered and violent-passioned people such self-control is almost beyond their comprehension, but while they wonder, the lesson is not always lost upon them, and may be an example and an inspiration in years that are to come.—*Common People*.

WE all need personal contact with those who suffer. "The most certain softener of a man's moral skin," writes Dr. Arnold, of Rugby, "and sweetener of his blood are, I am sure, domestic intercourse in a happy marriage and intercourse with the poor." Gladstone never appeared nobler than when he read the Bible to an old street sweeper in an attic.—*Our Church Papers*.

FOR "THE FRIEND," Friend's Record and Mission.

BY W. L. MARTIN.

In looking back into the early history of the Society of Friends, we find a people who have had a remarkable record. What they have accomplished has been of incalculable benefit to mankind. Coming forth at a period when the moral and religious world was overshadowed with a darkness that seemed almost profound they were made to suffer great persecution at the hands of the bigoted and unenlightened professors of religion of that day. And through all this persecution they stood their ground. Being upheld and supported by the Almighty arm they were made willing to suffer for the truth which they upheld, which was no less than primitive Christianity revived. The peculiarity and the most prominent feature that character

ized them as a body was that they recognized the still, small voice," that speaks to the heart and soul of man, as the guide and director of all his ways. And this being heeded continually, would lead him into the way, holy and perfect him for the heavenly kingdom, without any external learning or help from the outside world. Thus, as given forth in Holy Writ, "My grace is sufficient for thee." "The grace of God that bringeth salvation hath appeared to all men."

Now let us examine what this body as a religious sect has done during the early period of its history, when they were a more God-fearing people, and more true and sincere in upholding the truth of what they professed. Like a bright star in the firmament of the religious world, this body has thrown its light into every Protestant religious denomination. The spirituality of religion has been more recognized by these bodies since Friends have become a people. When the Society of Friends first came into existence, religious worship was very formal and without spiritual life. They did not recognize the "still small voice," which is heard in the silent waiting upon the Heavenly Instructor. But Friends, through much suffering and persecution in former times, with God's blessing, have left their imprint upon the religious world. Many moral reforms have been the work of their hands. Wm. Penn. in the early settlement of Pennsylvania, showed to the world that even the red man of the forest could be subdued by kindness and fair dealing. History tells us that for seventy years, while the government of Pennsylvania was in the hands of Friends, not a white man was killed by an Indian. And it was only when the Government went into other hands, and a military law was created, that bloodshed was begun.

And so it was in the rebellion in Ireland, where the utmost fury of bigotry prevailed. "Quakers were preserved, even to a proverb," for not a single one suffered death, who was faithful to what he professed; recognizing that a uniform, undeviating regard to the peaceable obligations of Christianity becomes the safeguard of those who practice it.

The testimony of true Friends has always been against war, and no true Friend can shoulder the musket, believing that it is unchristian in every case. As, in the language of the late Dr. Gordon, "He that kills a Christian mites Christ, and takes a good man away from earth before his time, while he who kills a man, casts a fellow-being into hell."

Taking of oaths, Friends have always believed to be unchristian, and mainly through their influence the affirmation has become legal. Arbitration is a measure that has always been adopted by them, and is now by others being seen to be the just way of settling disputes. Thus we see that much has been accomplished by these early faithful Friends.

But what has been accomplished in these latter days, more particularly within the present century, is an inquiry that becomes every member of the Society to make. In looking back over this period, we find the reasoner has been urgently at work, and the activity of man in his own will and understanding seems to have characterized the modern Friend. His restlessness and activity have taken the place of the quiet waiting to be endued with power from on high. Thus by man's running, often without being called, and coming often, without being called, the blessing is being taken away from the Society, and the great Head is permitting it to be shattered. It has been said that one or two of

these faithful old-fashioned Friends would shake a neighborhood for five or six miles around, their influence for good would be so potent. Their godly walk before the world, their fair dealing with their fellow-man, and their upright conduct would make them continual sermons preached to those around them. We meet with but few of these in these latter days.

Early in the century, Rationalism and Unitarianism crept into the Society, dividing it asunder, and the reasoner has continued no less active since in gathering away from true Friends. The quiet waiting spirit has, and is being lost sight of. The body becoming more and more active, work, much in the will and wisdom of man has been largely engaged in, so much so, that we witness organizations being formed within the body at the present day. Some have strayed so far away as scarcely to be recognized, except only in name.

Believing, as Friends do, that there is but one Head that guides the body, the body should be a unit, and a unity of spirit should pervade the whole. If missionary work is to be done, individuals will be called to the work by the great Head of the Church, as it was with Daniel Wheeler, and thus will receive the unity of their brethren. But this is a field I believe Friends are not much called into. Other religious denominations exist by God's permission, and in these He is blessing this work. Friends have a more advanced work to perform, to draw away from all outward and formal worship, directing to turn inward where the Heavenly Messenger can be found, and here commune with Him, waiting in the quiet to be instructed. This is what I believe they were as a people more particularly called out for. This instructor will teach them, and make them to feel what to do, and what to leave undone.

Here, certainly, is a broad field to labor in, for how few there are up and down in the world that know where to find the Heavenly Messenger. The great bulk of mankind are looking into this performance and into that performance, going through a certain form of words and actions, often attended with great commotion to find the Lord of glory, not knowing that He is nigh unto them, even in the heart, where by turning inward they could commune with Him without this outward activity. Friends must come back to their first love or they will soon be no more a people who will command the respect of the world. They are fast floating down into, and with the tide of the religious world, going back into that which they came out from when they first became a people.

RANOCAS, N. J., Fifth Month 31, 1898.

THE FRIEND.

SIXTH MONTH 25, 1898.

The orator Cicero somewhere gave utterance to the sentiment that it was not an external foe that his people had to fear; "within is enclosed the danger, within is the foe." A greater than Cicero has also assured us that "a man's foes shall be of his own household."

This continues to be made manifest in our spiritual experience. The kingdom of heaven is within us; and within us also is found, so far as we experience it, the field of the kingdom of the adversary. All forms of evil thought, desire, passion or deceit "proceed from within, out of the heart of man," and are the foes which we

need pre-eminently to dread and overcome. They are all summed up in one word, *sin*, man's most awful inward foe.

"And now, once, in the end of the world, hath Christ appeared, to put away sin by the sacrifice of himself." In doing this, the Captain of our salvation leaves to us enough of suffering and of co-operation with himself, in the purpose of his sacrifice, to strengthen and develop us with might by his Spirit in the inner man; that resistance of the devil may be turned to growth in grace; that the cross by which we are crucified unto the world, and the world unto us, may be that in which alone we glory, being "more than conquerors through Him that hath loved us."

Turning from the individual to bodies or associations of men, we find the same true inwardness of real hostility and danger. We find their chief need of alarm to arise, not when their contention is with an host or a persecutor outside their ranks, but when their house is divided against itself; when grievous wolves enter in among them, not sparing the flock; also of their "own selves shall man arise, speaking perverse things, to draw away disciples after them."

Were it an external enemy alone which a church had to encounter, she would, while unitedly warring a warfare in righteousness, be increasing in strength. The faithful encountering of persecution, and of all forms of "the corruption that is in the world through lust;" the wrestling against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places, the enduring of hardness "as a good soldier of Jesus Christ"—all these exercised in his grace have been found avenues and conditions of increasing strength, light and power. But when strength has had to be diverted from foreign causes and exhausted upon the body's own constitution, the adversary seeing the members fighting his battles for him, is well pleased with the civil war and the suicidal and weakening process.

Yet whether its foes be foreign or of its own household, the faithful within the church thus differing must still contend and testify earnestly for the faith once delivered to the saints; otherwise it deserves the break-up and scattering which it permits. A peace that is no peace may be had by conciliatory surrender to a defection of its own household; or by treating, under the name of charity, essential differences as matters of indifference; or by letting in, because it looks so very thin and harmless, the entering wedge which precedes a fatal disruption.

A few weeks ago we quoted in our columns notes of alarm from three large "evangelical" denominations, which are awakening to the fact that the spirit of rationalism has to be met within their own camp, and no longer outside only. The rejection of fundamental doctrines by several of their prominent ministers should in true honesty rank those ministers among the Unitarians. Of course we say these ministers should be so honest for themselves, as not to force their churches to be honest for them, by showing them the door-way out.

We can respect honest-hearted changes of doctrine in a minister when combined with an honest placing of himself accordingly. But we have to doubt the honesty, if it stops short of an honest classification of himself according to the sect, or no sect, with which he does believe.

A ministry subsisting on intellectual grounds, and exercised in putting forth the product of its human talent, must be especially vulnerable

to the disease-germs of these intellectual doubts, of which the literary criticism of the Bible, or imperfectly known science, is allowed to be a breeding-place. "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." But though it be claimed that the minister's or the reasoner's former conversion removes him from the category of the natural man, let him see whether it is or not the natural faculties that he gives himself to for his understanding of the things of the Spirit. His talent for understanding geometry is of the same kind before conversion as after. None of his natural faculties are removed by grace; they should all be regulated and guided by the inspiration of a changed heart; they should not take the leading place in things that are spiritually discerned. The religious teacher is not exempt from the temptation to refer to and rest on the natural intellect for his understanding of the things of the Spirit, especially if his theological training and habit was early formed on that basis; and his contract with his people forces the production of preaching at stated hours, irrespective of the Divine communication of a message at those times. It is not a matter of surprise if the supremacy of intellectualism in ministerial and in Bible work, and the forcing of native powers to the front in the churches generally, should have prepared the soil for the seeds of skepticism which have been blown in and are taking root. Are there such seeds taking root in our own religious Society also? While we have not observed these as gaining ground, there are evangelists under our name of wide acquaintance over the land who are sounding the cry of warning. Several years ago we heard a forecast expressed by a discerning Friend, that the bold and extreme way in which doctrines connected with the atonement and salvation were preached would be followed by a wave of reaction, or a spirit of Unitarianism. A letter from a large and important field has asserted that about all their membership "of University standing" are of that order now. The institutions in this country for the theological training of pastors over Friends' meetings might intellectualize the ground of their ministry to the same effect; and will do so, should there be a prevailing seed in the employing churches demanding it.

"Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all to stand" (Eph. vi: 13-20). Saul's armor, though made ever so intellectually or humanly strong against the Philistine in the land, is vain to rely on. "The house of Saul shall wax weaker and weaker," but that of David stronger and stronger. The simple stones from the river of the water of life, sped by the sling of faith, and bringing the Philistine low, will show that the battle is the Lord's.

Any who desire their communications to reach the Editor with least delay, may address him at West Falmouth, Barnstable Co., Mass., during the summer months.

SUMMARY OF EVENTS.

UNITED STATES.—Of the war loan of \$400,000,000 passed by Congress, \$2,000,000 is now called for. Preference is given to small investors, as low as \$20 each. Subscriptions are multiplying, and it is believed they will altogether amount to more than double the sum wanted.

The claims of Canadian sealers arising out of seizures made by the United States in Bering Sea were

finally settled on the 16th instant by the payment to Sir Julian Pauncefote, the British Ambassador, of \$473,151.26, being the full amount of the claims as settled under an agreement between the United States and Great Britain.

Professor Haupt, of the last Nicaraguan Canal Commission, gave it as his opinion, before the Senate Committee on the Nicaraguan Canal, that the cost of construction would be between \$90,000,000 and \$95,000,000.

The House of Representatives has adopted the Newlands resolutions, providing for the annexation of Hawaii, by a vote of 209 to 91. The vote in support of the resolutions was made up of 179 Republicans, 18 Democrats, 8 Populists and 4 Fusionists. The vote against annexation comprised 77 Democrats, 3 Republicans, 7 Populists and 4 Fusionists. Speaker Reed was absent on account of illness, but the acting Speaker announced that if present he would have voted "No."

Proclamations of neutrality in the current war are announced by Hayti, Brazil, Danish West Indies, Peru, Nicaragua, Salvador, Costa Rica and China. An interesting feature in that of Hayti is its reference to the peculiar treaty of 1864 between the United States and Hayti, by the terms of which the United States was guaranteed certain exceptional privileges. The proclamation states that Hayti will recognize her obligations under the treaty, while otherwise observing strictly the neutrality laws.

The Spaniards made a second attack upon the marines at Guantanamo on the night of the 12th instant. The firing lasted all night. Two men were killed and four injured on the American side.

United States marines at Guantanamo, aided by Cubans, on the 15th inst., attacked a force of 400 Spaniards about five miles from the American intrenchments. The Spaniards were routed, their camp broken up and the well from which they procured their water destroyed. Two Cubans were killed and four Cubans and one American wounded. The Spanish loss was forty men killed. It is estimated that over 300 have been killed or wounded since the landing.

The second expedition for Manila, comprising 3,540 men and officers, sailed from San Francisco, on the 15th, under command of General Greene.

This State has purchased 14,088 acres of unsettled lands in Clinton County, for the purpose of establishing a forestry reservation.

The number of deaths in this city last week was 499 which is 136 more than the previous week and 104 more than the corresponding week last year. Of the foregoing 146 were under one year of age; 241 were males and 258 females: 53 died of consumption; 50 of heart disease; 41 of cholera infantum; 27 of convulsions; 26 of pneumonia; 24 of apoplexy; 20 of marasmus; 15 of inflammation of the brain; 14 of uræmia; 14 of inanition; 13 of nephritis; 13 of inflammation of stomach and bowels; 11 of peritonitis; 10 of Bright's disease; 9 of diphtheria and 8 from casualties.

Markets, &c.—U. S. 2's, 95 a 100; 4's, reg., 108½ a 109½; coupon 110½ a 111½; new 4's, 124 a 125; 5's, 111 a 111½; currency 6's 1899, 101 a 103.

COTTON.—Dull and 1-16c. lower, closing on a basis of 6½c. for middling uplands.

FEED.—\$14.50 a \$15.00 per ton for winter bran in bulk and for spring in sacks.

FLOUR.—Winter super, \$3.40 a \$3.60; do extras, \$3.60 a \$3.85; Pennsylvania roller, clear, \$4.00 a \$4.25; do., do., straight, \$4.25 a \$4.50; Western winter, clear, \$4.10 a \$4.35; do., do., straight, \$4.35 a \$4.60; do., do., patent, \$4.60 a \$4.90; spring, clear, \$3.75 a \$4.00; do., straight, \$4.50 a \$4.75; do., patent, \$4.75 a \$5.00; do., favorite brands, \$5.10 a \$5.15. City mills, extra, \$3.60 a \$3.85; do., clear, \$4.25 a \$4.50; do., straight, \$4.50 a \$4.75; do., patent, \$4.75 a \$5.25. **RYE FLOUR.**—Choice Penna., \$3.50 a \$3.60 per bbl.

GRAIN.—No. 2 red wheat, 86½c.
No. 2 mixed corn, 36 a 36½c.
No. 2 clipped white oats, 33c.

BEEF CATTLE.—Extra, 4½ a 5½c; good, 4½ a 4¾c; medium, 4½ a 4¾c; common, 4 a 4¼c.

SHEEP AND LAMBS.—Extra, 4½ a 4¾c; good, 4 a 4¼c; medium, 3½ a 3¾c; common, 3¼ a 3½c; lambs, 4½ a 5½c; spring lambs, \$6.00 a \$7.00.

HOGS.—Best Western 6c; others 5½ a 6c.

FOREIGN.—The most recent estimate of the wealth of Great Britain and Ireland is £11,806,000,000.

England makes \$20,000,000 a year profit out of its postoffice.

With the single exception of Norway, there is no land in Europe whose area is so taken up by forests as Germany, more than a quarter of its surface being devoted to them.

The French cabinet resigned on the 15th inst. It

is expected that President Faure will invite Ribot to form a new Ministry.

Seven hundred houses belonging to Servian Christians have been burned by the Turks.

There are more than 50,000 gypsies in Spain.

Admiral Camara's fleet sailed from Cadiz on the 19th inst. It is said that it consists of over twenty ships, including auxiliary cruisers. There are all sorts of rumors as to its destination, one being that when at sea it will be divided.

Despatches from Manila say that the Spanish troops are without food, and that the insurgents are gaining everywhere, and are now firing into the city itself.

A special despatch from Hong Kong says that the Philippine insurgents proclaimed a provisional government at Old Cavite, Sixth Month 12th, with Aguinaldo as President. The insurgent government will not oppose an American protectorate or occupation. General Aguinaldo has informed United States Consul Williams of the formation of a provisional government merely for cohesive purposes, and has notified him of the desire of the insurgents that the Philippine Islands become an American colony.

News reached Victoria, British Columbia, on the 20th inst., that Iloilo, in the Philippines, has been captured by the cruisers *Boston* and *Concord*.

News has been received in Washington of the attempted assassination in Havana of Captain General Blanco. He was shot in the leg by a young member of the volunteer army out of revenge for the execution of his brother, who was charged with conspiring with the enemies of Spain against the Government.

The *Kinshiu Maru* arrived at Seattle, bringing news of the destruction by fire, Fifth Month 22nd, of an old temple known as the Daienenbutsuji, at Hisango, Bishashin district, Settsu province, Japan, together with various valuable buildings adjacent to it. The whole extent of the buildings covered 1869 tsubo. The total loss will be 4,000,000 yen. The temple was built about eight hundred years ago. The fire was caused by a burning lamp coming into contact with mosquito curtain. One of the inmates lost his life.

A despatch of the 17th from Melbourne, says: Good rains which have fallen in this colony have, it is estimated, improved the value of the wheat crop of Victoria by £1,000,000.

The Government of Paraguay has accorded the commander of the Spanish torpedo gun boat one month in which to make repairs.

A Scotch tea planter in Ceylon, named Malcolmson, is to start plantations in Mexico, and is now negotiating for the transport of 500 Japanese coolies to Vera Cruz.

NOTICES.

DIARY AND LETTERS OF DEBORAH B. WEBB (Compiled by Anna M. Townsend).—An edition of this work has recently been published in book form, and is now for sale at Friends' Book Store, No. 304 Arch Street, Phila. Price 40 cents.

WESTTOWN BOARDING SCHOOL.—Applications for the admission of pupils to the school, and letters regard to instruction and discipline should be addressed to WILLIAM F. WICKERSHAM, Principal.

Payments on account of board and tuition, and communications in regard to business should be forwarded to EDWARD G. SMEDLEY, Superintendent. Address, Westtown P. O., Chester Co., Pa.

DIED, at his residence near Trenton, N. J., on the twenty-second of Third Mo., 1898, CHARLES DECOU in the sixty-eighth year of his age; a member Upper Springfield Monthly Meeting.

—, on the tenth of Fifth Month, 1898, at his residence near Trenton, N. J., BARCLAY DECOU, aged nearly fifty-two years; a member of Trenton Particular and Chesterfield Monthly Meeting. Though both of these brothers were suddenly called, a peaceful evidence is felt in regard to each, that he has been through mercy, gathered to his eternal rest.

—, at his home near Barnesville, Ohio, Fourth Month 22nd, 1898, PETER SEARS, aged eighty-one years, eleven months and two days. He was a member of Stillwater Monthly and Particular Meetings. In view of the sufferings patiently endured and the peaceful close which we believe was granted, the language again seems applicable: "Blessed are they who have come out of great tribulation and have washed their robes and made them white in the blood of the Lamb."

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No. 140 N. SIXTEENTH STREET, PHILA.

Entered as second-class matter at Philadelphia P. O.

Anthony Benezet and His Times—1713-1784.

(Concluded from page 386).

There was one trait which was peculiarly precious in this lover of his fellow man, and that was the way in which he treated those younger than himself, especially if he saw some promise of usefulness in them. This is illustrated by the interest he took in Jacob Lindley, who was then a youth or "stripling," as he called himself, and then attending Philadelphia Yearly Meeting, and with his characteristic, energetic and pathetic manner pleading that the Society should clear its skirts from the use or manufacture of spirituous liquors, which had troubled him not a little.

After that meeting, a stranger pressed through the crowd, pressing his hand most affectionately, saying: "My dear young friend, I was very glad to hear thy voice on that subject, I had much unity with thee, and hope no discouragement will be given or has been received from its not being further noticed, I want thee to go home with me and take dinner, for I have something more to say on that subject."

After dinner, A. Benezet took down a manuscript folio which was not quite complete, and said to J. Lindley, "If thou hast a mind to write a paragraph or two I will embody and publish it in this treatise on the same concern you expressed in meeting to-day."

His tender, yet plain and honest labors of love with some of his young friends reminds us of the prophet Isaiah when defining the gala attire of his day. To one of his former pupils who was dressed for a ball, with whom he was rather unexpectedly brought face to face as she was about leaving her home, he exclaimed with an expression of surprise and regret on his benevolent countenance: "I should not have recognized my amiable pupil, but that thy well-known features and excellent qualities are not to be hidden by so grotesque and lamentable a disguise."

To another he writes: "The first Christians were exceedingly careful to avoid all such things as savored of costliness and finery, choosing such as expressed the greatest lowliness and incency; and our early Friends certainly understood the apostle's advice in its full extent. Wm. Penn says: 'If thou art clean and firm, it is sufficient; for more does but rob the

poor and please the wanton,' an evil which thus appears as no sudden start of passion in a vain mind, but a deliberate act requiring forethought which might have been much more worthily bestowed."

He concludes quite an epistle on this subject with: "Do not think I say too much, for indeed it is a matter that ought to be laid open in its fullest light, in which I am encouraged from a hope that the sensible youth will so far see its reasonableness and necessity, as to become advocates on behalf of the cause of Truth!"

As indicated previously, the cause of temperance found a staunch advocate in this lover of all true reform.

He published (in 1778), an appeal to his fellow citizens in behalf of prohibition. "There was sound sense and an enlarged humanity in all his literary productions, which were as masses of good thoughts, susceptible feelings, enlarged views and strong arguments heaped together."*

His care over the youth has been referred to in a letter to Samuel Fothergill: "I may with pleasure say that there continues to be a great shaking amongst our dry bones, the hearts of many, especially the youth are touched with love and zeal for God."

These need to be sufficiently leavened with that meekness which accompanies the true Gospel, to make it most effective in spreading the dear Redeemer's kingdom."

There was one fault which tried his soul almost more than any other, and that was a covetous disposition, and there was scarcely an error in the whole circle of human frailty which called forth his disapprobation more promptly. A person who dying had left several thousand dollars in his coffers without any evident design of distributing it, he said was about as reasonable as if he had left so many thousand pairs of boots and shoes when the poor were suffering with bare feet. Such was his care and good judgment in helping the needy, that his friend, the benevolent John Reynel, of Philadelphia, made him his almoner. It was in this capacity he was enabled for years to comfort so many of his destitute and afflicted fellow-creatures.

When he found those who were disputing over their inheritances in an unchristian spirit, he was frequently known to try to reconcile the contention by paying the difference out of his own pocket—after he had brought them as near to an agreement as he could, and this he often did as secretly as possible.

In writing to James Pemberton on this subject he cites a certain Friend who left some three hundred thousand to three hundred and fifty thousand dollars to his children, already well to do, and indulging themselves freely in luxury while many were freezing and starving, or at least suffering much. This happened in the depth of winter, one of those intensely cold days which we have all felt to be very trying. He writes, "As I passed along I observed aged people, others tottering about the streets or
*Mary R. Haines.

standing in the cold (near his mansion), and I compared the situation and necessities of these, with the superfluous wealth and delicate living of the children of the rich man lately deceased, and I could not but be astonished at the selfishness and caprice of the human heart. Can such profess to love others as they love themselves. Why is not much of this wealth expended in relieving such? Is it honest to God or man whilst others are under such manifest disadvantages for want of help?"

In 1773 John Woolman published his "Word of Remembrance and Caution to the Rich." This has just now, after a century and a quarter, been re-issued by the "Fabian (working man's) Society" of England, and sets forth the soundest political principles of economy, —a passage or two will give its tenor, viz: "Wealth desired for its own sake obstructs the increase of virtue, and large possessions in the hands of selfish men have a bad tendency, for by their means too small a number of people are employed in useful things, and some of them are necessitated to labor too hard, while others would want business to earn their bread, were not employments invented which, having no real usefulness, serve only to please the vain mind."

"If a wealthy man, on serious reflection, finds a witness in his own conscience that he indulges himself in some expensive customs which might be omitted consistently with the true design of living, and which, were he to change places with those who occupy his estate, he would desire to be discontinued by them; whoever is thus awakened will necessarily find the injunction binding: 'Do you even so to them.' Divine love imposeth no rigorous or unreasonable commands, but graciously points out the spirit of brotherhood and the way to happiness, in attaining which it is necessary that we relinquish all that is selfish."

This, A. Benezet circulated as both his own and the views of a true co-laborer in this gospel of equity and good will.

"Oh, Woolman, venerable seer,
In thee the astonished, gazing world admired
What this degenerate age can rarely boast—
A faithful follower of a suffering Lord."

He wrote his views on costly living thus: "The sumptuousness of our dwellings, our equipage, our dress, furniture and the luxury of our tables have become a snare to us and a matter of reproach to the thinking part of mankind." Entering a shop containing very fine goods he exclaimed, "How many beautiful goods are here that I do not want." Honored at home and abroad for the purity of his motives, admired for his expanded views of the principles of eternal justice and right which he unceasingly advocated, he was above and withal remarkably humble as to personal appearance. A. B. was small of stature, with a strong and interesting countenance, and while very animated, far from handsome; so he once said to one desiring to paint his portrait, "Oh, no, no! my ugly face shall not go down to posterity."

His religion certainly had nothing of gloom. Cheerful without levity, he frequently indulged in playfulness of wit, controlled by good will and always intending primarily to instruct.

A most indefatigable reader and worker, he slept much less than most men, and even said (at seventy years of age), "I cannot reconcile a habit of such slothful indulgence with the activity of Christian fervor."

He was a typical Frenchman in his manners, while his dress was always of the plainest pattern, and his tenderness for the animal creation made him a vegetarian during the latter part of his life. But while he ardently pursued the path he believed right for him, he most generously accorded the same privilege to others of every church or opinion—so not a trace of bigotry found lodgment in his well regulated mind.

His residence on Chestnut Street west of Third was one of the first brick buildings in Philadelphia. The site of it is now occupied by the Bank of North America. Few foreigners of any distinction visited Philadelphia in those days without finding his home; and yet he has been known to take off his coat and give it to a poorly clad beggar and go home in his shirt sleeves.

To a friend who was habitually in a hurry he said, stopping him suddenly on the street one day, "Dost thou think thou wilt ever have time to die?" But this query subsequently brought the acknowledgment, "I am infinitely indebted to Mr. Benezet."

A poor woman who had six Hessians quartered on her during the time the British occupied Philadelphia, so engaged his sympathy that he went directly and without ceremony or even a pass, to the British officer, and so presented his case as to gain his wish; the General ever afterward granted him a hearing without delay, for his honesty and straightforwardness were beyond suspicion; one of his favorite mottoes being—

"Just be thy thoughts and all thy words sincere
And know no wish but what the world may hear."

After the full allotted period of life and forty years of good health and such labors as few could or would perform, we now find him prostrate (in the Fourth Month of 1784) and rapidly drawing to his journey's end.

His last sickness was short (some ten days) and the sentiments he expressed then were much what we might expect. After bidding his wife farewell with these touching words, "We have lived long in love and peace," he said, "I am dying and feel ashamed to meet the face of my Maker, I have done so little in his cause" and desiring that nothing should be written about him he said, "but if they will not regard my desire they may say:

"Anthony Benezet was a poor creature and through Divine favor was enabled to know it."

He was also heard to say, "Alack! alack! we are poor creatures, I can take no merit for anything I have done, there is mostly something underneath that is selfish which will not bear sifting."

"I could wish to live a little longer that I might bring down self."

His funeral was attended by what was considered the greatest concourse of people that had ever been witnessed on such an occasion in Philadelphia, composed of all ranks and religious professions.

The mourners truly went about the streets, and an officer who had served in the American Army during the Revolutionary War, in return-

ing from the funeral said: "I would rather be Anthony Benezet in that coffin than General Washington with all his fame."

"Bearer of Freedom's holy light,
Breaker of Slavery's chain and rod;
The foe of all which pains the sight,
Or wounds the generous ear of God!"

From an outside and rather graphic writer (in Watson's Annals of Philadelphia), we get a glimpse of some of Anthony Benezet's contemporaries and fellow-believers who were powerful preachers of righteousness in their day, whatever their modern critics may say:

"James Pemberton, Nicholas Waln, Daniel Offley, Arthur Howell, William Savery and Thomas Scattergood were then burning and shining lights. From the preacher's gallery, as beheld through the midst of years, James Pemberton sat at the head of the gallery an immovable figure, very erect and resting with both hands crossed on the top of his cane.

"Nicholas Waln appeared at all times with a smile of sunshine upon his countenance.

"An imperturbable severity rested on the dark features of Thomas Scattergood. Arthur Howell always sat shrouded beneath his hat drawn down over his face and the upper part of his outside coat elevated to meet it, like unto a prophet in his mantle wrapt and isolated in thought from sublunary things.

"William Savery possessed a mild solemnity of voice and feature, which distinguished him as a preacher above other men; his softer and solemn tones and words in preaching, like those which may be imagined of the Eolian harp rudely touched by the wind, sunk through the ears down into the heart, as the dew of heaven falling gently to the earth. The voice of Daniel Offley was as a sound produced by the falling of a bar of his own iron on the brick pavement before the furnace door of his anchor foundry.

"Among his dozen hammer-men he was always accustomed to raise his piercing voice distinctly above their pattering sounds."

It would scarcely be just to so good and great a man as James Pemberton to pass him by without giving a few more particulars of his most useful life. We have seen how he supported Anthony Benezet in his many efforts for the good of others. His grandfather, Phineas Pemberton, was one of the early and distinguished settlers of Pennsylvania. James was born in Philadelphia in 1723. His education was conducted at the Friends' school, and he was always noted for diligence, integrity and benevolence. He has been called the beau-ideal of a genuine Quaker of the old school, and it is well sustained by his portrait.

He visited Europe in 1748 and travelled much in England. After returning to America he engaged extensively in commerce with considerable success and proverbial uprightness.

He was a liberal contributor and useful manager of the Pennsylvania Hospital. Peace and freedom were always dear to him and it did seem most unjust that he should be taken with sixteen other Friends to Virginia "to keep the peace" in 1777.

Thus separated from all that was dear to him, for two years he kept a journal which is one of the most unique pieces of literature in our Society's history.

He died in 1809 in his eighty-seventh year, a true patriarch "always loved and always respected, almost the last of the race of 'cocked-hats,'" and certainly one of the very best pictorial illustrations of by-gone times and primitive Friends.

"The Quaker of the olden time,
How calm and firm and true!
Unspotted by its wrong and crime,
He walked the dark earth through.
The lust of power, the love of gain,
The thousand lures of sin
Around him had no power to stain
The purity within.

O spirit of that early day,
So pure and strong and true,
Be with us in the narrow way
Our faithful fathers knew.
Give strength the evil to forsake,
The cross of Truth to bear,
And love and reverent fear to make
Our daily lives a prayer."

Professor Morse's "Light."

George Winifred Hervey, relates that long ago, while pursuing investigations in the Astor library, New York, he used often to meet there Prof. Samuel F. B. Morse, the renowned inventor of the electric telegraph. Once I asked him this question: "Prof. Morse, when you were making your experiments yonder in your rooms in the University, did you ever come to a stand, not knowing what to do next?"

"Oh, yes, more than once."

"And at such times, what did you do next?"

"I may answer you in confidence, sir," said the professor, "but it is a matter of which the public knows nothing. Whenever I could not see my way clearly, I prayed for more light."

"And the light generally came?"

"Yes. And I may tell you that when flattering honors came to me from America and Europe, on account of the invention which bears my name, I never felt that I deserved them. I had made a valuable application of electricity, not because I was superior to other men, but solely because God, who meant it for mankind must reveal it to some one, and was pleased to reveal it to me."

This utterance by a distinguished man of science reminds us again, as many similar utterances have done, not only that true greatness has no vanity, but that superior minds, as a whole, reverently acknowledge the Supreme. They who climb highest see farthest, and the light that comes from above shines the longest way.

A pleasant proof of the felicity and far-seeing wisdom of this eminent man, and devout inventor, appeared in the result of a grand test by the Postal Telegraph Company.

This company had a "field-day" lately, when the various transmission methods and alphabets were tried on all their lines. When comparative material costs, salary of operators, accuracy of work, time consumed, and all other factors were taken into consideration, the decision was wholly in favor of the Morse system, that has been in use for fifty years.

The inventor's first message: "What hath God wrought!" intimated in no uncertain way the inspiration that gave his work longevity and made it a light to the world.

At the completion of one of the Amherst college buildings, when President Hitchcock first assembled his geology class in a new recitation room with sky windows, this was his introduction to one of his best lectures:

"Young gentlemen, all the light we have here comes from above."

The reverent spirit that took that text, and that spoke in the Astor library, dignifies scientific thought, and contributes to success in all search after truth.—*Youth's Companion*.

"Anger restrained is conquest gained."

A PERSONAL LETTER TO THE MEMBERS OF BALTIMORE YEARLY MEETING OF FRIENDS FROM ITS COMMITTEE ON PEACE.

Dear Friends:—We wish to lay before you some considerations in respect to our common duty in this time when our country is in a state of war.

We are all agreed that the final test of conduct is to be found in the spirit of the teachings of Jesus Christ, and that this is wholly on the side of truth, justice, good will, mercy and peace. He has shown us the true meaning of the command, "*Thou shalt not kill*," by striking at the root of evil passions and thoughts of anger. If, therefore, we are his followers, is there any question as to the attitude we are to maintain in a time of war?

But it is urged that one great motive, at least, for the present war is justice and mercy for the oppressed.

To this we answer, that our Lord's teachings, and reason itself, condemn the position that we are to do evil that good may come. Should we once allow that a good end justifies the use of immoral means, we should be leaving the very foundation of morality, and should find ourselves among those who in the name of religion are ready to excuse, and even to defend, great crimes. We are to do all in our power to prevent injustice and cruelty up to the point of doing evil ourselves. Beyond this point we have no responsibility, and are to leave the issue with God. That war comes under the category of evil is clearly seen, as soon as we remove the mist and glare which blind our eyes to its real nature. It is impossible to have a war which does not arouse the worst passions, and which does not necessarily violate most of the elementary principles of morality. It fosters cruelty, revenge, robbery, murder and almost every wickedness. The battle cry in our ships to-day is not, "Relieve the Cubans," but "Remember the Maine."

Nothing we have here said against war is as strong as the words of the great American General, who is quoted as saying, "War is cruelty, and there is no refining it," and, "War is Hell." But how about patriotism? Shall we not stand by our country?

There are two kinds of patriotism. One seeks the highest good of the people, and recognizes all men as brothers; the other follows appearances, and acts only with reference to the present moment. Our Lord has said, "Every plant which my Heavenly Father hath not planted shall be rooted up." Every departure from the law of Christ, whether in the nation, or in the individual, inevitably, leads to weakness and decay. On this principle, therefore, the highest patriotism consists in maintaining righteousness and in refusing to give countenance to evil, no matter on what plea of expediency or apparent necessity it may be supported.

We therefore desire for ourselves and for you, that we may during the present excitement be enabled in the faith of the Lord Jesus to obey Him in maintaining through his power an attitude of peace, and in refraining not only from all participation in the war, but from all direct or indirect encouragement of it. Rather let us use the present crisis to testify for peace.

The true Christian is to be brave—not with the physical bravery of the fighter, which we have in common with the lower animals—but with the moral courage of men. It is this courage that is needed to maintain our peace principles, and it is well worth while to maintain them; for if once considerable numbers of

people in any country can be brought to the position where they will not only disapprove of war, but positively refuse to have anything to do with it, that country will no longer engage in war, and will be obliged to live in justice and good will with other nations in order to avoid it.

That day has not yet dawned. We are but few, and not sufficiently numerous to have controlling weight in the councils of the nation. But if we are faithful and persistent, we know not how much we may accomplish in moulding the minds and consciences of men. We shall undoubtedly be misunderstood, some of us may be called upon to suffer for our principles; but let us not shrink from this, for it is for the sake of our country, of humanity, and above all, of our crucified and risen Saviour, Jesus Christ.

We are your friends,

On behalf of the Committee,
RICHARD HENRY THOMAS, *Chairman*.
ISAAC BROOKS, JR., *Secretary*.
BALTIMORE, Fifth Month 15th, 1898.

CHRISTIANS are of another kingdom than those of this world. The glory of that kingdom ought to be far more to them than any other. It is ancient, its power is greater, its usefulness is greater, its King is greater than any of the temporal kingdoms of men. To be a citizen of this kingdom is the highest honor that can be conferred upon a man. So we all ought to be more valiant for the honor of the kingdom of Christ than are our most patriotic soldiers in the army or navy of the nation. The latter are willing to leave father and mother, wife and children, home and friends and brave the enemy's bullets, the perils of the deep and the pestilential vapors of a foreign climate for the honor of their country. If they lose their lives it is glorious to live in the love and gratitude of their fellow citizens. But in the spiritual kingdom they that lose their lives for that kingdom's sake shall find them, and they shall wear the crown of martyrdom and receive the wages of righteousness forever. What we desire above all things is to impress young men and young women with the idea that even more honor and happiness is to be had from faithful service to Christ than from the most successful military career in the service of any human government, however great and glorious it may be. The Prince of Peace is calling for volunteers, and his army is never full.

TWO GREAT TRUTHS.—The Christian religion emphasizes two great truths. First, it declares with emphasis that men do not have eternal life on the ground of their merit. In this it differs from all false, earth-born religions. False religions usually represent men as seeking God in order to secure salvation. The Christian religion represents God as seeking men in order to save them. Our Lord said to his disciples, and through them says to every true disciple, "Ye have not chosen me, but I have chosen you." He says again, No man can come unto me, except the Father who sent me draw him. The Bible reveals no less clearly and emphatically another great truth, and that is, men are saved from their sins, not in them.—*Presbyterian Messenger*.

THE daily income of the czar of Russia is \$25,000; of the sultan of Turkey, \$18,000; the emperor of Austria, \$10,000; the German emperor, \$8,000; the king of Italy, \$6,500; Queen Victoria, \$6,500; the king of Belgium, \$6,500; the president of France, \$5,000; president of the United States, \$125.—*Exchange*.

Individualism in Worship.

As the great Prophet of the Church it is our Mediator's prerogative to reveal and declare the will of God concerning his worship—that will which is the sole ground and reason of all true and acceptable worship. His teachings as they relate both to the glorious Object of worship and to the worship itself, as compared with those of the time past when God spake unto the fathers by the prophets, are as the clear shining of the noon-day sun in comparison with the shadows of the twilight. He has made it clear as it never was before that the only true worship, the worship that alone befits the God who is its object, who "is a spirit and will be worshipped in spirit and in truth," is heart worship, the worship that consists in the exercise of the graces of the Holy Spirit. And he has also made it clear as it never was before that these graces are called into exercise only by the influence of their author, the Holy Spirit, through the instrumentality of the truth in his word, and not by mere musical sounds whether of voice or instrument. Our great High Priest having entered into the holy place not made with hands, has transferred the seat of worship—the Mercy Seat—the throne of grace—to heaven itself, where he conducts in person our worship. Where He is, there is the centre of our worship, and it is accessible to us anywhere and everywhere alike. That nothing may intervene between us and himself in worship, he has put out of sight every priesthood and sacrifice but his own, and rent from top to bottom beyond all possibility of restoration the entire ritual both of persons and things pertaining to the temple service. At best, though in the wisdom of God for the time necessary, it was only a splendid veil between himself and the worshipper. But now in the light of the gospel, except by way of metaphor in illustration, instead of a help it can only be a hindrance to the exercise of faith. Our High Priest having sat down on the right hand of the Majesty on high, as our glorified King, sent down the Holy Spirit visibly and gloriously on the day of Pentecost to take charge in person of the worship of God as performed by us here in the body on earth. His presence and influence makes every subsidiary carnal, material aid of the old worldly sanctuary, which included instrumental music, not only superfluous and useless but positively impertinent and forbidden. They are childish baubles. We have outgrown the need for them, and ought to be ashamed to publish our want of faith in the Spirit's presence and power by clinging to them still.—*D. W. Carson, in The Christian Instructor*.

MAKE SURE, O man of God, that He, the great friend, goes with you. "The Lord is with you while ye be with Him." "Walk with God as did Enoch." See to it that your path lies in the direction where He goes; that you are following where He leads; that you are doing the things which He would have done; and if his presence goes with you to give you rest you need not fear a thousand foes or a thousand snares. He who has been with his people through the ages, and with you in the years gone by, will be with you still, and protect and defend, and comfort and save you, and bring you to his kingdom at last with all his ransomed saints.—*Christian Safeguard*.

"RIGHTEOUSNESS, truth and purity are three fundamental principles of religion. Where these are kept in view we need have no fear for the result. Good fruits will manifest themselves."

Science and Faith.

One of the most eminent scientific men of this or any age was Prof. Louis Agassiz : When the summer school was opened at Penikese in Buzzard's Bay, Seventh Month 8, 1873, Agassiz had arranged no programme or exercises, trusting to the interest of the occasion to suggest what might best be said or done. But as he looked upon his pupils gathered there to study nature with him, by an impulse as natural as it was unpremeditated, he called upon them to join in silently asking God's blessing on their work together. The pause was broken by the first words of an address no less fervent than the unspoken prelude. The whole scene is fitly told in Whittier's poem, "The Prayer of Agassiz," from which we quote a few lines :

"On the isle of Penikese
Ringed about by sapphire seas,
Fanned by breezes salt and cool,
Stood the master with his school.

Said the master to the youth,
'We have come in search of truth,
Trying with uncertain key
Door by door of mystery;
We are reaching through his laws
To the Garment-hem of Cause,—
Him the Endless unbegun,
The Unnamable, the One
Light of all our light the source,
Light of life and force of force.

Of our weakness made aware,
On the threshold of our task,
Let us light and guidance ask,
Let us pause in silent prayer.'

Then the master in his place
Bowed his head a little space,
And the leaves, by soft airs stirred,
Lapse of wave and cry of bird,
Left the solemn hush unbroken,
Of that wordless prayer unspoken,
While its wish, on earth unsaid,
Rose to heaven interpreted."

Thus do the [really] great masters of science look from nature up to nature's God. And thus in the human heart there throbs and glows that sense of the Divine presence and light and life, which leads us with a common instinct to "worship Him that made heaven and earth and the sea and the fountains of waters" (Rev. xiv : 7.) "For the invisible things of Him since the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead : so that they are without excuse" (Rom. i : 20).—*The Armory.*

TO-DAY'S WORK.—One secret of a sweet and happy Christian life is learning to live by the day. It is the long stretches that tire us. We think we cannot carry this load until we are three score and ten. We cannot fight this battle continually for half a century. But really there are no long stretches. Life does not come to us all at one time ; it comes only a day at a time. Even to-morrow is never ours until it becomes to-day, and we have nothing whatever to do with it but to pass it down a fair and good inheritance in to-day's work well done, and to-day's life well lived.—*The British Weekly.*

LORD MACAULAY, writing of the early triumphs of Christ's kingdom, said : "The prejudice of the synagogue, the doubts of the academy, the swords of many legions, melted in dust before Deity embodied in human form, walking among men, partaking of their infirmities, leaning on their bosoms, weeping over their graves, and bleeding on his cross."

FOR "THE FRIEND."

ENTICEMENT.

"Buy the truth."

Though laggard lookers-on
Lie waiting here and yon
To ridicule or censure,
Let true souls bear in mind
What "they who seek shall find"
In every righteous venture.

Though "this life" be a cave,
As told by Plato grave,
With outlook upon shadows,
Whose substance we must take
On faith, or blindly stake
Our hope on bare bravados ;

There lives a larger life,
Attained by spirit-strife
Which deals not with illusion ;
A common ground of thought
By stern experience bought,
A refuge from confusion.

'Tis not to comprehend,
Beyond our being's end
Its energies are lavished ;
But rather to explore
The harmonies galore
Wherewith true souls are ravished.

Some souls their thoughts accuse,
While some, their thoughts excuse,
As wrote the wise apostle :
These in true peace can dwell,
While those, like brands of hell,
Are mutually hostile.

And to that life of peace
Comes hope of thoughts increase,
To its ordained expansion,
When each shall know as known
Before the great white throne.
In his allotted mansion.

So let the seeker spurn
The critic's croak, and turn
Still to creation's story ; [Rom. i : 20.]
Resolved, for very shame,
To lift his earnest aim
Above all human glory.

—Ambrose.

John Yeardley and his Travels.

(Continued from page 389.)

"At Frankfurt they formed acquaintance with J. H. von Meyer, ex-burgomaster of the city, a learned and pious man, who had made a new translation of the Bible into German, and had stood firm for the cause of real Christianity in the midst of much declension. In the afternoon they drove to Offenbach to see J. D. Marc, a Christian Jew, who had earned experience in the school of suffering. He said, amongst other things, that he could never preach but when he believed it to be his duty, and then he could declare only what was given him at the time ; this he considered to be the only preaching that could profit the hearers. His views on the inutility of water baptism were so decided, that when converted Jews ask him to administer to them this rite, he told them he could not recommend it, for it would do them no good. He gave them many names of awakened persons in the Palatinate :—

"Where, said John Yeardly, there is still a lively-spirited people who hold meetings for religious improvement ; perhaps the descendants of those who were visited by William Penn in former days."

"On the tenth, they went to Darmstadt, where they met with several enlightened Christians. One of these, Leander van Ess, had been a Roman Catholic priest ; and although a zealous promoter of Christianity in the face of persecution, and favored with a more than ordinary degree of spiritual light, he had thought it right

not altogether to forsake that communion, but remained amongst the Romanists to do their good. He had translated the New Testament for their use. At parting with his new friend he embraced them, gave them his blessing, and wished them a prosperous journey. 'I felt my self,' says J. Y., 'comforted and strengthened by this visit.'

"Crossing the Rhine, at Mannheim, they stopped, on the twelfth, at Dürkheim, where they became acquainted with Ludwig Fitz, man of a frank and inquiring disposition.

"For three years, writes J. Y., he has held meetings in his house ; in the commencement he had to suffer no little persecution. On his entering our room he observed that it was the Lord who had thus brought us together. We have scarcely been half an hour with you, he said, after a while, but it seems as if I had known you for seven years. He, with his wife and daughter, took us to call on a Mennonist, a pious man who holds firmly by baptism and the Supper. He soon began to speak on these points. I replied to what he said as well as I could, maintaining that in Scripture there are two baptisms spoken of ; that, as the soul of man is spiritual it can be reached only by that which is spiritual and that therefore I did not see the necessity of maintaining that which is outward. He said he desired to possess the former, and not to neglect the latter. As to the Supper they both advanced in proof of the observance being good that often, whilst using it, they experienced inward joy and refreshment. I said we must not limit to a certain time or place this joy in the Lord, as if the use of the Supper only were the cause of it. The gracious Lord is ready at all times to sup with us, and to refresh the sincere and cleansed soul, and make it joyful in him. We took leave of each other in love ; I said we did not travel for the purpose of turning people from one form to another, but with the desire only that they might all be brought nearer to the Lord. It was pleasant to me that Fitz's wife was with us ; during the conversation she remained still and weighty in spirit.

"We inclined to attend the evening devotion at Fitz's, but prefaced our request with the hope that they would not be offended if we did not take part in their observances. This was immediately granted ; and Fitz said, I feel that your spirit is true and sincere, and I have united with it. When their service was ended, we asked them to remain a while in silence, and I trust may say we were enabled to utter what was required of us in testimony and supplication.

"In Dürkheim there are eleven converted Jews, who dare not meet except in secret for fear of the rabbins. One night the rabbin attempted to take away their Bibles and other books, but they received a hint of their intention, and sent the books to Fitz's house. One of them a servant girl, as soon as she heard that some Christian friends were come into the town went to Fitz's, and took up one of the books which had given him. She read a little in it hastily, put it in her bosom, and ran home. Her curiosity and love of the truth impelled her to come to our hotel, and wait unobserved in the hall to catch a glimpse of us as we came out. We felt much for these awakened ones of Abraham's offspring ; their oppressed condition rested much upon our hearts ; but as we had no opportunity of conversing with them, I wrote a few lines from Friedelsheim to the young woman, and sent them with some books by Fitz, who accompanied us to that place."

"It will be recollected that when John and

Martha Yeardley were at Stuttgart in 1826, they met with the Pastor Hoffman, and that they desired to visit the institution at Kornthal, of which he was the director, but were obliged to forego this visit in order to hasten forward to Basle. They now prepared to discharge this debt of Christian love. Kornthal is situated four miles from Stuttgart; it was founded in 1819 by dissenters from the Moravians and Lutherans, and consisted in 1825 of about seventy families. J. and M. Y. went there on the nineteenth.

"We were received, says the former, in a brotherly manner by the Director Hoffman. On entering the room we were informed that their pastor had died the night before; but instead of sorrow there seemed to be joy. This society holds it for a religious duty to rejoice when any of their members are favored to enter a state of endless bliss. This is religious fortitude which but few possess, but I believe it is with them sincere, for in going over the institution with the Director, I observed they spoke of it as a matter of holy triumph."

"No meeting was held with the members of the establishment during this visit; it was left for J. and M. Y. to attend the usual evening assembly on First-day, the twenty-first; and they were informed that it would be an occasion on which any present who were moved by Divine influence might freely relieve their minds."

"At three o'clock, J. Y. writes, we set off to Kornthal under most trying feelings; I do not know when I have suffered so much from discouragement. On account of the death of the pastor many were come to attend the interment which was to take place the next day. This caused the meeting to be large; not less than seven hundred persons were present, and among them six or seven pastors. The service commenced with a few verses; the first words were these:—

'Holy Spirit come unto us,
And make our hearts thy dwelling place.'

I can truly say I was awfully impressed with their meaning, and a secret prayer rose in my heart that it might be experienced amongst us. After the singing, a silence truly solemn ensued, and I intimated that I felt an impression to say a few words. When I sat down our kind friend the Director summed up the substance of what I had said, and repeated it in an impressive and becoming manner. He did this with the idea that some present who only understood Low German might not have clearly got the sense; however, we were told afterwards that they had understood every word that I had said. Hoffman generously acknowledged to the hearers that what had been delivered was strictly conformable with Scripture doctrine, and that he united most fully with it."

(To be continued.)

ETHICS OF THE UMBRELLA.—What ought to be done, ought to be done. He who borrows an umbrella ought to return it because it is borrowed. Umbrellas are for rainy days, and the borrower ought to be willing to carry an umbrella on a fair day in order to get it returned to its owner in time for him to use it on the next rainy day. So long as he is in debt, and could pay the debt by dispensing with a little vanity, or by a little exertion, and yet does not discharge his debt, he is not strictly honorable. The umbrella is not "only an umbrella," it is a point in morals. Many a man has started upward or downward in life from the day he truck an attitude toward his neighbor's umbrella.—*S. S. Times.*

THE LORD'S PRAYER.

[The following composition was found on a battle-field at Charleston, S. C., during the war. It was written by a wounded soldier, who did not live to get home].

Then to the mercy-seat our souls do gather,
To do our duty unto thee—"Our Father,"
To whom all praise, all honor should be given,
For Thou art the great God—"Who art in heaven,"
Thou, by thy wisdom, rulest the world's whole frame;
Forever, therefore, "Hallowed be Thy name."
Let nevermore delay divide us from
Thy glorious face, but let—"Thy kingdom come."
Let Thy commands opposed be by none,
But Thy good pleasure and—"Thy will be done,"
And let our promptness to obey be even
The very same—"In earth as 'tis in Heaven."
Then for our souls, O Lord, we also pray
Thou wouldst be pleased to—"Give us on this day"
The food of life, wherewith our souls are fed,
Sufficient raiment, and "Our daily bread;"
With every needful thing do Thou relieve us,
And of Thy mercy pity and—"Forgive us,"
All our misdeeds, for Him whom Thou didst please
To make an offering for—"Our trespasses."
And forasmuch, O Lord, as we believe
That Thou wilt pardon us—"As we forgive,"
Let that love teach wherewith Thou dost acquaint us,
To pardon all—"Those who trespass against us,"
And though sometimes Thou findest we've forgot
This love for Thee, yet help—"And lead us not,"
Through soul's or body's want, to desperation,
Nor let earth's gain drive us—"Into temptation;"
Let not the soul of any true believer
Fall in the time of trial—"But deliver,"
Yea, save them from the malice of the devil,
And both in life and death keep—"Us from evil."
Thus pray we, Lord, for that of Thee from whom
This may be had—"For Thine is the Kingdom,"
This world is of Thy works, its wondrous story
To Thee belongs—"The power and the glory,"
And all Thy wondrous works have ended never,
But will remain forever and "Forever."
Thus we poor creatures would confess again,
And thus would say eternally—"Amen."

—Our Dumb Animals.

THE SALT HABIT.—The use of salt as a condiment is so general and so universally believed in as necessary that we rarely hear a word against its excessive use, but there are a number of persons who eat far too much salt—eat it on everything—on meat, fish, potatoes, melons, in butter, on tomatoes, turnips, and squashes, in bread, and on a host of foods too numerous to mention. To so great an extent is it used that no food is relished which has not a salty taste, and this hides more or less the real taste, which is often very delicate. Now, the amount of salt required in the system is comparatively small, and if the diet has been rightly compounded very little is necessary. Some go so far as to discard its use altogether, but whether this is wise or not we will not here consider.

What are some of the evils of the excessive use of salt? They are to paralyze the nerves of taste, or to pervert them, so that they cannot enjoy anything which has not a salty flavor, and in addition there is a direct tax on both the skin and the kidneys in removing it from the blood. Whether the skin is harmed by this tax we do not know. Possibly it is not greatly injured; yet we know that few people possess a healthy skin. But it is now pretty well settled that an excessive use of salt does overtax the kidneys in its renewal, and that the great number of cases of derangement and disease of these organs is due to this use. It takes only a little time to learn to enjoy many kinds of food without salt, and we advise our readers and others to look into this matter, and to try to diminish the use of this condiment as far as possible. We believe they will be better for it.—*Journal of Hygiene.*

"Humility is a flower so frail,
That if it but look upon itself 'tis gone."

For "THE FRIEND."

War and Peace.

It might almost seem superfluous in these days to advance reasons for our belief that all war is anti-Christian, but since we are now confronted with war itself, is it not well that our youth be able to render to every man who asketh him a reason for his non-compliance with the commands of men to gird on the sword.

Like as it is said of divorce so in the beginning war was forbidden to men. Cain was the first to imbrue his hands in his brother's blood, and for so doing was expelled from the Divine presence. Lamech next laments, saying:

"I have slain a man for wounding me,
And a young man for bruising me;
If Cain shall be avenged seven-fold,
Truly Lamech seventy and seven fold."

(Gen., R. V., iv. 23.)

But whether, as is the supposition of many, the crime for which above all others God's sentence of death was executed on the old world by the sending of the flood, was the shedding of human blood, we know not, but this is sure, that before the flood we never read of that terrible scourge of war, which now, notwithstanding all the light the Lord hath in these latter days vouchsafed to man, still stalks through the world with visage made more hideous by all the death-dealing inventions of men, in these modern days. When men again multiplied after the flood, and "the whole earth was of one language and of one speech," the world through unbelief of God's covenant to Noah, and to his seed after him, that "no more should all flesh be cut off by the waters of a flood," this world of men began to build a tower whose top might reach to heaven, which God seeing came down from heaven and confused their language, so that they left off building, hence was it named Babel, meaning confusion, from whence comes Babylon. Men now began to band themselves together according to their several tongues, and thus formed nations, the first of which we read was that formed by Nimrod, who is said to have been "a mighty one in the earth" "a mighty hunter before the Lord."

From amidst all the prevailing idolatry, into which men so soon fell, God called Abraham out, and "blessed him in all things," and he became a prince like unto the mighty ones of the earth. Yet was it not by war and plunder this holy man increased his wealth, and when he pursued, overtook and overthrew the four kings, recapturing Lot, his nephew, and the people of Sodom and Gomorrah, with all their goods, Abraham would not retain to himself one single thing, not believing that war justified him in enriching himself by the loss of others. Isaac and Jacob were men of peace, save to the grief of Jacob, Simeon and Levi, his sons, made a treacherous attack on the men of Shechem and slew them. Nor from the beginning of the world till the day that Israel was beset by the Amalekites in the wilderness, do we ever read, beyond the cases already mentioned, that those who took to themselves the name of "the sons of God" ever engaged in active warfare.

Henceforth amidst the contending turmoil of surrounding nations, God's people had been in a special manner protected by the shield of his power, nor was it by the might of man's power in war that Moses delivered Israel from the bondage of Pharaoh. It is while Israel is now attacked by Amalek in the desert that we first read of a Divine command to men to make war (See Gen. xxvii. 16).

For some four hundred years the long-suffer-

ing mercy of God had forborne to destroy the Amorites because their iniquity was not yet full. Now does He command Israel utterly to extirpate them, and take possession of the land which the Lord had long promised to Israel.

God did then suffer war for the time being, for the hardness and wickedness of men's hearts. But mark the distinction. Whenever Israel sought counsel of God, and He commanded them to war, after directing them as to the manner, then was Israel uniformly victorious. God by means of his judgments taught men righteousness. Nor was Israel itself when the nation fell into sin and idolatry, exempt from the perils of war. But Israel lived under the law which was given by Moses, which law is one of retribution—"an eye for an eye, a tooth for a tooth," but we live under the gospel of the grace of God which comes through Jesus Christ, whose law is love, mercy and forgiveness. Christ Jesus is our lawgiver, who if any man will not hear, he can not be numbered as belonging to Christ's kingdom, and He commands, "Love ye your enemies . . . do good to them that hate you; pray for them who despitefully use you and persecute you, that ye may be the children of your Father which is in heaven," etc.

Again He says, "Blessed are the peacemakers, for they shall be called the children of God." Again the apostle says, As far as in you lieth, live at peace with all men. "Little children, love one another." "Dearly beloved, avenge not yourselves, but rather give place unto wrath, "Vengeance is mine; I will repay, saith the Lord." And when the angel announced the coming and the birth of Jesus he proclaimed "Peace on earth, good will to men." Christ's coming exemplified the condescending mercy and love of God to man, his life and words declaring the true character of the Father and the will of God to man, as also exemplified to man what he by God's grace should be, his death, as a propitiation for the sin of the world thereby opened a door of mercy to man, whereby God may still remain true to his declared character as a just judge in his condemnation of sin, and at the same time in his kingly power of exercising pardon, grant forgiveness and absolution from sin to those who believe in his Son Jesus Christ and who submit to his rule and keep his commandments. And no greater command as regards our duty to our fellow-man, has He given to us than this, that we love one another, for "he that loveth not his brother, whom he hath seen, how can he love God, whom he hath not seen?" And if judgment begin in God's sanctuary as seen by Ezekiel, that is in those who profess to be Christians, and if those who break one of the least of Christ's commands, and who teach men so, are to be esteemed "the least in the kingdom of heaven," how much more will the loss of those be, who teach men to break this commandment of love to man, yea, even love to our enemies.

To Israel according to the flesh, God gave an outward kingdom, like unto, yet separate from all the kingdoms of the earth; their enemies were men; to us is given a heavenly inheritance, our weapons are not carnal, neither are our enemies against whom we are to wage warfare men; but the powers of darkness, which enslave the world in sin and alienation from God, and not the least of these enemies is war itself, which desolates the beautiful creation of God, and carries suffering, rapine and death in its train. As each one enlists under the banner of the cross, the power of it crucifies the lusts in man, from which all wars arise, and receiving

life from Him who declares himself to be the way, the truth and the life, He breathes on us of his holy Spirit, which is one of love, of life and light, and those who are born of God receive of his Spirit, and his love breathes peace and good will to man. He loved us while we were enemies, and died for our sins praying with his dying breath, "Father, forgive them, they know not what they do." And as He did, so does He command us to do, saying, "Love your enemies."

Again Jesus said to Peter, "Put up thy sword into its sheath, for they that take the sword shall perish by the sword." And nothing will the Lord allow to be held in preference to Him, and if for Him He would not have his servants fight, what else below, thus breaking his command, can we by it contend for. Since they alone who do his will shall wear the heavenly crown; since they alone who whilst here below do enter into Christ's heavenly kingdom, shall reign with Him in glory. Let us forever bow the knee to Him who is the King of kings, and who hath all power in heaven and on earth, and who can destroy not the body only, but the immortal soul. And his royal law is this, "Do to others as ye would that they should do to you."

When nations come to learn of Him who is meek and lowly in heart, then lying, avarice, revenge, bloodshed, hatred, strife, things inseparable from war, will hide their face in shame, and peace, love, gentleness and joy shall dwell amongst a people walking in the light of the Lord.

Then may we not forget to pray, "Thy kingdom come, thy will be done, as in heaven so in earth."

However God may be pleased to overrule evil for good, as He did the selling of Joseph by his brethren, it is wicked in those professing to be led by the peaceable, gentle spirit of Christ to do evil that good may come. Such says the apostle, are justly condemned. A desirable end for good does not justify any in using wicked means. Such may strive to justify themselves, but both the one who takes the sword, and he who defends himself by the sword, fall alike in war. Whereas the very essential passport to heaven is forgiveness of our fellow-man. God doth not justify those who in an unforgiving spirit seek to slay their enemies, for whom Christ in his love towards them and us died, and whom He commands us to love. "If ye forgive not men their trespasses, neither will your Heavenly Father forgive you your trespasses." Is then an earthly crown of glory doubtfully to be won, and seeking only the applause of men to satisfy the lust of revenge or ambition, to be bartered for a heavenly crown to be worn throughout eternity by those who suffer with Christ that they may reign with Him? How can the Lord answer the prayers of two of his professed ministers in opposing armies, each one praying for the victory over the other? Rather let each one humbly crave that his eyes may be opened to see the darkness in himself, that he may be turned from the power of sin and darkness to the power of God, which is righteousness, peace and love, and as they come under this power they must needs lay down their swords, for the law of the true Christian faith is love.

Oh then may the God of love, the Prince of Peace, the Lord of life and glory so shine into the hearts of men that, in gratitude to Him for all his unmerited mercies towards us, we may seek the peace and good of all men, and enjoy

the blessing of Him, who said, "Blessed are the peacemakers, for they shall be called the children of God."

W. W. B.

FOR "THE FRIEND."

A Few Thoughts about Dress.

Anything that may be said on this subject in Friend's journal is likely to be judged with more or less prejudice. There are two opposite standpoints from which attire is viewed, that seem to be irreconcilable; and the difficulty has fastened itself upon the Society of Friends more conspicuously than upon others, because Friends have "through good report and evil report" endeavored to maintain that simple living is a badge of discipleship. Some have narrowed simple living into a form, and others seeing this have revolted; and these claiming to have a testimony to bear against formality, have smitten with heavy hands, a principle held as important by godly men and women of every age and name.

It would be difficult to determine which has done most to bring into disrepute plain dressing—the formalist who sees in it only a hedge and a badge, or the reformer bent on rooting out the tares regardless of the wheat—both have contributed towards a condition at present existing among us of acute sensitiveness on the subject. A schismatic spirit has clustered around dress, that keeps apart those who, but for this would be much closer; and thus a vantage ground is secured by the enemy—he makes both formalist and reformer proud of their achievements in their respective fields. Each has his and her following, and each is flattered into a rigid separation from the other—a suspicion is fostered which prevents an approachment to one another for mutual benefit—coldness ensues and perhaps neglect. "These things ought not so to be."

Dear sisters especially, there is a message to you in the Bible respecting dress, and a spirit within you confirming that message—but it is too often reasoned into silence—and with the Monitor silenced, many of you take great liberties—some hardly recognize any bounds to their personal adornment, putting on whatever the desire regardless of its influence upon others.

With men, foppery is no longer considered good sense, with women, gayety in dress is limited only by the taste of the wearer.

Has some unwisdom here and there released you from the obligation to follow closely after holiness? don't let your protest against formality bring you into rebellion against the truth witness. The right to dress as we please is claimed in disregard of some of the plainest precepts of the New Testament.

Mothers, can you say, "Thy law is my delight?" if you can, then what others say and do will leave you unharmed.

SAMUEL EMLIN.

OUR CENTER.—Christians are recognizing that it is not enough for them to believe certain things which the church has been teaching a truth and to go through with a certain round of ceremonies called religious exercises in order to be a true follower of Christ. If this world is to be saved, indeed if we are to be saved, we must enter determinedly upon a larger, broader and deeper work. Men need to be regenerated in spirit, but this is not all. They need to be helped in body and mind and in social life. Christ helped men in their physical infirmities. His healing of body often aided in salvation of the soul. He went into the world. He did

not wait for the world to come to Him. He asked for the world a better physical life, purer homes and better society. Honesty, pureness of tongue and deed, helpfulness, kindness, gentleness—these are the roles by which men are to guide their conduct. Each had been seeking his own good and defending his own rights and property. Christ showed us that we are to seek the uplifting and good of others. We are to protect their rights and secure their advancement. We are to learn that the universe does not center on us, but we are to make Him our center and obey his influence.—*W. J. Yates.*

ADDRESS OF THE SOCIETY OF FRIENDS OF GREAT BRITAIN, IN YEARLY MEETING ASSEMBLED, THE 18TH TO 27TH OF FIFTH MONTH, 1898: TO ALL LOVERS OF PEACE IN THE UNITED STATES OF AMERICA.

More than two centuries ago William Penn, who was so manifestly used in uniting your country and ours by links more lasting than any forged in the furnace of war, wrote from this land to his fellow-colonists in Pennsylvania as follows:—

"Friends:—The eyes of many are upon you, the people of many nations of Europe look on your country as a land of ease and quiet, and wish to themselves in vain the same blessings which they conceive you enjoy."

These words still apply in large measure, but over the clear sky of your civil life has arisen the dark cloud of the war with Spain.

We desire at this season of stress and strain to associate ourselves in close sympathy and fraternal greeting with all who take their stand under the banner of the Prince of Peace, and who endeavor according to their ability to save our great nation from the demoralizing influence of the war spirit.

You love your country; your constitution recognizes the equal rights of humanity; you, with us, acknowledge the supremacy of the King of kings, and desire to see the kingdom of Christ established in the earth. In our own land we have known full well the trials and the difficulties which arise when the claims of conscience and the claims of country appear at some testing season to clash. At the time the pain and perplexity may be great; in the end they must disappear before those who are intent upon seeking the truth with their faces to the light.

We desire that you, as individuals, may be strengthened with the might which comes from above, and the wisdom which is first pure then peaceable, in your efforts to spread the glad tidings of peace on earth and goodwill to men. The prophet, in looking forward to the coming of the Messiah, heralded a time when "a man should be as a hiding-place from the wind, a covert from the tempest." May it be your privilege to stand firm against the storms of passion so often loosed by war; to arrest the drift of opinion around you whenever it may set in unworthy directions, or towards unworthy purposes; and to nurture into stronger growth the desire to establish amity amongst all peoples.

We thankfully recognize the efforts you have made for the preservation of peace, and for the redress of wrongs by other means than those of war. We note also, that in her quarrel with Spain, your country has been moved by the claims of the suffering Cubans rather than by any greed of conquest. But it has ever been, and it remains true to-day, that appeal to the sword is the abandonment of reason, and that

under its sway the innocent suffer far more than the guilty.

As citizens of Great Britain we indeed are in no position to address your nation on the evils of war. We acknowledge with humiliation that this nation has sinned over and over again in relying upon might rather than right for the accomplishment of its purposes, but as we have urged upon our Government that there are better ways of settling disputes than the barbarous methods of trial by battle, so with confidence we desire your encouragement in the appeals which you also may make.

Mad rivalry over armaments in Europe is impoverishing and embittering the peoples, and spreading jealousy and mistrust between nations. Under it the moral forces which can alone bring health and strength to communities are arrested, and seem to be endangered. Our late revered fellow-member, John Bright, once pointed out, as in striking contrast to the oppression engendered by the armaments of the Old World, "the grand experiment" presented by the United States of America, where he beheld many millions of men "happy and prosperous without great armies and great navies, without great debt and without great taxes." We long, not only for your sakes, but for the sake of our common humanity, that such a grand experiment may not be abandoned; but that, on the contrary, it may be carried forward with ever-increasing courage and faith.

We earnestly desire that the ties of kinship and mutual goodwill between your people and ours may grow and strengthen: that the two nations may mutually agree to refer any disputes arising hereafter between them to the decision of some carefully appointed judicial tribunal: and that by so doing they may together lead the way for the permanent establishment of a system providing for appeals to justice in the place of appeals to force amongst the nations of the earth.

It is our earnest prayer that by the generous restraint of conscious strength there may be in your great country a readiness to end the present conflict, thus evincing to the world the forbearance of your nation, and the earnestness and sincerity of your continued desires for the promotion of peace.

May you ever derive strength and encouragement from the thought that those who stand for righteousness are on the side of God, and He cannot fail.

CALEB R. KEMP, *Clerk.*

12, Bishopsgate Without, London.

I DON'T WANT TO!—This is a common complaint of children and comes as naturally as chickenpox and measles. Like them, it needs good care and proper medicine. It is only dangerous when it settles into a state of "I won't" and becomes chronic. Coaxing, driving and letting alone are the usual old fashioned remedies. Sometimes they are successful in affecting a cure. More often they do more harm than good. It is always best to find out how the complaint arose. In many cases the child is right. In such an event it is wisest to plainly withdraw the command. To press it is unjust. To allow it to be ignored is unwise and destroys confidence in your justice and honesty.

If the command is reasonable and necessary, explain it as far as seems best and kindly, but firmly insist upon obedience. Make it easy for the child to obey. Remove hindrances, aid in real effort, reward prompt obedience, but don't "coddle" and don't "nag."—*W. J. Yates.*

Items Concerning the Society.

Arrangements have now been made for holding meetings for worship "after the manner of Friends" in Paris, France, during the Eighth and Ninth Months, in addition to those held during the other ten months of the year. Those held in Eighth and Ninth Months are at the Depot Central, Place du Theatre Francais; during the other months the meetings are at Chalet Evangelique, 33 Rue Mouton du Vernet. Friends travelling in Europe may be interested in this information.

The *British Friend* proposes that those who separated in 1827 be called the "Liberal Friends" instead of "Hicksite," a partisan nickname, false to history, and entirely repudiated by themselves."

"These Friends call themselves the 'Liberal' Friends when obliged to make a distinction; just as others speak of themselves as 'Conservative' or 'Progressive.' It denotes the school of thought to which these Friends, generally speaking, belong."

The Epistle from London Yearly Meeting to New England Yearly Meeting, held at Newport, contains the following expression:

"We sympathize intensely with you, dear Friends, in the position in which you are placed by the outbreak of this war. Loving your country as you do with enthusiastic loyalty, it is hard for you to stand aside from the great current of national feeling as if cold and uninterested spectators of this great crisis in her history. But though the way of the cross is hard it leads to victory—a spiritual victory nobler than any which comes from the battle of the warrior whether by sea or land, with its confused noise and garments rolled in blood." "Our citizenship is in heaven," said the great apostle, proud as he was of his pure Jewish descent, of his citizenship in Tarsus and in Rome. And we too, when we find the claims of the heavenly clashing in anywise with those of the earthly country, must give the preference to the former, however dearly we may love the latter."

The total membership of London Yearly Meeting is reported as 16,854. The number of Particular and allowed meetings is 366. There are 7,480 attenders who are not members, and there are 338 recorded ministers (203 men and 135 women).

THE FRIEND.

SEVENTH MONTH 2, 1898.

CHRISTIAN SELF-CULTURE.

Probably no single article or selection appearing in this periodical for years past or to come, will be found to contain the *whole* truth of life. We gather up fragments, here a little, there a little. Some fact, or aspect of duty or truth, may meet one condition, another point may be seasonable to another. Gospel sermons also are broken bread handed forth.

On again perusing the selection in our last number entitled "Training the Will,"—which still seems to contain valuable considerations,—we discover that, however correct it is so far as human resolution and effort may be employed to build character, it fails distinctly to recognize the true and efficient Employer. It is silent as regards the reinforcement which the will constantly needs from the Divine life and power, in the constraining love of Christ. What is the right training of the will, except to bring it into conformity with the Divine will? How can we conform to his will, save by following the dictates of his Spirit? Is such following better secured as a task, or in love? "Herein is love, not that we loved God, but that He loved us, and sent his Son to be the propitiation for our sins." "The life that I now live in the flesh I live by the faith of the Son of God, who loved

me, and gave himself for me." "The love of Christ constraineth us, because we thus judge . . . that He died for all, that they who live should not henceforth live unto themselves, but unto Him who died for them and rose again."

But before this love is known, we are as self-improvers, under task-work or duty-work. This is well; but how much better when reinforced by higher power, and transformed, by the renewing of our mind, into the labor of love. To pursue duty as law, or law as duty, is well;—far better than to be unprincipled. Its progress is towards the Saviour. Its very failure, when the sincere self-trainer is brought to an end of himself, calls for "a Saviour or I die!" The law is "ourschool-master to bring us unto Christ." The Saviour loves the young man who can say, "All these have I observed from my youth," though he may see much yet lacking. Had the young man not observed these commandments, would he have hungered for eternal life? Would he have come to the Saviour? The secret sense of the Divine will which is manifested to every man, if faithfully followed, will lead to that sight and sense of his sinfulness which prepares for "repentance towards God and faith towards our Lord Jesus Christ," who died for our sins," who tasted "death for every man." The same Spirit that showed the course of duty, showed the sinfulness, and shows the remission of sins, and will show the highway of holiness to the end. The sense of duty is not abolished by the love of Christ,—nay it is deepened and heightened. But the love of Christ constrains and his Spirit empowers to fulfill it. "Do we then make void the law through faith? Nay, we establish the law." We establish the training of the will in the school of Christ. Where the treasure of a forgiven soul is, "there will his heart be also;" and his will follows his love, to "deny himself, to take up his cross daily, and follow Christ."

The Editor has thus far been concerned to put pen to paper for editorials, however lame in details, only under some sense of a fresh message in the Truth.

To be consistent with recent remarks on conventional or stated epistles between religious bodies, he may sometimes have to be as silent as a Yearly Meeting, or as a preacher, ought to be, when spiritually charged with nothing to say.

In the multitude of things which might be said, there may yet be nothing to say. We see no difference between ministry by the pen and by the tongue, in this respect.

Even on secular, or worldly topics, the mind should be always open to guidance; and when there is a check upon the spirit at the point of uttering an apparently innocent fact, it is likely there is a Divine reason at the time for withholding it.

Although some claims were made for regular editorials when the new incumbent was entering upon these columns—yet to be bound by these might, at some times, be as inconsistent with the profession of the *Friend*, as to consent to be bound by claims for a stated ministry. Yet we trust that a word in season will, under best wisdom, usually be supplied and authorized.

SUMMARY OF EVENTS.

UNITED STATES.—The Navy Department announces the formation of a new squadron of war ships, under Commodore Watson, who is to proceed at once to the Spanish coast. His command will comprise the protected cruiser *Newark*, flag ship, the battle ships *Iowa* and *Oregon*, cruisers *Yosemite*, *Yonkee* and *Dixie* and three colliers. These vessels will comprise what has been designated the "Eastern Squadron."

Four transports, constituting the third expedition

to Manila, left San Francisco on the 28th ult., with 4,000 troops.

General Miles on the 23rd received a brief despatch from one of his staff officers with General Shafter, stating in substance that the landing of the troops had been completed without any casualties, save to one Cuban soldier, who had his arm injured by the bursting of a shell. The Cuban troops of Garcia and Rabi, about 5,700 in number, met the American forces.

There was a serious engagement on the 24th, five miles from Santiago. Less than 1,000 American cavalrymen and rough riders fought 1,500 Spaniards, by whom they were ambushed. It is stated that not less than 16 Americans were killed and sixty wounded; 37 bodies of Spaniards were counted. The Spanish troops fled toward Santiago.

General Blanco says he can not allow the exchange of Lieutenant Hobson and his men, as they have had opportunities for seeing the harbor of Santiago and its defences.

Vessels bearing flags of truce cannot approach within six miles of the Cuban shores. General Blanco says this is to prevent officers of the United States making drawings or inspecting fortresses.

General Greely has received from Lieutenant Colonel Allen a despatch stating that the first American station in Cuba, Camp McCalla, Guantanamo Bay, has been brought into electrical communication with the rest of the world by the establishment of a telegraph office.

A vein of bituminous coal nearly six feet thick has been discovered near Okane, in Lycoming Co., Pa.

The Public Buildings Commission of this city agreed to contract with the Johnson Temperature Regulator Company, of Milwaukee, for a tower clock for the City Hall, for \$27,960.

The statement that General Blanco had been wounded by a soldier is denied at Havana.

A loan of \$200,000,000, not \$2,000,000, as stated last week, is offered for sale by our Government.

The number of deaths in this city last week was 387 which is 103 less than the previous week and 41 less than the corresponding week last year. Of the foregoing 101 were under one year of age; 205 were males and 182 females: 34 died of cholera infantum; 34 of consumption; 31 of heart disease; 29 of inflammation of the brain; 20 of inflammation of the stomach and bowels; 18 of pneumonia; 17 of inanition; 15 of cancer; 14 of old age; 14 of Bright's disease; 13 of marasmus; 12 of diphtheria; 11 of paralysis; 11 of convulsions; and 9 of nephritis.

Markets, &c.—U. S. 2's, 95 a 100; 4's, reg., 109½ a 110½; coupon, 111 a 112; new 4's, 124½ a 125½; 5's, 111½ a 112½; currency 6's 1899, 101 a 103.

COTTON was steady on a basis of 6½c. per pound for middling uplands, but demand was light.

FEED.—\$14.00 a \$14.50 per ton for winter bran in bulk and for spring in sacks.

FLOUR.—Winter super, \$3.00 a \$3.25; do extras, \$3.40 a \$3.65; Pennsylvania roller, clear, \$4.00 a \$4.25; do., do., straight, \$4.25 a \$4.50; Western winter, clear, \$4.10 a \$4.30; do., do., straight, \$4.30 a \$4.60; do., do., patent, \$4.50 a \$4.75; spring, clear, \$3.75 a \$4.00; do., straight, \$4.50 a \$4.75; do., patent, \$4.65 a \$4.90; do., favorite brands, \$5.00 a \$5.15. City mills, extra, \$3.40 a \$3.65; do., clear, \$4.00 a \$4.25; do., straight, \$4.25 a \$4.50; do., patent, \$4.75 a \$5.10. RYE FLOUR.—Choice Penna., \$3.30 per bbl.

GRAIN.—No. 2 red wheat, 77 a 77½c.
No. 2 mixed corn, 35½ a 35¾c.
No. 2 clipped white oats, 32 a 32½c.

BEEF CATTLE.—Extra, 4½ a 5½c; good, 4½ a 4¾c; medium, 4¾ a 4½c; common, 4½ a 4¼c.

SHEEP AND LAMBS.—Extra, 4½ a 4¾c; good, 4 a 4¼c; medium, 3½ a 3¾c; common, 3½ a 3¼c; lambs, 4½ a 5½c; spring lambs, \$6.00 a \$7.00.

HOGS.—Best Western 6c; others 5½ a 6c.

FOREIGN.—At the launching of the English battleship *Albion*, at Blackwall, on the Thames, on Sixth Month 21st, the backwash of the water from the launching of the vessel demolished a staging close to the water's edge, and 200 or more persons were precipitated into the water. At the latest reports thirty bodies had been recovered, and it is estimated that fifty were drowned. Many were injured.

Secretary Chamberlain denies the rumors that he contemplates retiring from the British Cabinet.

In the Spanish Senate last week, Senator Gonzales, who said he did not speak as a partisan, but as a Spaniard, declared that the country must be told the truth. The chastisement falling on nations or on collective bodies, he added, had never been undeserved, as it had been attempted to make the Spaniards believe. Continuing he said: "For everything happening now

the whole country, the people, the parties and the Government are responsible."

In spite of interruptions, Senator Gonzales continued: "I have many deadlier truths to tell. Spain has never known what a real colonial policy is."

The Senator blamed the Conservatives severely for the present situation of affairs. He said the late Canovas del Castillo thought Cuba could be dominated by troops, while in reality the administration of the island needed drastic reorganization. The war policy, as well as General Weyler's policy, the speaker asserted, had failed, and autonomy had proved ineffectual because it was attempted too late. However, the Senator explained, the attempt at autonomy was useful, "as it will allow Spain to quit the American hemisphere conscious of having made a good attempt."

The Spanish Cortes was suspended on the evening of the 24th by the Queen Regent's decree.

The Czar of Russia goes out every morning directly it gets light and runs a verst—about three-fifths of an English mile—in order to keep himself in good form. He carries his watch in his hand all the time in order to see that there is no falling off in the matter of speed day after day.

The Arctic exploring expedition, under Captain Sverdrup, sailed in the *Fram* from Christiania, Norway, on the 24th inst.

The Arctic expedition under Walter Wellman sailed from Tromsø, Norway, on the 26th inst. The expedition is undertaken with two objects, the first to find and succor Professor Andree and the second to discover the North Pole.

During a recent typhoon at Port Arthur a Chinese torpedo boat destroyer was driven ashore and 130 men were drowned.

Bangkok, the capital of Siam, will soon have electric light. A company with a capital of \$140,000 has been formed there, and has secured a concession for twenty years.

The exports of gold from British Guiana have risen from 250 ounces in 1884 to 127,000 ounces in 1897.

RECEIPTS.

Unless otherwise specified, two dollars have been received from each person, paying for vol. 72.

George Abbott, N. J., and for Henry A. Lippincott Phila.; George Abbott, Jr., N. J.; Isaac Hall, Pa.; Minerva Harvey, Ia., Lars B. Wick, Agent, for Axelberg, Ia.; Phebe Ann Hazard, Pa.; David S. Brown Phila., \$6 for himself, J. Morton Brown, Pa., and W. Lewis Brown, N. J.; Phebe S. Gawthrop, Pa.; Elizabeth R. Reeve, Pa., per N. R. Haines; Barclay Perose, N. Y.; William Mills, Ireland, 8s. 4d.

Remittances received after Third-day noon will not appear in the Receipts until the following week.

NOTICES.

WANTED, by a young woman Friend, a position companion, or to assist in the house.
Address "E," Office of THE FRIEND.

WANTED, by a young woman Friend, a position companion or nursery governess.
Address "G," Office of THE FRIEND.

NOTICE.—Information is desired of the heirs Nathaniel Stevens, who died lately in a distant State leaving property, and who lived in or near Philadelphia about thirty years ago, and is said to have been a Friend. Address C. H. SAYRE, 255 S. 4th St., Philadelphia.

WESTTOWN BOARDING SCHOOL.—Applications for the admission of pupils to the school, and letters regard to instruction and discipline should be addressed to WILLIAM F. WICKERSHAM, Principal.

Payments on account of board and tuition, and communications in regard to business should be forwarded to EDWARD G. SMEDLEY, Superintendent.
Address, Westtown P. O., Chester Co., Pa.

DIED, on the morning of Fifth Month 28th, 1897, MARIA WALKER, at the advanced age of ninety years seven months, twenty-one days. She was a member of Flushing, Ohio, Monthly and Particular Meeting. Was confined to the house and mostly to her room for near three years. Her mind was remarkably preserved for one so advanced in life, showing very little of the infirmities incident to age. She bore her suffering with Christian patience and was as a sheaf ripe for the harvest.

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John Yeardley and his Travels.

(Continued from page 397.)

"At Tübingen, they visited the worthy Professor Streundel.

"He was surprised and shy when we entered, as if he wanted to say, 'The sooner you take leave the better.' But as soon as he knew where we came from, his countenance changed, and he received us heartily. He had his wife called—a very polite person. He asked many questions as to our church discipline, etc.; the order of our Society pleased him much. He had undertaken the study of divinity from an apprehension of duty, and said that it was only by the assistance of the Holy Spirit we could be made instrumental in the ministry."

"On the twenty-fifth they came to Wilhelmsdorf, on the Lake of Constance, where is a branch of the Kornthal Association. They found the director 'a man of great simplicity, but of inward worth.'

"He was," continues John Yeardley, 'six years in Kornthal, and seems to be sensible of the importance of the situation he fills, and of his incapability to be useful to others unless assisted by Divine grace. He read our certificate attentively, and said, in a weighty manner, 'Yes; one Lord over all, one faith, one baptism. We found they have no regular preacher, but meet for worship every evening and on First-day mornings. We were desirous of seeing them together, and they were pleased to find such was our intention. The bell was rung, and in a few minutes the whole colony assembled, about two hundred, with children. Much liberty was felt in speaking among them; and some of them appeared to be sensible of the value of true silence, and from whence words ought to spring; many shed tears under the melting influence of Divine love which was so precious to be felt amongst us. We took an affectionate leave, well satisfied in visiting this little company, to strengthen them to hold up the cause of their Lord and Master, in the midst of darkness. Within about thirty English miles there are none but rigid Roman Catholics, not one Evangelical congregation. At our departure my wife said: 'These words arise in my mind for thy comfort; Thy faith hath saved thee; go in peace.'

"At the inn where we stopped at Wilhelmsdorf, we were spectators of an occurrence rarely to be seen. Among the laborers who dined there, the one who had finished first read a chapter from the Bible to the rest. When all had done eating, one offered a prayer; and then all went quietly back to their work. This practice shows at least the sincerity of their hearts."

"On the twenty-seventh of the Tenth Month 1827, John and Martha Yeardley crossed the Swiss frontier to Schaffhausen, where there presence was welcomed by several pious persons. Amongst these were a young woman, Caroline Keller, who from a religious motive had altered her dress and manners to greater simplicity, and John Lang, principal of the United Brethren's Society. In a social meeting convened on the evening of their arrival, J. L. directed the conversation to the principles of Friends, and J. and M. Y. explained the views held by the Society on silent worship, the ministry, and the disuse of ceremonies."

"In the Greek school, near Schaffhausen," writes John Yeardley, 'we observed a serious man about thirty years of age, who had the appearance of a laborer, learning Greek. This was a little surprising, and led us to inquire the cause. The inspector readily gratified us: and gratifying indeed it was to hear that this poor man had given up his work of ship-carpenter, from pure conviction that he was called to go and instruct the poor Greeks at his own expense. He is intending to spend the winter in learning the modern Greek, and to proceed in the spring to Corfu. He intends to provide for his own living by working at his trade, and he will take for instruction about four boys at a time, and as soon as he has brought them forward enough, set them as monitors over others. Some time ago two young men were sent out by the Bible Society to Corfu; but before they reached the place of their destination they were deterred by the missionaries on account of the unsettled state of the country, and dared not proceed further for fear of losing their lives. It is remarkable that, at the juncture when these two young men were turned back by discouragement, this poor man should receive the impression to go to the same place. We desired to have an interview with him, and he was instantly sent for to the Inspector's room. After a few remarks which opened for us to make to him, he confessed he had no peace but when he thought of giving up to this feeling of duty, and that when he looked towards going he felt happy in the prospect of every hardship.'

"In the afternoon of Eleventh Month 2nd they called on Pastor Koch, tutor to the young Prince of Mecklenburg, who was at that time in Switzerland, and the next morning, First-day, as they were holding their little meeting for worship, the Prince himself, with Koch and the Herr von Brandenstein, gave them a visit. The Prince spoke English; and J. Y. says:—

"I had a strong impression to speak to him in a serious way, which I was enabled to do at some length. On parting he held me with both

his hands in mine, and said, "I thank you, sir, for your kind and instructive communication; I shall never forget it so long as I live."

"A little before twelve o'clock, he continues, came our kind young friend, Hannah Gessner, to accompany us to the ancient and worthy Bishop Hess. He is in his eighty-seventh year, but lively in spirit and active in mind. He is uncommonly liberal in his religious opinions, and his enlarged heart seemed to overflow with Christian love towards the followers of Christ under every name. He treated us as a father, and I felt instructed in being in his company. He gave us his portrait as a token of respect and friendship."

"In the evening we took tea with Professor Gessner's sister, Lavater, in company with seven of the professor's daughters and sons, who are all serious persons. After some conversation on the order and ministry of our Society, it was proposed by dear Hannah, through her aunt, whether we would like to have a Meeting or the Scriptures read. After a portion of Scripture had been read silence ensued, in which my dear M. Y. and I said what was on our minds in testimony and supplication. It is a time of precious visitation to some of them. We felt sweet unity with Pastor Gessner, and believe him to be a gospel minister. On parting he took me in both arms, and said, in such a feeling manner that the words went to my very heart, "The Lord bless thee, and put the words of his wisdom into thy mouth."

"1828. First Month 13th.—We have had much satisfaction in becoming acquainted with Ami Bost. He was one of the first who bore testimony to the light which broke forth in the corrupt church of Geneva, and he suffered much in defending the doctrines of the New Church. In Germany he was, with his wife and six or seven children, driven from town to town by the police, for holding religious meetings in his house, and for refusing to have his children baptized. His sentiments in the office of the ministry and the appointment of preachers, are in perfect unison with those of Friends; also on the ordinances of the Supper, etc."

First Month 20th.—During the greater part of our stay at this place I have felt my mind extremely poor, but a secret desire and prayer has been maintained to be preserved in patience, believing it to be as necessary to learn to suffer as to do. And although it is apparently little we can do here, we have felt repeatedly the assurance that it is the ordering of Best Wisdom, and as such we are well satisfied."

"Martha Yeardley gives an account of a visit they paid to the female prison in Geneva."

"Before our departure for Lausanne and Neuchâtel, a relation of Mary Ann Vernet, kindly attended us to the female prison, and introduced us to others of the committee; and in the evening we had a religious opportunity with the few confined there, during which they evinced much feeling. Our interesting companion told us the next morning that she trusted that the circumstance would be blessed to them."

We had also a very interesting opportunity at Charles Owen's the evening before we left, at which was present, as often before, a very precious friend of ours, of the name of Fanny Passavant, a single woman, very rich, yet who lives in great self-denial, and gives almost all she has to feed the poor. She is what they call in this country a very *interior* character; which means one that cherishes the inward life. In her company we often felt baptized together, and she gave us strong recommendations to some of the same class at Neuchâtel, who are desiring to learn in the school of Christ.—

(To be continued.)

HOW GOD WATERS THE EARTH.—“Thou visitest the earth and waterest it” (Ps. lxxv: 9); but how does God do it?

By the action of the sun, the water on the surface of the earth is evaporated, that, through nature's wonderful arrangement, it may be returned to the earth in form of dews, showers, and snowfalls. The manner of evaporation differs widely in different portions of the world. In some portions of America the evaporation does not exceed twenty inches, while in others it reaches eight feet. The rainfall measurement, however, is more easily taken, and is better understood. It varies from three inches in the Mohave desert to 10, 20, 30, 40, and 50 inches in other parts of the land. A phenomenal rainfall occurs in northern Washington, reaching some years to 125 inches.

The fall for the peninsula of India varies from 74 to 255 inches, but at Cassyah, north of Calcutta, the annual fall reaches, it is said, to 610 inches, or nearly 51 feet. The average rainfall for the surface of the earth is estimated at 48 inches, while the total rainfall of the earth annually is computed at 152,000 cubic miles. To get an idea of the enormous mass of water drawn up from and cast back upon the earth, we should know that the above measurement of water equals that of 900 Lake Eries or 50 Lake Superiors. Surely, whoever studies the plans of Providence in the matter of evaporation and rainfall, must be profoundly impressed with his wisdom, goodness, and kindly care for the varied forms of life on the earth.—*The Armory.*

RECONVERSION.—Peter's religious character was not wholly swept from him in that sad, shameful hour of his denial of the Redeemer. Nor does any true Christian lose his faith entirely, during his season of spiritual declension. He is not a happy man, nor a heaven-honored man; but he is alive. As the benumbed Alpine traveller, who has floundered among the snow-drifts, soon “comes to” again when brought to the fire, so a frozen backslider may thaw out and recover under the warmth of God's restoring grace. It is a terrible experiment to try; a terrible risk to run. Peter would probably have ended just where Judas did, had not one been a true Christian, and the other an impostor. Christ prayed for Peter that his faith might not fail, and but for that intercession, he might not have come forth from that garden a reconverted man.—*T. L. Cuyler.*

THE young should know that wisdom's ways alone are ways of peace. God's favor is the highest good; heaven is the noblest reward. Conscience should be always king, character is pure gold, reputation is but tinsel. A decision for the right in youth means a peaceful old age and a triumphant end.—*T. M. Girth.*

FOR “THE FRIEND.”

Preaching and Teaching.

John Woolman had pre-eminently the gift of *prophecy*, while Anthony Benezet possessed that of *teaching*. Both of these valuable gifts may be, and have not infrequently been possessed by the same individual; yet they are not only separable, but they must be *kept separate* to be most serviceable.

And it is because of the inherent tendency of the human mind to substitute that which can be the more readily obtained and expressed, for *spiritual* knowledge and wisdom, which is bestowed by the “Giver of every good and perfect gift” in such time and manner as He may elect, that Friends have been particularly cautious in encouraging the use of the mental gift when defining spiritual truths. This caution may rightly operate as a prohibition in our meetings for *worship*, as we then come together to receive and offer in and by the Spirit.

On the other hand, by discouraging the timely *teaching* of our distinctive views and practices, much loss has been sustained; and not until this is recognized in its *proper place*, will there be interest in our Society's principles and testimonies manifest on the part of our young people, who are now seeking for food both within and beyond our pale.

We have such great advantages every way if rightly appreciated. The beauty and gospel harmony of Quaker views will often appeal to the honest mind when presented intelligently.

Not that this presentation is sufficient to satisfy the longings of our immortal souls, any more than the light of the moon can give us warmth; but in the absence of the rays of the Sun of Righteousness we may sometimes walk by aid of “the lesser light.”

But why should we prefer that which is *reflected*, and has lost its *vitalizing* power,—when it is our great privilege to receive directly, with all its life-giving, healing virtue, the true Light which now and ever shineth betimes in every heart? The effect of this “greater light” doubtless will be to transcend almost to extinction “the lesser.”

We are writing, however, in behalf of the vast majority, who have neither by birthright nor conviction come to discern their right hand from the other, which is none the less useful in its place, and should not be neglected,—much less cut off.

These spiritual children of whatever age are often in confusion, and it has been a great blessing to such to have the help of the more experienced, who have learned to distinguish between reason and revelation in all their manifold relationships. This has not been attained by ignoring either the one or the other. They were designed not to usurp but to supplement each other; even as a strong physique is the normal habitat of a sound mind.

The abnormal is so generally prevalent, that many sorely need the care and daily treatment of the spiritual physician, whose services are so freely dispensed.

Church history, both Jewish and Christian, while entirely subordinate, is a most valuable auxiliary to experimental knowledge; and for this reason the Scriptures contained in the Old and New Testament canons are much esteemed; and these may profitably be supplemented by authentic records of many since the days of the apostles, who having obtained a good report, through faith did “receive (the gospel) promise.”

A well selected course of reading and lectures

in this line has proved of inestimable benefit those who have tried to “keep the heavens above the earth” in all their life; and not a few will now spend their leisure time far less worthily would reap a rich harvest by laboring in the field.

JOSEPH ELKINTON.

A Testimony Concerning William Penn

FROM THE MONTHLY MEETING FOR BERKSHIRE, HELD AT READING, THE THIRTY-FIRST OF FIRST MO., 1719

Our friend, William Penn, departed this life at his house, at Ruscomb, in the County of Berks, the 30th of the Fifth Month, 1718, and his body was conveyed thence, the 7th of the Sixth Month following, to Friends' burial ground at Jordans, in the County of Bucks, where he was honorably interred, being accompanied by many Friends and others from divers parts and being a member of our Monthly Meeting at Reading, at the time of his decease and some years before, we can do no less, but in giving the foregoing account, say something respecting the character of so worthy a man; and not on refer to other meetings where his residence was in former time, who are witnesses of the great self-denial he underwent in the prime of his youth, and the patience with which he bore many a heavy cross; but also think it our duty to cast in our mite to set forth, in part his deserved commendation.

He was a man of great abilities: of an excellent sweetness of disposition, quick of thought and ready of utterance: full of the qualification of true discipleship, even love without dissimulation; as extensive in charity, as comprehensive in knowledge, and to whom malice and ingratitude were utter strangers: so ready to forgive enemies that the ungrateful were not excepted.

Had not the management of his temporal affairs been attended with some deficiencies, envy itself would be to seek for matter of accusation; and yet in charity even that part of his conduct may be ascribed to a peculiar sublimity of mind.

Notwithstanding which he may without straining his character be ranked amongst the learned, good and great, whose abilities are sufficiently manifested throughout his elaborate writings, which are so many lasting monuments of his admired qualifications, and are the esteemed of learned and judicious men among a persuasions. And though in old age, by reason of some shocks of a violent distemper, his intellects were much impaired, yet his sweetness and loving disposition, surmounted its utmost efforts and remained when reason almost failed.

In fine he was learned without vanity, agreeable without forwardness, facetious in conversation yet weighty and serious, of an extraordinary greatness of mind, yet void of the stain of ambition, as free from rigid gravity as he was clear of unseemly levity. A man, a scholar, a Friend, a minister surpassing in superlative endowments, whose memorial will be valued by the wise and blessed with the just.

Signed on behalf and by appointment of the said meeting.

THE railway between Jaffa and Jerusalem is in good working order, and the trains run between the two places with great regularity. In 1896 nearly 17,000 tons of freight was transferred between the two places. The railway has resulted in a considerable number of commercial travelers visiting Jerusalem.—*Extract*

For "THE FRIEND."

A Trip to North Carolina.*

Nine years had elapsed since I had travelled the road from Washington to Richmond, and I did not perceive that the country passed through last week gave any evidences of improvement over what I had observed at the time of my first visit four years after the Civil War. The sterile, gravelly hills show the same sparse cultivation, and, except about Ashland, the seat of Randolph-Macon College, about twenty miles north of Richmond, the work of the builder of comfortable homesteads is but very little apparent. Continuing on through Petersburg to Weldon, a train eastward on the Seaboard Air Line was taken to Franklin, in Southampton County. A carriage ride of eleven miles took me into a section that was not at all directly disturbed by the war that closed thirty-five years ago. The soil of a light, sandy loam is especially suitable to the growing of peanuts, the staple crop of many square miles of that section.

The connection with whom I stayed nearly three days has three hundred acres of his two thousand-acre tract devoted to that one crop. After the war there was a great increase in the production, along with an enhancement of price, and now upon the outbreak of the war with Spain, when so many troops are being drawn from the North and the South, and there is a reduced stock of the nuts on hand the growers believe that the low prices of several years past will not continue. In fact there has already been a distinct rise. My entertainer was of the opinion that the groundnut or peanut (or "goobers" as the negroes call them) was a much maligned article of food so far as respected its alleged indigestibility. He had not known of any cases of special sickness caused by their use. His farm hands, he said, were allowed to eat as many as they wished. The hounds would look up wistfully at him as he ate, having found in the abundant oil of the nut a good and wholesome substitute for meat. It might have been supposed that as the war would seem to favor the growing of this staple crop, the sentiment for peace there-around would be at a discount, but the contrary was found to be the case. This was doubtless owing to the fact that the region of the Blackwater and the Nansemond has held a considerable number of Friends since the visit of George Fox and William Edmunson, in 1671.

Virginia Half-Year's Meeting had closed early in this week. We attended, nevertheless, a regular weekly meeting held on Fifth-day, ten miles from where we were staying, about half the distance, perhaps, being through the woods or along a road running beside the woods. Although the field work was not a little behind hand on account of the many recent rains, as many as fifty persons were in attendance, including, as might be expected, a number of very small folks. It seemed like a rather encouraging indication that there was an aspiration prevalent which went beyond the present care and prospect of the crops.

Coming east to Norfolk, the return to Richmond was made by the Chesapeake and Ohio Railroad from Newport News. Two recently enlisted young volunteers on the seat before me were spoken to by my wife. One of them said his mother was greatly opposed to his going into the military service, and it was difficult for him to get away from her. The other, it appeared, came from the neighborhood of which I have

been speaking and was acquainted with the planter relative of my wife referred to. On leaving the depot at Richmond, he turned back, saying he wished to shake hands with my companion and to thank her for speaking to him.

As the trains of the C. & O. Road ran into Richmond they passed through a long tunnel, which pierces the granite rocks beneath Church Hill. Hereon is the historic St. John's Episcopal Church building, attended in past years by many persons noted in Virginia's history. A friend, whose home was for many years close to this spot, mentioned a short time ago the following amusing anecdote in connection with the tunnel, and the rumbling and jarring caused by the trains passing through. When she was in her teens, twenty-five years ago, a negress who came to the house as cook was told by a girl of her own race who was attending school and was desirous of showing off her attainments, that every day, every twenty-four hours, the earth actually turned around. On the second day she came to her young "missus" to say that she declared she did believe what the young school girl told her about the earth going round on its axis, for yesterday, just about eleven o'clock, there was a roaring and a shaking through the house, and to-day at eleven o'clock came the roaring and shaking again, and it must be the noise of the earth going around sure enough. This incident is interesting in connection with the well-known declaration of Richmond's colored Baptist minister, Jasper, who continues to prove out of Scripture to at least his own satisfaction, and, it is to be hoped, to the satisfaction of his successive hearers, that "de sun do move 'round de earth." I am assured that notwithstanding Brother Jasper is unable to read, he has a remarkable memory of the Bible's contents, and with the Good Book before him will turn the leaves back and forth, accurately quoting a great number of passages.

Remembering that our late Consul-General to Havana, Fitzhugh Lee, is so outspoken in favor of the war, I have been surprised to find that here in the capital of his State the like militant sentiments were not largely prevalent. Meeting on the street a business man known to me, he said that while many of the boys and young men did favor the war, being captivated by the excitement, he knew very few persons of forty years of age and upward who were not opposed to it. There had been too much bias of partisan politics and "yellow journalism" affecting the action of Congress.

A call was made on Rabbi Calisch, of the Beth Abara Synagogue. He had nothing to say in approval of the movement of some of the Hebrews in this country relative to embracing the present opportunity to square up old scores with the Spain which had persecuted and banished his people years ago. When the failure of Congress to ratify two years since the Olney-Paucefote treaty of arbitration was referred to along with the now proposed treaty or alliance of offense and defense between Great Britain and this country, the rabbi made the judicious comment, "That meant peace, this means war."

Saying that he had in his possession a book which said there was to be no more war, he led the way to his library, where I expected to be shown an old sheep-skin covered volume of a rabbi or other Jewish writer, who had made good use of the peace prophecies of Isaiah and Micah before the Society of Friends appeared. He, however, drew out a cloth covered pamphlet of "Dymond on War." Passages were marked, which he had used in a discourse on peace, but

the humiliating conclusion had been reached and promulgated that all these Christian nations—Germany, France, Italy, Great Britain, the United States, and the rest—which declared that the Jewish religion was in every way inferior to that of their Christ, were, nevertheless, either now or had been recently engaged in shameful wars.

Dr. Hazen, of the Presbyterian Board of Publication, which issues the central Presbyterian, being seen, made the remark in very nearly the same words as the above when the subject of the two treaties was mentioned. He was reminded, by the writer, of the memorial that was issued upon the initiative of the General Assembly of the Presbyterian Church South, held in Asheville, North Carolina, in 1891, and addressed to the professedly Christian governments of the world, appealing to them to settle all disputes thereafter arising between them by amicable process and not by the barbarism of war. "And yet," he added, "the United States has been the first nation to break it."

Having had some correspondence several years ago with Lieutenant Governor (now Governor) James Hoge Tyler, I was pleasantly welcomed by him in his rooms at the capital building, presumably the same that were occupied by Jefferson Davis during the short-lived Confederacy. It was remarked that a Quaker from the Quaker City was such an one as might be expected to keep in the background in these stirring times of war, but he intimated that many more of them at the front might have been useful.

He expressed his loyalty to the Government in the present conflict, but likewise mentioned (which I may not do here) his personal feelings concerning the conflict. I had likewise seen the editor of the *Southern Churchman*, who, while he believed there was naught else now to do but to sustain the President, yet said emphatically that it was his full belief the endeavors to settle the difficulties with Spain had not by any means been exhausted when Congress hastened to throw down the gauge of war. Alluding to the pernicious *New York Journal*, he said that great numbers of that foremost exponent of "yellow journalism" were sold on their streets. I told him I had first seen it conspicuously on sale in the city of Norfolk, and that I believed no one agency more than that had hurried the country into war, remarking further that it was the same sheet whose debasing and brutalizing exploitation of the late Corbett-Fitzsimmons prize fight had caused it to be thrown out of various library reading rooms, its present course as to the war between the two nations being simply to second a prize fight on a very big scale.

As a result of the various interviews above briefly given, as well as of other observations, I felt that there was a great deal of latent sentiment favoring peace in this section, while I doubt not it exists in many other quarters.

Since writing the above I have seen the current newspaper mention of the resolution passed last week by the General Assembly of the Southern Presbyterian Church, in session at New Orleans, in which they say that it is their "duty to preach nothing but the glorious Gospel of the blessed God," and hence discouraging the pulpit appeals to war which have been so prevalent.

JOSIAH W. LEEDS.

BON AIR, VA., Fifth Month 30th, 1898.

BROODING over trouble is like surrounding oneself with a fog, it magnifies all the objects seen through it. Occupation of the mind prevents this.

* The larger part of this article appeared in the *Local News of Westchester, Penna.*

Dangers of Public Prayer.

Certain occurrences of recent date in this country give special interest to the views of *The Sunday-School Chronicle*, of London, on the subject of public prayer. In the opinion of this Journal, which speaks for a very large constituency, the dangers of public prayer are so great and insidious that it may well be doubted whether the lifting up of the voice in petitions to the Almighty in public places should only be in proportion as the habit of private and secret communion is valued and exercised. The fact is called to mind that in Christ's day the habit of praying in public places had become so notoriously a thing of mechanical routine, an unholy display, that He sought to disparage the custom in favor of private prayer, as tending more readily to solemnize the mind by the very act of retiring apart. Continuing from this consideration, *The Chronicle* says:

"The truth is that half the public devotion of our churches and prayer-meetings is not the utterance of soul petitions to God, but the display of well-balanced sentences to the audience. This is the snare of public prayer, that it tends to a self-consciousness, which, although in some rare instances a means of grace, is too often fatal to real devotion of soul. And undoubtedly the most fatal snare is when this self-consciousness tends, not to halting sentences, but to fluent, unctuous speech. There is no more deadly destroyer of real spiritual life than the pride which too often is engendered by the prominence of position which fluency of speech insures for men and women in religious communities. In small religious bodies, especially, the ability to pray well is often taken as an indication of a right spiritual condition, and many a good man has been cruelly misjudged because of inability to express his petitions in public. Similarly a fervent fluency in the prayer-meeting has often covered a flagrantly godless life. One of the most moving prayers which we ever heard was uttered by a man who was shortly afterward discovered to be leading an openly reprobate life; and the most perfect Christ-life is often exemplified in men who can not utter the shortest consecutive prayer before their fellows.

"Yet another danger of public prayer is in the tendency to think a prayer-meeting a failure, unless a certain excitement is produced. In many instances there is deliberate and mistaken attempt to create this excitement by demonstration of simulated emotion, a method of invoking the heavenly fire which can only be attended by disastrous results. For it can not be too solemnly stated that there is no more deadly enemy of the spiritual life, no surer process of soul-hardening, than the habit of uttering in public petitions to God which are not the spontaneous desires of a longing soul."

As there is a higher and holier state for the church, so there is a fairer form for human society, industry and government. It is impossible to set before man an ideal of individual character which attracts him and lifts him up without his soon perceiving that the individual ideal includes a social ideal, and if he be a true man he will be true to both. If as he learns more of Christ he discovers that the only righteous course is one that will diminish profits, lessen influence and alienate friends, will he hesitate? Not for a moment. He will recognize the call of the cross and go forward, toiling up a new Calvary, to the coming crucifixion.—*Frank G. Tyrrell.*

FOR "THE FRIEND."

WHAT WOULD JESUS DO?

If you cannot tell the right way,
Know which course that you should choose,
When your mind is so entangled,
With so many people's views,
That you fear to follow impulse,
In case gossip from it grew:
Do not think of people's notions,
Just ask, "What would Jesus do?"

Do as He would, then no matter,
What the whole wide world may say;
You will know the path you've taken
Is the best and Christian way.
Should your sympathy be needed,
By those from whom man withdrew.
Go and comfort, help inspire them,
Just as Christ himself would do.

Did He ever think of self first,
Stop to think what men would say?
Ere the Father's call to comfort,
He would hasten to obey.
No, He e'er was full of mercy
And forgiveness for men's sins,
Ready, too, to lift souls upward
As their change of heart begins.

Too much policy we oft have,
That crowds out the impulse good;
And considerations worldly,
Keep from doing good we should.
Let our hearts now err no longer,
Question, "What would Jesus do?"
Do as God then sends the answer,
To his teaching e'er be true.

MARTHA SHEPARD LIPPINCOTT.

MOORESTOWN, N. J.

A GOOD PROTECTOR.—A request came one night in the last century to a pious old woman to go to a friend living ten miles away, who had been taken ill suddenly and who needed money. She packed up all the money in the house and concealed it about her person, and mounting her horse set out in the dark night. "You will lose your way," said one timid woman. "You will be robbed by highwaymen," said another. The old woman paid no heed. "I have said my bit of prayer," she replied, "I am on the Lord's errand and trust Him." She rode away, but as she passed the outskirts of a wood a highwayman sprang out of the darkness and seized her bridle-rein, at the same time holding a pistol at her head. She was so cool that the robber wondered. "Are you not afraid?" he asked. "No," she said, "I have a good protector." The robber looked around, but in the darkness could see no one. But there might be a well armed man near, and the woman's confidence seemed to imply that she had reason for not fearing him. Discretion seemed to the robber the wisest course, and he dropped the rein and ran, leaving the pious old woman to go on her way.—*Selected.*

THE overcoming of everyday trifles leads up to the strength for greater victories. No one who is appalled by common tasks or conquered by small worries is fitted for great responsibilities. Our daily life, in the home, in business, in association with fellow-workers, is our school of discipline. It is the gymnasium for the development of spiritual athletes. The blessed book does not say he that has an easy time and gets through life with the least trouble shall inherit all things. But it does say. "To him that overcometh will I grant to sit with Me on My throne, even as I have overcome, and am set down with My Father on his throne." We think we have much to hinder, and a hard fight day by day; but the conflict is good for us. We never could be crowned as victors if we never had to meet the enemy.—*Christian Advocate.*

A Memorial from Cork Monthly Meeting, concerning our late friend William Wright.

Sensibly feeling the loss we have sustained in the removal by death, of our late beloved friend William Wright, a concern has arisen to preserve some memorial of his worth, and up right life, with desires that it may have a profitable effect on the minds of all of us who survive.

He was one with whom we had near unity and religious fellowship; from his early youth he had been of steady, innocent, and exemplary life and conversation; was a diligent attendant of our meetings for worship and discipline, also of our Yearly and Quarterly Meeting, and twice attended as a representative the Yearly Meeting in London.

He was in disposition and temper conspicuously amiable and gentle, a kind, sympathizing relative and friend; a man of truth and consistency; upright and punctual in his dealing and intercourse amongst men; and although necessarily and industriously engaged in trade yet he lived loose to the world, and we believe was preserved out of its spirit.

He was an example of meekness, moderation and temperance in his family, and was concerned to have a portion of the Scriptures read daily therein. A considerable part of his time was devoted to the important concerns of our religious Society. In the share he had to take in the support of its discipline he manifested much humility and diffidence, and had lately been appointed to the station of an elder.

Thus our dear friend, by dwelling and walking in the "Fear of the Lord," and by experiencing the work of sanctification to go forward in his own heart, became initiated into the Militant Church, as a living member thereof, and was thereby qualified to fill up his rank in righteousness.

Although he was young, not having completed his thirtieth year, yet it may be said concerning him, that he was "as a plant grown up in his youth," and that wisdom is the gray hair unto man, and an unspotted life is old age.

We are consoled in the persuasion that he departed in peace, that he is numbered and has his portion amongst the "blessed," even those, "who die in the Lord, who rest from their labors, and their works do follow them."

During a short, but severe illness with a fever, whilst his understanding continued, he was preserved in calmness and tranquillity, evincing that his mind was centered in resignation to the Divine will; which he also expressed to be the case; and late on the fourth of Twelfth Month, 1813, he quietly departed; his remains were interred on the 8th, a meeting having been previously held in Friends' Meeting-house, which as well as the opportunity at the grave, were solemn seasons, wherein acceptable testimonies were borne.

Signed in and on behalf of our Monthly Meeting held in Cork by adjournment, the 13th of First Month, 1814, by sixty-three members.

SOCIETY as a whole needs religion and morality for the development of the highest civilization and culture. Without the proper working of these two factors a human brotherhood marked by tolerance and the absence of hatred is impossible.—*Dr. William Rosenau, (Jewish.)*

HE that cleanses with blotted fingers makes a greater blur.—*Quarles.*

FOR "THE FRIEND."

"The Life in the Word, the Light of Men."

Who would choose death rather than life? Who would remain bound to that which surely brings death, when life and immortality are proffered to him?

Here is a plain statement of truth which cannot be gainsaid. "This life in the word is the light of men." This Word is that which was in the beginning with God and was God. By this word does God make known his will Divine to man. He spoke to Adam, and as he heard and did obey, he lived and walked with God; he turned his back on this word, and listening to the tempter, disobeyed God's word, his law, and thus falling into sin he died. And yet fallen from his first state of innocency, dead indeed to God through sin, and having lost the Divine image, in which he by that Word had been created, and being sinful, man became estranged from that communion with his Maker; now by God's will, this Word to man becomes a Saviour, through which God doth impart life to the dead, life to him that sitteth in darkness, and freedom to man, now a captive to sin. In man this word becomes a seed of life, incorruptible in itself, partaking of divinity, and though not of man dead in trespasses and sins, yet is it a free gift of God to man whereby man may be born again, not of flesh and blood, nor of the will of man, which never can be heirs of God's heavenly kingdom, but born again of the spirit; and this spirit's work is first to cleanse the man from sin and re-create him in Him who is the first-begotten from the dead, the Lord of life and glory.

How comes it then that God doth seem to revoke his irrevocable law, "the soul that sinneth it shall die?" God doth himself provide the way, his Word becomes the accepted offering, that He by God's grace should taste death for every man, that God in kingly power may to man, whilst yet an enemy to God, extend a pardon on this one condition, that man submit himself to God, believe his word, and again be subject to his power. This Word or will or law, reveals itself to man; it is, like God, from whom it comes, unchangeably the same. Believed in and received, this life which is in the Word, becomes to man a light by which again man sees the way to God, and leads those who obey and follow through true repentance for sin which grieved God, and for remission of which God gave his Son, the Word made flesh, who laid down his life, that man through Him might live. And now this Word, once flesh, made like to man, and yet more than man, for as man by this same Word was first made like to God and yet not He; this Word is now made flesh; as man He died, as God and one with Him, he liveth alway. And yet though every man, the fulness of God's power in Him did dwell, and yet knowing full well the bitterness of that death "which He for our sakes did taste," he bowed his head in meek submission and cried, "Not my will but thine be done." And yet it was the power Divine which in all its fulness dwells in Him which made the offering, and God himself, through whose counsel it was made, did not refuse its purpose, nor the grace and mercy for which the man Christ Jesus in his dying moments thus did pray: "Father, forgive them, for they know not what they do."

To this same city God does first send a Son, the Lord Jesus, once crucified, now risen and glorified, living forevermore, the eternal Word, in the beginning, all power in heaven above and in earth below, now vested in Him.

And this same Word, who coming to the

prophets spake by them, whose spirit which was in them did testify beforehand of his sufferings, which in the fulness of time He should accomplish at Jerusalem, which Word they who heard Him and hearing, received, and became faithful witnesses to and followers of that Word, to whom He said. "If ye continue in my word then are ye my disciples indeed," this same Word now speaketh unto us, and in this word is life, and this life is, as it ever was, the light of men. It comes from the Sun of Righteousness in whom is all power; that Divine power flows in this the channel of his mercy, grace and love to man, with power to redeem him from sin, and beget him again into a life whose spring and source is in God. Being born again of the spirit, man loves to seek Him from whom this light and love does flow, and as man walks in this light or spirit of God, he walks in the footsteps of Jesus, and feels within himself the effects of the cleansing and life-giving stream of the blood of Jesus Christ, the Son of God, which cleanseth from all sin.

To walk in the light is to obey this word, which reveals God's will to man, teaching man to hate sin and evil, to love God. It opens man's understanding to know, and be made partaker of God's promises to man through faith in his Son, whom He does send to be the light and Saviour of the world. And by this word shall all men be judged. Every evil deed and every idle word, of these shall every man give account of himself before God. "Every man shall be judged according to his works."

W. W. B.

FOR "THE FRIEND."

OUR MEASUREMENT

is by the talents we have received, and not by comparison with others.

"Who does the best his circumstance allows, does well, acts nobly, angels can do no more."—Dr. Young.

I know not how to thank the Lord
For treasures from his store.
His blessings fill my shallow cup,
Till it is running o'er.
As sweet thanksgivings warm my breast,
He gives my heart to know
His sore chastisements are the best
Of all He doth bestow.
I own my soul too narrow quite
To occupy his ways,
To swell a tide of thankfulness,
Or roll a wave of praise.

But let me strive to feel the force
That heaven's kind hand shall send,
Co-operating in the life
That with it shall attend.
The wavelet on the shallow pool,
The ripple on the stream,
The ocean's vast majestic roll,
To Him are all the same.
Niagara's strong, exhaustless flood,
The little peaceful rill
Sweeping unnoticed through the wood,
Alike his laws fulfil.

He hears alike the purling stream
Along the pebbly shore,
The voices of the mighty main
Or thundering cataracts roar.
He knows the length, He knows the breadth,
And He the depth can tell,
According as our volume is,
So He accepts the swell;
Whate'er my breadth, what ere my depth,
I'm measured by my span,
Then let me roll as deep a wave
Of praises as I can.

C. S. COPE.

WEST PALM BEACH,
Florida, Sixth Month 13, 1898.

"HUMILITY and simplicity are vital parts of Christianity."

"FOR THE FRIEND."

The Light of Christ and the Conscience.

Between the human conscience and the Divine light of Christ in the conscience, the approved writings of Friends have always made a clear distinction. The conscience of itself, being a human faculty, may be and often is, perverted by custom or false teaching, and so becomes a trustless guide; but the light of Christ, being from above, is ever a true light, though it shine in the dark place of a hardened heart. The relationship of the conscience to the Divine light—as Friends understand the relationship—is clearly set forth in the following passage from Barclay's Apology (Prop. vi.)

"As God gave two great lights to rule the outward world, the sun and the moon—the greater light to rule the day and the lesser light to rule the night; so hath He given man the light of his Son, a spiritual Divine light, to rule him in things spiritual, and the light of reason to rule him in things natural. And even as the moon borrows her light from the sun, so ought men, if they would be rightly and comfortably ordered in natural things, to have their reason enlightened by this Divine and pure light. Which enlightened reason, in those that obey and follow this true light, we confess may be useful to man even in spiritual things, as it is still subservient and subject to the other; even as the animal life in man, regulated and ordered by his reason, helps Him in going about things that are rational.

"We do further rightly distinguish this [light] from man's natural conscience; for conscience, being that in man which ariseth from the natural faculties of man's soul, may be defiled and corrupted. It is expressly said of the impure, (Tit. i: 15). 'Even their mind and conscience is defiled;' but this light can never be corrupted nor defiled. Neither did it ever consent to evil or wickedness in any; for it is said expressly that it makes all things manifest that are reprovable, (Eph. v: 13), and so is a faithful witness for God against every unrighteousness in man. Now conscience, to define it truly, comes from *conscire*, and is that knowledge which ariseth in man's heart from what agreeth, contradiceth or is contrary to anything believed by him; whereby he becomes conscious to himself that he transgresseth by doing that which he is persuaded he ought not to do. So that the mind being once blinded or defiled with a *wrong* belief, there ariseth a conscience from that belief which troubles Him when he goes against it. . . . Conscience followeth the judgment, doth not inform it; but this light [of Christ], as it is received, removes the blindness of the judgment, opens the understanding, and rectifies both the judgment and the conscience. So we confess also, conscience is an excellent thing where it is rightly informed and enlightened; wherefore some of us have fitly compared it to the lantern, and the light of Christ to a candle; a lantern is useful when a clear candle burns and shines in it, but otherwise of no use.

"To the light of Christ, then, in the conscience, and not to man's natural conscience, it is that we continually commend men. This, not that, is it which we preach up and direct people to, as to a most certain guide unto life eternal."

It is the effort that deserves praise, not the success; nor is it a question for any student whether or not he is cleverer than others, but whether he has done the best he could with the gifts he has.—*Ruskin*.

FOR "THE FRIEND."

Herewith I send a copy of an address of the Meeting for Sufferings of Ohio Yearly Meeting at its first session, thinking it will be of interest to some Friends, especially as the burden of its concern is that its members might be faithful in maintaining our testimony against war, the United States being then, as now, at war with another nation.

EDWARD STRATTON.

"FROM THE MEETING FOR SUFFERINGS HELD AT SHORT CREEK, FROM THE 23RD OF THE NINTH MONTH TO THE 25TH OF THE SAME, INCLUSIVE, 1813.

"To the Members of the Society of Friends, Constituting Ohio Yearly Meeting:

"DEAR FRIENDS.—Our minds having been engaged on divers subjects of concern to the Society, amongst which that of our testimony against war has been closely exercising, and we feel desirous of strengthening the hands of our brethren on whose shoulders the care of the testimony more immediately rests; and in order to do this availingly, we earnestly recommend a state of watchfulness and unremitted attention to the guidance of best wisdom; so as to be qualified to counsel the inexperienced, and guard avenues by which our testimony may suffer. And we feel especially concerned on the account of such as may from a fear of suffering the loss of their temporal goods, be induced to evade the law by conveying or secreting their property, by which they may bring reproach upon our Society, and themselves under suffering: We believe the only path to ensure peace of mind and Divine protection is that of upright walking, with implicit faith in the pure principle that hath upheld the righteous in all ages; and may all our beloved friends who may be brought under trial, patiently bear the spoiling of their goods rather than violate this precious testimony, or wound their conscience by a compliance with anything that would militate against it; bearing in mind for their encouragement the expressions of the Psalmist: 'I have been young and now am old, yet have I not seen the righteous forsaken nor his seed begging bread.'

"Signed on behalf of the meeting aforesaid,
by JONATHAN TAYLOR, Clerk."

FOR "THE FRIEND."

An Academic Pilgrimage.

Being of necessity on a business errand in Boston yesterday, and hearing it rumored it was Harvard University Commencement day, I felt an interest in observing at Cambridge the thirty-sixth anniversary of my graduating there. Accordingly I made my little pilgrimage to what I am expected to call my Alma Mater. Near Harvard square the sight of two students in their (or perhaps some clergyman's borrowed) black gowns, and surmounted by blackboard caps, dispelled my doubts as to whether this was to be graduating-day, or not. Soon making my way over to old Massachusetts Hall, which was once my home for a year, and where General Washington is said to have quartered some of his troops, I there found many of the old students assembling. Presently I observed the carriage of Governor Wolcott entering the gateway, and the brilliant spectacle of the Boston Lancers, the cavalry squadron who had escorted the governor from Boston, retiring from the scene down the street on which they had advanced. The Governor, a tall, straight man of quick motion,

was busy, as his carriage passed along the avenue, answering the salutations with which he was constantly greeted. Soon we found him with us in the hall, and forming in line with President Eliot and the officers of the University, and distinguished guests, in leading the five hundred and more youths who were about to graduate over to Memorial Hall. This we found overflowing its seating capacity. An offering for prayer was soon made, in an humble and reverent manner, by the college pastor; during the brief course of which he called for a blessing on "our boys who toil by land or sea," or those who might obey when to the Divine voice within them they should respond, "Send me!"—a new caution to my mind against mistaking a natural exhilaration of the creature for the spirit of Christ.

Soon the deep organ-like voice of President Eliot called for a Salutatory Latin Oration. The young man called on mounted the platform and pronounced his words of welcome very distinctly and very soon touched upon the fact of a war now being upon us, and our duty to our country:—"But wherefore this about affairs of peace, when fellow-students of ours are waging war?" His concern was that whether any chose to serve their country by war, or by faithfulness in other fields, the signs of the times should incite us to do our best. He concluded with this query: "But is it not possible that those who stay at home, that they may war off the vices of war from the state and uphold the civil virtues, may aid their country not less than those brave ones who observe honor and fidelity abroad, and send foreign nations under the yoke?" This sentiment seemed to be received by the audience with unmistakable appreciation.

A disquisition in English then followed, entitled "Browning on the Compensation of the Every-Day Struggle."—There is a purpose in it all,—this life of ours with its weary struggles and defeats. We do not know what it is, but it is our part to work it out. His is the gospel of the Lovableness of Life; of the beauty of the common place, of unflinching bravery in the common struggle, of unfailing perseverance in every-day drudgery. He emphasizes this point again and again, that strength comes from the increasing fight, from striving and failing, being beaten to the earth and rising and fighting on. "What had I on earth to do," he asks, "with the slothful, with the mawkish, the unmanly?" It is the fighting gospel of life. "I have lived," he says, "seen God's hand through a life-time, and all was for the best." He knows that there is a plan, and that he belongs to it. He is eager to work out his part of it, that he may some day see the whole, perfect as God planned it.

A dissertation on "Some Neglected Aspects of Political Morals" followed. "Bossism" was defined as "managing the government on behalf of citizens too busy for that important duty." The reformer may make a vigorous campaign, but the politician is serene because he knows the majority will go his way as usual on election day. The politician regards the spoils system as necessary to hold the party together. So civil service is looked upon as an attempt to found an aristocracy of learning upon the ruins of popular government. The speaker believed that the teaching of higher ideals of political and good citizenship now rests with the common schools.

The subject of the next dissertation was Paper Money. But this no ordinary editor could be expected, without adequate acquaintance, to handle.

Last came a treatise by Wm. C. Dennis, a

candidate for the master's degree, on "Peace Beginning to Be." In time of war he would that we should prepare for peace. Commerce government by the people, the science of national finance, the progress of invention and the influence of religion, he said, are all arrayed against war. And as yet the civilized world stands to arms, spending many times as much money in preparation for war as for education. Granting all that can be said about wars being overruled for good, "it no more follows that war will be necessary in the future because it has been in the past, than it follows that the world should go back to feudalism because that was the best thing possible five hundred years ago." The life of individuals is typical of the life of the race. This means that the love of the boy for trumpet and gun is a reminiscence of that earlier stage of civilization when war was the highest ideal of mankind. In the boyhood of the race war was the established method of doing justice between man and man. The early Saxon never dreamed that it was possible for the State to assume jurisdiction over crime. If any one had suggested such a scheme he would probably have been thought crazy. A length the state began to regulate private war. Manslaughter became distinguished from murder. An old English statute enacts that if a man accidentally falls out of a tree on another and kills him, the would-be avenger must climb the same tree, fall on the offender and kill him if he can. It took hundreds of years to make this much progress. Then judicial combat was substituted between chosen champions. Under Henry II. trial by combat gave way to trial by jury. The four stages of private war have been these: first, the wild stage of private vengeance; next its regulation by the state; then the stage in which the royal court and private war exists side by side; and finally the stage in which private war is totally abolished.

The history of war between nations is surprisingly similar. It has now passed through three stages of private war. The stage of state regulation, side by side with settlement by courts. War has become the "last argument for kings," not their first argument. Arbitration is the present alternative, open to all, and chosen in a constantly increasing number of cases.

There is just enough progress toward perpetual peace to keep us from losing hope. In the growth of peace sentiment, in the necessity which modern statesmen feel of obtaining the moral support of the world before going to war, we see signs of the morning. In the "dual" and "triple" alliances, in the "concert of Europe," we may see the germ of the "federation of the world." The irresistible forces which make for social progress are repeating and enforcing the song of the angels, "On earth peace and good will to men."

"A well-conceived presentation!" was the remark of a distinguished-looking man on the platform to another, when the young speaker had concluded. To which his hearer expressed his assent, and the applause of the audience testified as much.

Then five or six hundred rolls of parchment the diplomas of as many graduates, began to be gathered up by armfuls, as one department of students after another was called up to receive their degrees from the president; who bestowed them with his usual well chosen and dignified words, and with a smile of congratulation.

The most interested curiosity always accompanies the bestowal of the honorary degrees. There were eight of these given, and those for

the names best known to our readers were thus announced:—

"The degree of Doctor of Divinity, to William Reed Huntington, beloved rector of Grace Church in New York,—an abundant fountain in a thirsty land!"

"The degree of Doctor of Laws, to Thomas Wentworth Higginson, a bachelor of arts in 1841, a minister, a teacher, an early abolitionist in theory and practice, colonel of the first regiment of South Carolina volunteers in the civil war; a historian, and a man of letters.

"The degree of Doctor of Laws, to John Kendall Hamilton Gordon, the seventh Earl of Aberdeen, Governor General of Canada; he represents to-day the greatest English achievement except English liberty—a beneficent colonial policy." The earl arose in his red gown, a badge of his office as governor-general.

In the afternoon the Alumui with distinguished guests, repaired to their usual reunion at dinner in Memorial Hall. It was a comparatively simple repast,—what might seem in Philadelphia either as a plain dinner or a superb lunch. It was quickly disposed of; when Charles Francis Adams, as President of the Alumni Association, arose, and began his opening speech. It was mostly a comparison of the conditions of the war which began thirty-seven years ago, and the present war:—

"I would say," said he, "that when we went into that army, no glittering and deceptive trap of imperialism was waved before our eyes. We did not go forth to conquer satraps in foreign countries, which were thereupon to be ruled by pro-consuls from here. We did not make a promise before entering upon the conflict that we did so out of a pure regard for human rights and for humanity, and then almost before we won our first victory, and before we had suffered our first defeat, acknowledge that it was conquest with us."

In introducing President Eliot, C. F. Adams remarked that the cost of the present war, estimated at 40,000,000 dollars a month would run 365 universities of the size of Harvard. President Eliot replied that he was not sure he should be able to follow President Adams in the line he had suggested. "The quick capital of Harvard University is not more than the cost of two battleships, but can we compute what those battleships may win? It was Charles Sumner, whose portrait looks down upon us from the other side of this hall, who first made comparisons of that nature; and some years after I came to the conclusion that the whole argument of Charles Sumner was a vicious one."

This and other speeches served to confirm my opinion that Friends have much to do before their mission is complete, and that it is in vain to rely on argument against war on any ground outside of Christ's spirit. When a generation comes that shall be well imbued with the truth, that "If any man has not the Spirit of Christ, he is none of his," that generation cannot plead for war. War is a spiritual malady, and the weapons against it are not carnal. Outward considerations, like cost, damages, woes, may make a people slower to go to war, but do not lay the axe at the root of the corrupt tree. Christ, and Christ in men, preached and known, is the only antidote to war, the one oblator of its spirit. It is He that "maketh wars to cease unto the ends of the earth." It seems to me that the Society of Friends is asked once more: "Are ye determined to know nothing among men, but Christ, and Him crucified?"

I desire to place on record here further re-

marks of President Eliot as a valuable summary of the usual spiritually blind and Christless motives of joining war, as a method of that commendable virtue, patriotism:

"The educated youth who loves his country does not stop to consider in what precise cause his country has gone to war. If he did he could not find out. (Great laughter). If we look back on former wars we shall clearly see, I think, that the men who began each one of those wars had not the slightest conception of whither the war was to lead them. That is true, I believe, of every war in which the country has been engaged.

"And certainly in this case, when the problem was presented to the youth of the university—'Shall we enlist in the service of the country?'—not a man knew whither this war was immediately to lead our people. Our youth have gone to war for the simplest kinds of reasons. Some said: 'The government wants two hundred thousand men. I am a man, and I am free to go; I will go.' That is a common frame of mind. Others went from mixed motives—a general sense of duty; a love of adventure; a hope to see new things; to feel new sensations; the hope of testing one's self under stress, in danger imminent. And others offered their lives and their labor to the country without much thought except for love—just as a lover throws a rose at the feet of his mistress."

Turning to "commoner themes," President Eliot said that the gifts to the university during the year had amounted to about one million two hundred thousand dollars. This is the sum which C. F. Adams had said was the cost of running the war for a day.

Governor Wolcott then made a dignified address on the mutual service of the state and the university; and the young lord Aberdeeu discoursed pleasantly on the good feeling between his country and America.

The next forenoon to pursue my errand in Boston I took a trolley car, and soon noticed its motion lagging. On looking out I saw such a sight ahead of us, as I first saw in that very town thirty-seven years ago,—a company of new soldiers marching for the war. And these were the first I had seen anywhere since the present war was declared. Instead, however, of the gray uniforms, these were clothed in loose brown duck and gray felt hats. Some carried newspaper bundles under their arms, and one was accompanied by a woman with a little boy toddling at her side, and the couple were earnestly engaged in conversation. When we had opportunity to pass the company one could but look in their young faces as of those going to the slaughter, and lift up a desire that their souls might be saved. They seemed to be kept in good heart by the lively music and drumming in front of them; and I could but feel, on passing the band, that music is the same kind of inspiration for war that it is for worship,—a sensuous exhilarant, but not spiritual; equally available for the same nerves of sensibility in scenes of every grade of moral character, and a charmer of men to every purpose for which it may be brought to bear.

Returning in the afternoon in time to join a similar line to that of the previous day, but this time the Phi Beta Kappa Society, wending its way to the same Memorial Hall, we found a little more seating-room than on the day before. The first exercise was by Bishop Laurence of Massachusetts, the successor of Philips Brooks, who was introduced simply as "Brother Laurence." This simple mode of

calling on a prelate was very refreshing to the mind of the earl of Aberdeeu, as he afterwards confessed; and that no such mode of addressing a church dignitary would be thought of in England. But this company had met simply as a brotherhood of graduates of a certain rank in scholarship, and they know each other only as brethren. The organization is held together by hearing an oration and poem at their Alma Mater once a year, and dining together, and hearing bright speeches from each other afterwards.

The orator of the day was Seth Low, the President of Columbia College in New York, and recently famous as the reform candidate for mayor of that city. He gave a most clear and able exposition of "The Trend of the Nineteenth Century," in its varied order of thought, science, industry and government. He held the audience's attention so deeply that applause was forgotten till the end.

The poem was by Edward S. Martin. His object seemed to be to exalt spiritual aims above carnal, to testify that man does not live by bread alone, and that it is righteousness alone that can exalt a nation. So serious seemed the poet's concern, that I was surprised to hear afterwards that he was one of the editors of the *New York Life* and the founder of the *Harvard Lampoon*.

The Phi Beta Kappa dinner was as temperate as that of the Alumui of the day before. The speeches were more spicy and brilliant by far. No reporters were supposed to be present and so men spoke more as they pleased, and pleased more as they spoke. But they pleased to speak nothing unbecoming. The tendency of Moorfield Storey's remarks on the state of the times was very gratifying from the standpoint of Friends. His recent speech in Boston in opposition to "Imperialism" deserves wide circulation. I waited through many bright remarks of the earl, of Wm. R. Huntington, of Edward Everett Hale, to hear what Charles Francis Adams would say in rejoinder to President Eliot's speech before the Alumni. And he had just gotten under way on that very subject when I had to try to catch my last train for home.

It is something to have been among a galaxy of men of varying honest opinions, who have won their way upwards by earnestness and virtue. Few religious terms or names were uttered by any, but one came away with a savor of secret reverence to the unseen Power, as if they had all along been recognizing it as the undercurrent of their meaning. The outcome of all that was seen and heard in these two days is as if they had been enforcing the truth, that "as many as are led by the Spirit of God they are sons of God."

But a crying need for the root and fruit of the principles of Friends in the land was clearly developed. These men among whom I sat as among foreigners, are approaching nearer to those principles than they are aware of. Our Holy Head has yet many things to say unto them, but they cannot bear them now. The responsibility of Friends is not yet ended.

J. H. D.

W. Falmouth, Mass., Sixth Mo. 30, 1898.

Items Concerning the Society.

A member of Canada Yearly Meeting writing of their late Assembly says, "It was a remarkably favored meeting, everything moved on so harmoniously, and such a solemn covering over all the sessions." The returning of minutes by ministers of that body who had been absent on religious service "brought a feeling of tenderness and sweet

fellowship such as I have seldom witnessed. It was apparently the general feeling of Friends that our Yearly Meeting this year was cause of humble gratitude to our Heavenly Father." Eliza H. Varney has a prospect of visiting the members of the Yearly Meeting living in Manitoba and the north west with the concurrence of that body.

In her report on her visit to America, given in London Yearly Meeting, Harriet Green said, that "the main thing that had been on her heart to teach the people, had been to wait upon the Lord, and not to depend on ministers. She had not been in any meeting in America where there had not been liberty for all to take part, and almost everywhere this liberty is used. In Philadelphia Yearly Meeting she found great openness among the young people. During her stay in the States she had averaged two meetings a day. She still looked to visiting Iowa, Canada and North Carolina.

SUMMARY OF EVENTS.

UNITED STATES.—The President has issued a proclamation that the United States has blockaded all ports on the south coast of Cuba, from Cape Francis to Cape Cruz, inclusive, and also of the port of San Juan, in the island of Porto Rico.

It was stated at the Treasury Department, at Washington, on the 1st inst., that the total proposals for the new Government loan of \$200,000,000 aggregate \$790,000,000. Of this amount there have been received and absolutely accepted subscriptions of amounts of \$500 and less, aggregating \$40,000,000.

The monthly statement of the public debt shows that at the close of business on Sixth Month 30th the debt, less cash in the Treasury, amounted to \$1,027,085,492, a decrease during the month of \$10,688,268. This decrease is accounted for by a corresponding increase in the amount of cash on hand. The increase in the cash comes largely from the proceeds of the new bond issue.

Government receipts and expenditures shows a falling off of \$26,500,000 in customs for the fiscal year and a gain, in the same period, of \$23,500,000 in internal revenue receipts. Up to this time the actual cash expenditures for the war with Spain amount to \$60,000,000.

Statistics, issued from Washington, show that with the fiscal year ending Sixth Month 30th, 1898, the exports of American corn will amount to more than 200,000,000 bushels, for which the American farmer will have received upward of \$60,000,000. Sixty per cent. of this grain has been bought by England and Germany. Germany has bought this year 30,000,000 bushels of corn, as against 1,000,000 in 1888.

Exports of grain from this port during the six months of 1898 are nearly 7,000,000 bushels in excess of those of the corresponding period of 1897, in which the shipments of cereals were exceptionally large.

The *Topeka Capital* says: "At the present time there is a great deal of capital in Kansas which is seeking investment. A conservative estimate of the money on hand in the Kansas banks at the present time, above the reserve required by law, would perhaps be \$12,000,000. The tremendous wheat crop that is soon to come into market will swell this amount to very large proportions."

A correspondent of the *Hartford Times* gives some facts about the great button-ball tree in front of the old Barnard House, in Hartford, which has been recently cut down. Many pounds of honey were taken from the hollow trunk, from which a swarm of bees issued and attacked those felling the tree. It was stated to be nine feet in diameter, and a rough measurement shows it to have been at least 23 or 24 feet in circumference, and from the following notice, copied from the *Hartford Directory* of 1863, its age may have been 300 years: "The oldest tree now alive in this city is a few rods south of and near the foot of Ferry Street. It is assumed to be over 300 years old—a button-ball, sycamore, 24 feet in circumference at the base, and, like the Charter Oak, is hollow, and has been submitted to a fiery ordeal."

Captain Sigbee, of the auxiliary cruiser *St. Paul*, reports that on Sixth Month 29th, off San Juan de Porto Rico, he was attacked by a Spanish cruiser and the torpedo boat destroyer *Terror*. The *St. Paul* hit the *Terror* three times, killing one officer and two men, and disabled the destroyer so badly that it was towed back into San Juan in a sinking condition.

On the 1st inst. a long and fierce battle took place on the north and east of Santiago de Cuba, between Gen. Shafter's army and the Spaniards under Gen. Linarcs. San Juan and Caney were captured, the former by as-

sault, and occupied by Shafter's men. The Spaniards retreated into the city, which has since been invested. On the 3d inst. Gen. Shafter demanded the surrender of the city; but gave until noon on the 5th for a reply—a truce was concluded and the fighting temporarily stopped. It is thought the American forces lost some 1200 in killed and wounded, and the Spaniards a larger number.

On first day Seventh Month 3d, the fleet of Admiral Cervera attempted to escape from Santiago harbor, but were attacked by Admiral Sampson's war ships and driven ashore; where, being on fire and riddled with shot, they surrendered. Admiral Watson reports their loss at 350 killed or drowned and 160 wounded. Admiral Cervera and 1600 officers and men were captured. Admiral Sampson's fleet lost one man, killed.

On First-day afternoon, Seventh Month 3rd, at the close of Orange Street Meeting, about 4.30 o'clock the thermometer registered 99½ degrees. At 3.20, a thermometer hanging in the shade on the top floor of the Post Office building indicated 100½ degrees, which temperature has been exceeded only twice in nearly thirty years. In New York city it was so hot that the asphalt pavement in many streets became so soft that footprints left visible imprints upon it, and all along Broadway, pitch in which the Belgian blocks were laid could be seen oozing up through the cracks between the stones. Firemen had many needless runs through automatic alarms going off by themselves from the heat of the air.

The steamer *New England* arrived at Seattle, Washington, Seventh Month 3rd, with twenty miners from Dawson City. They brought in gold dust and drafts for half a million dollars.

The number of deaths in this city last week was reported at 555; being 168 more than the previous week and 64 more than the corresponding week last year. Of the whole number 217 were under one year of age; 284 were males and 217 females: 114 died of cholera infantum; 47 of consumption; 36 of heart disease; 28 of marasmus; 27 of pneumonia; 20 of inflammation of the stomach and bowels; 18 of inflammation of the brain; 16 of old age; 16 of convulsions; 14 of apoplexy; 13 of paralysis; 12 of cancer; 11 of burns and scalds; 11 from casualties; 10 of diphtheria; 10 of typhoid fever; 10 of nephritis; and 9 of Bright's disease.

Markets, &c.—U. S. 2's, 95 a 100; 4's, reg., 110 a 111; coupon, 110½ a 111½; new 4's, 124 a 125; 5's, 112½ a 113½; currency 6's 101 a 103.

COTTON was quiet and 1-16c. per pound lower on a basis of 6½c. for middling uplands.

FEED.—Winter in bulk and spring in sacks quoted \$14.00 a \$14.50 per ton.

FLOUR.—Winter super, \$3.00 a \$3.25; do extras, \$3.40 a \$3.65; Pennsylvania roller, clear, \$3.90 a \$4.10; do, do., straight, \$4.10 a \$4.35; Western winter, clear, \$4.00 a \$4.25; do, do., straight, \$4.25 a \$4.50; do, do., patent, \$4.50 a \$4.75; spring, clear, \$3.75 a \$4.00; do., straight, \$4.50 a \$4.75; do., patent, \$4.65 a \$4.90; do., favorite brands, \$5.00 a \$5.15. City mills, extra, \$3.40 a \$3.65; do., clear, \$4.00 a \$4.25; do., straight, \$4.25 a \$4.50; do., patent, \$4.75 a \$5.10. RYE FLOUR at \$3.10 per bbl. for choice Pennsylvania.

GRAIN.—No. 2 red wheat, 82 a 82½c.
No. 2 mixed corn, 34½ a 35c.
No. 2 clipped white oats, 30c.

BEEF CATTLE.—Extra, 5½ a 5¾c; good, 4¾ a 5c; medium, 4¾ a 4¾c; common, 4¼ a 4½c.

SHEEP AND LAMBS.—Extra, 4½ a 4¾c; good, 4 a 4½c; medium, 3½ a 3¾c; common, 3 a 3¼c; lambs, 4½ a 7c.

HOGS.—Best Western 5½ a 6c; others 5¼ a 5½c.

FOREIGN.—Queen Victoria has appointed commissioners, in pursuance of the agreement signed at Washington on Fifth Month 30th, for a Joint Committee to adjust the Canadian-American differences.

Liquor may be sold in the House of Commons without a license, the Police Magistrate having dismissed the summons against its barkeeper. As the *Daily News* puts it: "If the House of Commons wants liquor, the House of Commons will have liquor, and all the courts in England can not control the legislative power."

On the 30th ultimo M. Brisson, the new French Premier, outlined the Ministerial policy and the Chamber of Deputies adopted a vote of confidence by a vote of 316 to 230.

According to a despatch to the *London Times* from Sydney, N. S. W., the British steamer *Mohawk* has annexed eighteen islands of the Santa Cruz and Duff groups in the Pacific.

The cruiser *Charleston* and transports arrived at Manila on Sixth Month 30th. Guahan, the largest of the Ladronez, was captured on Sixth Month 20th.

Admiral Camara having been notified to stop taking coal from the Spanish colliers, was informed that he must leave Port Said. The Admiral thereupon said his ships needed repairs and began discharging coal and material in order to repair.

Two sharp earthquakes were felt on Sixth Month 28th, at Rieti, forty-two miles from Rome. At Cast Franco an earthquake injured a number of people and killed one child. Five peasants were killed and several others injured by an earthquake shock at Santa R. fina, near Aquila.

RECEIPTS.

Unless otherwise specified, two dollars have been received from each person, paying for vol. 72.

W. M. Cupp, Idaho; Ephraim Smith, Phila., \$12.50 for himself, Morris S. Cope, Elizabeth Hughes, Pa. Joel J. Smith, Ia., Dr. L. M. Williams, Cal., and Henrietta Green, Ireland.

Remittances received after Third-day noon will not appear in the Receipts until the following week.

NOTICES.

ANTHONY BENEZET and HIS TIMES can be obtained in pamphlet form at Friends' Book Store, 304 Arc Street, Philadelphia. Price five cents a copy.

WANTED, by a young woman Friend, a position as companion, or to assist in the house.

Address "E," Office of THE FRIEND.

WANTED, by a young woman Friend, a position as companion or nursery governess.

Address "G," Office of THE FRIEND.

WESTTOWN BOARDING SCHOOL.—Applications for the admission of pupils to the school, and letters in regard to instruction and discipline should be addressed to WILLIAM F. WICKERSHAM, Principal.

Payments on account of board and tuition, and communications in regard to business should be forwarded to EDWARD G. SMEDLEY, Superintendent. Address, Westtown P. O., Chester Co., Pa.

FRIENDS' LIBRARY, 142 N. Sixteenth Street, Philadelphia.—During the Seventh Month the Library will be open on Second and Fifth-day afternoons only, between the hours of three and six o'clock.

The following is a list of some of the books added to Friends' Library, Phila., Sixth Month, 1898:

Blow—Symbolic Education.

Bryce—William Edward Gladstone.

Dana—Eastern Journeys.

De Windt—Through the gold fields of Alaska.

Garnett—Italian literature.

Griffis—Pilgrims in their three homes.

Higginson—Cheerful yesterdays.

Tweedie—Through Finland in carts.

Tyrrell—Across the Sub-Arctic of Canada.

Winthrop—Mémorial of Robert C. Winthrop.

DIED, at his residence near West Newton, Ind. First Mo. 21st, 1898, CALEB JOHNSON, in the seventy-ninth year of his age, an esteemed member of the Western Union Monthly Meeting. He stood firm in the principles of Friends, and made a peaceful close.

—, at her residence in Elkland, Pa., on the ninth of Sixth Mo., 1898, MARY McCARTY, in the eightieth year of her age; a much loved member and elder of Elkland Preparative and Muncy Monthly Meeting.

—, at his summer residence in Bryn Mawr, Pa. Sixth Month 13th, 1898, DR. CHARLES E. HOPKIN, an esteemed member of the Monthly Meeting of Friends of Philadelphia for the Western District.

—, on the first of Eighth Month, 1897, REBECC K. MILES, aged seventy-three years four months, three days. A life-long member of the Society of Friends she lived a life consistent with their Christian profession. Leaving her right of membership at Union Monthly Meeting, Miami Co., Ohio, she removed with her husband and family in 1870 to Clay Co., Kansas remaining there for twenty years isolated from the Society of her choice. It was her steadfast concern to show forth in life and conversation the principles of Christianity as held by this religious Society. After removing to Oregon in 1890 she was taken with lingering and often painful illness, which she bore with becoming patience in resignation to the Divine will. She left to her family and neighbors the comforting assurance that all was well with her.

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No. 140 N. SIXTEENTH STREET, PHILA.

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John Yeardley and his Travels.

(Continued from page 402.)

"On the twenty-fourth of First Month, 1828, they proceeded to Neufchâtel. This was a memorable visit.

"We soon found cause," writes John Yeardley, "to believe the Great Master had been before us, to prepare the way in the hearts of many to receive the doctrine He has mercifully enabled us to preach. Our dear F. Passavant had given us a letter of introduction to Auguste Borel, a man of few words, but of a remarkably weighty and sweet spirit, who received us with the greatest affection. He has lately separated from the national worship, and retires in silence in his own chamber. He soon made us acquainted with a few others of a similar turn of mind."

"Martha Yeardley, describing the commencement of their religious service in this place, says:

"We were invited to a meeting which we felt most easy to attend, and my husband was given full liberty to speak if he felt inclined; but for a while the usual activity of their meetings—such as singing, commenting on texts with Calvinistic explanations, etc., entirely closed our way. But before they separated I ventured to request, in the name of my husband, that such as inclined would favor us with their company a while longer, and rest a little in silence. Nearly all remained, and under a solemn covering he addressed the company, while I translated in much fear, yet ventured at the end to say a few words for myself. Several of the company attended us home, and expressed much satisfaction; and from this time a door was opened to us at Neufchâtel in a very remarkable manner. They flocked to our inn at all times in the day, and in considerable numbers, many acknowledging, in the course of very interesting conversation, that they thirsted for something more satisfying than mere doctrines continually repeated—something that would preserve from evil, that would cleanse the heart, that would bring into nearer communion with the Saviour.—(Letter to Elizabeth Dudley.)

"On the twenty-seventh," continues the Diary, "A. Borel conducted us to a meeting with some interior persons, about three miles from town."

"After having taken tea with a large company, our kind guide conducted us through woods and over mountainous and bad roads to a village, where a large concourse of people were assembled for worship. A schoolmaster was speaking on a chapter which had been read; we had full unity with what he delivered, which was accompanied with a power which convinced us that he really preached the gospel. After he had done, we were introduced as religious strangers from England; and silence ensuing, opportunity was given for us to express what came before us.

"28th.—Some of the most interior told us they had long been exercised about spiritual worship, and had often wished to see some of the Society of Friends. On hearing of our intended visit two years ago, they said if we had come then [we should have found them] wrapped up in doctrines, but now they were given to see they could not live on the letter alone, they must be born again, and partake of that bread which cometh down from heaven. Many of these awakened persons came to our inn at all hours, and our hearts were filled with love towards them as a cup overflowing; so that it was given to us to minister to them almost individually as they came to us."

"On the twenty-ninth they went to Berne, and the following morning walked over to Wabern, where some of A. Borel's friends resided, who received them with open arms.

"After dinner M. Combe drove us in his car to Scherli. We alighted at the house of one of the peasant-farmers, situated quite among the mountains, with the Alps fair in view. They received us in the name of disciples with every mark of love and respect. They were more disposed to sit in silence than to ask questions. On my asking if they had seen or heard of any of our Friends, in these parts, one of them innocently replied, No; we do not know anything of your religious principles. I then began to explain them; and when I spoke of our manner of worship, belief, etc., and of some of our peculiar tenets respecting baptism, the supper, etc., it is not possible to express their emotion; their eyes turned first towards one and then towards another, and seemed to sparkle with joy, without their uttering a word till I had done. These were entirely the principles they held, and about a year ago they separated from the church, about twenty in number, and attempted to meet for religious worship. This was prevented by the police; for although they live in a very remote situation, they are strictly watched by the pastor, who wishes to compel them to come to his worship. We were there only an hour or two, but a number of these innocent-hearted people came flocking to the house, and immediately settled into a silence truly solemn. We could indeed say our hearts burned with love towards them."

"On their return to Neufchâtel they visited the celebrated school of the Moravians at Montmirail, where, says Martha Yeardley—

"We soon felt quite at home with a precious,

spiritually-minded man, the master, and his agreeable English wife. This is an excellent institution, for females only, and several English are there. We were about seventy in company at dinner, and much sweet feeling prevailed. The master of this interesting family was delighted to hear something of Friends, to whom he had never before been introduced."

"At Neufchâtel, on First-day (Second Month 3rd), they met large companies in the morning and evening, and the next morning took leave of their friends in that city, 'deeply humbled under a sense of the great Master's work among them.' They went to Locle under the conduct of A. Borel, whose 'kindness exceeded all description.'"

John and Martha Yeardley's mission to Switzerland for this time soon terminated. They crossed the frontier into France, and made the best of their way through that country, in order to proceed to the Channel Islands.

"This morning," (Second Month 5th), writes J. Y., "Mary Anne Calame and her friend Zimmerling, with A. Borel, accompanied us two leagues to the ferry, and saw us safe over into France. This last parting with friends so dear to us in a foreign land, was very touching; our hearts were humbled under a sense of the Heavenly Father's love."

"Passing the custom-house made us late at our quarters, where they are not accustomed to receive such guests. Their curiosity to see and know who we are is very great. To prevent French imposition, my M. Y. was to bargain beforehand for what we had. On asking what the meal would cost, we were answered they could not tell, for they did not know how much coffee we should drink. This simple but appropriate reply so amused us that it put an end to our bargaining."

"Travelling with their own single horse, their favorite Poppet, the progress they made was necessarily slow, and they did not reach Paris till the 19th. After spending a few days in that city, they proceeded to Cherbourg, and arrived there after six days of hard travelling. At this place John Yeardley writes:

"Third Month 2nd.—In looking back on our late travels, a degree of sweet peace and thankfulness covered my mind in the humble belief that our weak but sincere desires to do the great Master's will was a sacrifice well-pleasing in his holy sight. In looking forward to the dangers we had still to encounter, I was led closely to examine on what our hope of preservation was fixed. Should it please Him who had hitherto blessed us with his presence and protecting care, to put our faith again to the test, how we could bear it, how we should feel at the prospect of going down to the bottom of the great deep."

"The presentiment of danger which this passage describes was speedily fulfilled, as was also the hopeful promise by which it was accompanied. They were detained at Cherbourg until the 13th, waiting for a vessel. Leaving port early that morning, they landed in Guern-

sey the next day, and it was in going ashore that they were exposed to some danger of their lives. John Yeardley thus relates the occurrence:

"I descended first into a little boat, and standing on the side to take my M. Y. down, the man not holding the boat secure to the ship, our weight pushed it from us, and we plunged headlong into the sea. My dear M. Y.'s clothes prevented her from sinking, and she was first assisted again into the boat. I went overhead and had to swim several turns before I could reach the boat. The salt water being warm, and the time not long, we received no further injury. What shall we render unto the Lord for all his mercies to us, his poor unworthy servants! how often has He made bare his mighty arm for our deliverance. In the midst of danger fear was removed from us, and we were blessed with the unspeakable advantage of presence of mind, and enabled to use the best means under Divine Providence to save our lives."

"They visited the Friends and a few other persons in Guernsey and Jersey, and then proceeded to Weymouth, and on the 25th to Bristol, England. They arrived at their home in the cottage at Burton on the eighth of the Fourth Month, having been absent about nine months."

(To be continued.)

FOR "THE FRIEND."

An Exhortation.

A word to my friends in obedience to Him whom I love to serve: Give heed and listen to the voice of one crying in the wilderness, preparing the way, and making straight the path, that the glory of the Lord may shine in our hearts, and the love of God may rest upon our waiting souls. Thus shall we receive life and strength equal to our day, yea that strength that is lasting as eternity, begetting in every heart, the sweet and heavenly peace that draws us nearer to our Heavenly Guide, Christ Jesus. Let us be encouraged, day by day to raise our hearts in humble reverence unto our Lord, that our minds may be stayed upon Him, that we may be able to fulfil our whole mission, here on earth to the praise and glory of God, and be accepted of Him when done with time here. For what can be comparable to that heavenly bliss which the Lord will give to his faithful servants?

Let us endeavor through the grace of God to look at these things as in the light of heaven, for in that light we are never deceived nor led astray.

As the waves of the sea pass quickly by, so the hours and days of our earthly life here are quickly numbered. Let us then arise in the fulness of the Father's love, and walk in humble reverent obedience to the will of God, that we may receive our reward in the fulness of his time. It is this humble obedience to his every command, that will cause the light of heaven to shine upon our pathway as we journey through time here, making our burden light, and causing our hearts to rejoice in praises and thanksgiving to our Lord and Saviour Jesus Christ. Thus may peace reign on the earth, and we be united as one in the love of God, bringing forth the fruits of righteousness and peace of God, that far surpasses any thing that words can describe. This is the desire of my soul for all, that the riches of the Father's love may be our constant aim, filling our hearts to overflowing, bringing true peace to the weary soul.

H. T.

MANSFIELD, OHIO, Sixth Month 13th, 1898.

An Infidel's Praise of the Gospel.

When a man's worst enemy,—continuing his enemy still,—in all sincerity, speaks good of him, and feels obliged to do so, you may be sure that there is something in it. And if you also dislike the man, and hear this testimony from his known enemy about him, I can quite understand your curiosity in wanting to know how this comes about.

Lord Bolingbroke, an avowed infidel, declared that "no religion ever appeared in the world whose natural tendency was so much directed to promote the peace and happiness of mankind as the Christian." He says also: "The gospel of Christ is one continual lesson on the strictest morality, of justice, benevolence, and universal charity."

Here is an enemy to Christ's religion speaking well of it, and therefore, we must take it, of Christ himself, who is the Author of this religion.

It may be well to hear what one or two more atheists have had to say on the subject of religion. Voltaire, one of the most noted atheists that ever lived, was dining with some friends, when one of them suggested that they should talk about atheism.

"Wait," said Voltaire, "until my servants have withdrawn; I do not wish to have my throat cut to-night."

Voltaire, to the great surprise of his friends, sent away all the servants who were waiting at table, and locked the door to prevent their coming in again.

"If these fellows," he said, "are obedient and honest, it is entirely the result of their religious prejudices." By "religious prejudices," he meant their Christian belief. "One must respect these prejudices, if we do not want to change a set of lambs into wild beasts."

The bloodthirsty Robespierre, one of the vilest characters in the French Revolution, declared in the Convention, during the Reign of Terror, that "belief in the existence of a God was necessary to those principles of virtue and morality on which the republic was founded."

When the late French senator, Renaud, first came as senator to Paris from his home in the Pyrenees, he engaged a room at a hotel, and paid the rent for a month. The proprietor asked him if he would have a receipt?

"It is not necessary," replied Renaud, "God has witnessed the payment."

"Do you believe in a God?" sneered the host.

"Most assuredly," replied Renaud; "don't you?"

"Not I, monsieur."

"Oh!" said the senator, "in that case, please make me out a receipt." Just so! there is no sure principle where there is no true God.

Many who are infidels know nothing of what they are talking about. Many have never read the Bible at all, or studied what it says.

Sir Isaac Newton, the great astronomer, was a sincere believer in Revelation. One day, when Dr. Halley had uttered some loose expressions about religion in his company, Sir Isaac reproved him in these strong terms: "Dr. Halley, when you talk about philosophy and mathematics I always hear you with pleasure, because these are subjects with which you are well acquainted; but I must beg that you say nothing about Christianity, for it is a subject you have never studied. I have, and I know that you know nothing of the matter."

Read your Bible and ponder it; and then, if

you now have infidel ideas, perhaps you will change your mind. A man went into a bookseller's shop to ask for an infidel book. The bookseller told him he had not got it, but he had a book far superior. "I'll sell it to you for four shillings," he said, "but I will lend it to you, if you will promise to read it, and I will take it back if you don't then think it is worth the price." The book was the Bible, and the skeptic smiled when he saw what it was.

The gentleman read the book, and some time after returned to the bookseller to express his gratitude. "You have given me," said he, "more than I can ever pay for. I was miserable and now I am happy; I have found in your book the way of salvation." So he lived, and so he died. It was, indeed, AN INFIDEL'S PRAISE OF THE GOSPEL.—P. B. Power, in *British Messenger*.

FOR "THE FRIEND."

A Letter from the South.*

The railway station of Asheville, near the French Broad River, we found to be about a mile from the built-up portion of the town, with which it is connected by trolley. The average altitude of Asheville above the sea is 2350 feet. Its present population of 13,000 is about five times what it was in 1882. An unhealthy boom in real estate was experienced some five years ago, and there have been many sufferers from the reaction. Quite a number of new cottages, however, are being erected. Last winter's visitors were fewer in number than had been the case for several years, but a good summer season was looked forward to, partly on account of the belief that the seaside resorts might be subject to depredation by Spanish cruisers.

The place most talked of by the majority of Asheville's visitors, having supercedence of its majestic mountains and beautiful streams, is Vanderbilt's great estate of Biltmore, the entrance to which is about two miles from the town's limits. Admittance is to be had on two days of the week only. The estate is said to comprise 120,000 acres, one-twelfth of which area is laid out as a park, traversed by sixty miles of boulevards. Twelve miles of these roads which run through the Arboretum, are fringed with several millions of transplanted trees, shrubs and herbs. We stopped at the cow-stables, where there are three hundred heads of high grade stock, Jersey and Alderney. The dairy adjoining would not compare favorably with many of those of Chester County, the floor being of bricks set on edge, not perfectly level, so that a little water could lay in the inequalities in the surface, and dirt accumulate between the bricks. A large portion of the product of milk is used by the many employees on the place, the surplus is taken to the nearby city. Were it desired to supply the latter with fashionable hostels with the best grade of "gilt edge" butter, the princely proprietor would doubtless have the place of manufacture scrupulously clean, well ventilated, and withal not accessible to troops of visitors.

Of the horticultural display to be seen at Biltmore, Secretary Morton, of the Department of Agriculture, is quoted as saying that it is "a far greater object lesson to the American people than our National Department of Agriculture. As we left this fine domain, a beautiful prospect was had of Mount Pisgah and the Balsam range from a point of observation known as 'Connelly's View.'" On the day following that of our

*This article, with the exception of the foot-note is taken from the *Local News* of Westchester, Pa.

visit, the man of the manor of Biltmore was to be married in the city of Paris, and the men employed on the estate were to be given the freedom of the day, to celebrate it with sports and merry-making, as is common on such occasions.

Returning to Asheville, we stopped on the way at the Normal and Collegiate Institute and the Home Industrial School, situated in a park of nearly thirty-five acres. These institutions for the careful, Christian training of young white girls are under the control of the Woman's Board of Home Missions of the Presbyterian Church. The property was originally owned and occupied by Pastor L. M. Pease and wife, who had come thither "broken in health by their arduous labors at the Five Points in New York City for a change of scene and a milder climate." Pastor Pease died about a year ago. We were glad of the opportunity of greeting his widow who occupies a cottage close to the schools.

An institution under the same control as the above is the Farm Industrial School for Boys, situated about nine miles east of the town. About half the distance thither was along the side of the Swannanoa. Half the eighty boys had gone to their homes for the summer; part of those who remained were engaged in field work, others inside were washing and scrubbing the stairway steps, washing and mangling clothes, towels, etc., in the laundry, preparing vegetables for dinner. Everything was in very clean condition. I remarked to Superintendent Jeffrey that when a Grand Jury proposed to visit the public institutions it was commonly thought that the day of arrival was made known beforehand, so that everything might be found in "apple-pie" order, but we had come upon him entirely unannounced, and yet found cleanliness and tidiness everywhere prevailing. The Superintendent said that though he had been three years under military instruction at the Pennsylvania State School at Bellefonte, the military drill is no part of the course of practice here.

Coming back from Asheville to Richmond, we desired to stop off at the Waldensian colony of Valdeese, about sixty-five miles this side the former place. A telegram to the General Manager of the Southern Railway, at Raleigh, secured indeed, the desired permit to stop off on our limited tickets, but the conductor protesting that the train we were on must not stop at Valdeese, we were carried on to Connelly's Springs, three miles beyond. A farmer in waiting at the station was quite willing to take us to our destination, and as we jogged along thither gave us considerable interesting information about the people we had, in part, come so far to see. (An account in detail of our visit to the Waldenses having been sent to the *Public Ledger*, the editor of this paper may be willing to kindly transfer said account to his columns when it appears.)

Stopping off at High Point, we were driven six miles the following morning to Deep River Quarterly Meeting,* thence to Guilford College.

*It appeared by the summary of the reports upon tobacco, that 149 persons use, deal in or cultivate the weed within the limits of this Quarterly Meeting. My companion, speaking dissuasively upon this habit, an elderly Friend, who, it appeared was addicted thereto, testified that it was the truth which had been declared. Upon the close of a neighboring meeting, held in the evening, three young men were lighting, or had already lighted their cigars as the attenders came out of the building. When at Asheville, being in conversation with the editor of the daily paper at

Here as a little girl, at the time of the Civil War, my wife had been for a short time a pupil, and though she had not since then visited the school, she was now able to walk directly to the chamber on the second story front, right hand side, which she had occupied. Taking train again at Greensboro, after one day's tarrying, we came back to Richmond and to Ashland, the seat of Randolph-Macon College. Here others of the family having been met, we proceeded in two vehicles nine miles westward to Ground Squirrel bridge over the South Anna River, lying along which was the plantation known as "Shrubbery Hill," the one time possession of my wife's grandfather, Nathaniel C. Crenshaw.* A new purchaser had occupied the substantial square brick mansion only two months before, and we were glad to see that he was putting it in fair order throughout, and mending the fences near the house and repairing the outbuildings. The deep indentation in the side of a door, showing the mark of a bullet aimed at Friend C. in the exciting times before the war (he had freed all the slaves left to him, and secured the freedom of many others) had been left undisturbed. The family graveyard in a field a furlong away was visited. Sixty years and more ago there was quite a community of Friends hereabout, who attended Cedar Creek Meeting. The old building has been kept in fair repair, but meetings are no longer regularly held there.

JOSIAH W. LEEDS.

FREEDOM OF WORSHIP.—Whoever had a psalm, or a teaching, or a revelation, or a tongue, or an interpretation, received it from the Spirit, and when he communicated it to his brethren, it was accepted as a Divine and not a mere human utterance. It is in the light of this fact that the freedom which characterized the Corinthian services must be interpreted. That freedom seems at first sight to have been complete. The confinement of the right to participate in the meetings to a certain class or to certain regularly appointed individuals was evidently quite unknown. Every Christian had the right to take such part as he wished, and the woman's right was equal to the man's.

But the recognition of that right was not due to the Corinthians' recognition of the equality of all believers; it was due to their reverence for the Spirit of God. A disciple had the right to take part in the services, not because he was a Christian possessed of equal privileges with all his brethren, but simply because he was an organ of the Spirit, and it was the Spirit's will that he should speak. Unless the Spirit prompted him, he had no right whatever. And hence the freedom which is so characteristic a mark of the services as they appear in St. Paul's epistle, was, after all, decidedly limited. There was freedom only for the Spirit, not for men as men."—*Prof. McGiffert*.

that place, he referred to the immense output of cigarettes by a certain firm at Durham, North Carolina, that a considerable percentage of the manufactures were sent abroad, and that the opulent firm undertook to stand well in the good graces of the community by yearly giving large benefactions to educational institutions. My concern in this direction, expressed about a year ago in *THE FRIEND*, has not been lessened.

*Some letters of Mary Kite, published in *THE FRIEND* several months ago, referred to a religious visit to Virginia by way of the Shenandoah Valley, in the time before the war, and of a tarriance at the house of the above N. C. Crenshaw. It is to be regretted that so little of the interesting and instructive life history of that convinced member and elder has been preserved.

Power From on High.

Paul says that "our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance" (1. Thess. i: 5). There is much machinery of all kinds in these days, but none of it is worth anything unless there is power connected with it. The most costly engine that ever was built is only worth the price of old metal unless there is power to move it. A steam-engine without power, a steamship without power, an electric car without power, any kind of machinery without power is useless. So Paul, speaking of certain people, said he would know, not their words, but their power (1 Cor. iv: 19). They could talk well enough, but power was the thing which was needed. The apostle says, "We have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us" (2 Cor. iv: 7). He also tells us that the power that is in the church is the power of God—"the working of his mighty power which he wrought in Christ when he raised him from the dead;" and so he says, "I also labor, striving according to his working which worketh in me mightily" (Eph. i: 19, 20; Col. i: 29).

The gospel, Paul declares, is "the power of God unto salvation, to every one that believeth" (Rom. i: 16). If men receive that gospel and take it into their hearts, and believe it, to them God gives "power to become the sons of God" (John i: 12). They are thus joined to the great source of power, belted on to the main shaft of the universe.

Now it is a great thing for us to walk up and down this world with the power of Christ resting upon us. The apostle had certain bodily infirmities; he prayed about them; he prayed three times; he wanted an answer. By and by the answer came; in substance it was, That thorn in the flesh is all right; let it alone. "My grace is sufficient for thee." "Most gladly therefore," says the apostle, "will I rather glory in my infirmities, that the power of Christ may rest upon me. . . . When I am weak, then am I strong" (2 Cor. xii: 9, 10).

When Paul was joined to the Lord there was a new power upon him; and chained as he was, his judges trembled when he preached and "reasoned of righteousness, temperance, and judgment to come." A prisoner on shipboard, he took command of the vessel and he saved the whole ship's crew from going to the bottom. If they sent Paul to jail at Philippi he had the jailor converted before morning; and wherever he was placed there was that hidden power dwelling in him and working through him.

The Lord would have us, as we go through this world, filled with his power, so that our words shall have power, so that our examples shall have power, so that our testimonies shall have power, so that our prayers shall have power, so that in everything we shall have power with God and power with man.

When we think how much power there is, why should we be so weak? Sometimes you see a sign displayed, "Power to let." By paying a certain amount of money you can get, not only room to work but power to drive machinery; you can get belted on to some engine or source of power. So when you get into the Lord's service there is power there—not power to let merely; it is power to be given away! power for every man who walks with God.

If you want power with God you must prepare for it. You must listen for the still small voice and say, "Speak, Lord, for thy servant heareth." You must wait on God; be ready

to go wherever he tells you, and do whatever he bids you. You must hear his commands, obey his requirements, let alone what he forbids, and follow the Lord fully.

The power of God will carry us through this world if we serve him faithfully, though all hell assail us. You know how in the old times it used to take ships weeks or months to cross the Atlantic. They were baffled by storms and driven by winds and waves, or lay becalmed and helpless; but at last they got steam power, and then they could go right through. Storms and tempests made little difference; the vessel had power within, and was not moved by the winds or hindered by the waves, but was driven forward by that inward power. If we have the power of God within us, then, as we go through this world we shall not be baffled by winds or helpless in calms; we shall overcome the world, and our thought will not be what the world wants nor what the world does not want, but what God wants and what Christ wants. May the Lord bring us down low that we may have this power; so that in putting away our own thoughts and strength and energy we may just wait on the Lord, hear his voice, and thus do his will, being endued with power from on high, and fitted for every good word and work.—*The Christian*.

Keep it Back.

Husbands and wives do not know till they learn by experience—which some never do—how much can be added to the sum of their happiness by thinking twice and indefinitely postponing when either is tempted to say a cutting thing to the other. It does not take a great while for a young couple to win the confidence, each of the other, that nothing designed to wound will be said. When this confidence is established, words which otherwise would pain become harmless. In a family where this confidence is secured, by uniform respect for the feelings of each other, there is a degree of freedom from restraint, and of general happiness which is impossible where it is not. Every good family is a training-school, in which the husband and wife, from the nuptial day, are pupils. He is an exceptional and rarely fortunate young man who has not some habits of deportment which mar his character and influence. It is expected of the wife that she will correct and eradicate these. Unless the husband has an incurably coarse nature, she is justly held responsible for the polish and neatness of his manners, as much as for the purity of his linen, when he appears in church or society. And if the wife has unpleasant imperfections of manner or conduct, it always reflects upon the husband. This shows that by common consent the family is regarded as a training-school in which the husband and wife, as well as the children, are learners. Such being the case, each should submit to the necessary discipline with pleasure. But if the habit of cutting and sarcastic words prevails, it will break up that school, and neither can be of any benefit to the other. There is injury as well as unhappiness of very serious character resulting from a sharp tongue in the family. And the sharp tongue may not—usually at first does not—represent the real sentiments of the heart, but the bitterness is not long in finding its way to the heart, and there it is liable to remain, not always active, but always ready and always suspected. Before you say a cutting word to husband, wife, or child, think it over deliberately.—*The Interior*.

BLESSINGS ON LOWLY SERVICE.

All my daily tasks were ended,
And the hush of night had come,
Bringing rest to weary spirits,
Calling many wanderers home.
"He that goeth forth with weeping,
Bearing golden grains of wheat,
Shall return again rejoicing,
Laden with the harvest sweet."

This I read and deeply pondered
What of seed my hand had sown,
What of harvest I was reaping
To be laid before the throne.
While my thoughts were swiftly glancing
O'er the paths my feet had trod,
Sleep sealed up my weary eyelids,
And a vision came from God.

To the world's great field of labor,
All the reapers' tasks were done:
Each one hastened to the Master
With the sheaves that he had won.
Some, with sheaves but poor and scanty,
Sadly told the number o'er;
Others staggered 'neath the burden
Of the golden grain they bore.

Gladly then the pearly gateways
Opening wide gave entrance meet,
As they sought the Master's presence,
Laid their burdens at his feet.
Slowly, sadly, with the reapers
Who had labored long and late,
Came I at the Master's bidding,
And was latest at the gate.

Then, apart from all the others,
Weeping bitterly, I stood.
I had toiled from early morning,
Working for the others' good.
When one friend had fallen fainting
By his piles of golden grain,
With a glass of cooling water
I revived his strength again.

And another, worn and weary,
I had aided for a while,
Till, her failing strength returning,
She went forward with a smile
Thus the others I had aided,
While the golden moments fled,
Till the day was spent, and evening
On the earth her tear-drops shed.

And I to the Master's presence
Came, with weary, toil-worn feet,
Bearing as my gathered harvest
But a single head of wheat.
So with tearful eyes I watched them,
As, with faces glad and bright,
One by one they laid their burdens
Down before the throne of light.

Ah! how sweetly then the blessing
Sounded to my listening ear:
"Nobly done, my faithful servants!
Rest now in your mansions here."
Then I thought, with keenest sorrow,
Words like these are not for me:
Only those with heavy burdens
Heavenly rest and blessings see.

Yet I love the Master truly,
And I've labored hard since dawn;
But I have no heavy burden—
Will He bid me to begone?
While I questioned thus in sadness,
Christ the Master called for me,
And I knelt before Him, saying,
"I have only this for thee."

"I have labored hard, O Master!
I have toiled from morn till night;
But I sought to aid my neighbors,
And to make their labor light.
So the day has passed unnoticed,
And to-night, with shame, I come,
Bringing, as my gathered harvest,
But a single wheat-head home."

Then I laid it down with weeping
At his blessed, pierced feet;
And He smiled upon my trembling—
Ah! his smile was passing sweet.
"Child, it is enough," He answered.
"All I asked for thou hast brought;
And, among the band of reapers,
Truly, bravely hast thou wrought."

"This was thine appointed mission,
Well hast thou performed thy task.
Have no fear that I will chide thee—
This is all that I would ask."
Then I woke; but long the vision
In my heart I pondered o'er
While I tried to see what meaning
Hidden in its depths it bore.

And, at length, this lesson slowly
Dawned upon my wondering mind;
Never mind what others gather:
Do whate'er thy hand can find.
If it be thy 'lotted mission
Thus to serve the reaper-band,
And the evening find thee weary,
With an empty, sheafless hand,

Let thy heart be never troubled:
Since thou hast fulfilled thy task.
Have no fear that He will chide thee—
Heavy sheaves He will not ask.

—Selected.

STOPPED IN HIS SERMON.—Here is one experience of Billy Bray, a Cornish miner preacher. "When I was in the St. Neots Circuit was on the 'plan;' and I remember that on Sunday I was planned at Redgate, and there was a chapel full of people, and the Lord gave me great power and liberty in speaking; but all at once the Lord took away his Spirit from me so that I could not speak a word, and there might have been the best sermon that some of them ever heard. 'What!' you say, 'an looking like a fool, and not able to speak!' Yes, for it was not long before I said: 'I am glad I am stopped, and that for three reasons. And the first is, To humble my soul and make me feel more dependent on my Lord, to thin more fully of him and less of myself. The next reason is, To convince you that you are ungodly; for you say we can speak what we have a minute, without the Lord as well as with Him; but you cannot say so now, for you heard how I was speaking, but when the dear Lord took away his Spirit I could not say another word without my Lord I could do nothing. And the third reason is, That some of you young men who are standing here may be called to stand in the pulpit some day as I am; and the Lord may take his Spirit from you as He has from me, and then you might say, It is no good for me to try to preach or exhort, for I was stopped the last time I tried to preach, and I shall preach no more. But now you can say, I saw the poor old Billy Bray stopped once like me, and he did not mind it, and told the people he was glad his dear Lord stopped him; and Billy Bray dear Lord is my Lord, and I am glad He stopped me, too, for if I can benefit the people and glorify God, that is what I want. I then spoke a great while and told the people what the dear Lord gave me to say."—*Common People*.

INTROSPECTION.—It is well to frequently enter into judgment with ourselves. Not in any morbid, self-righteous spirit, but with an honest desire to ascertain how far or in what measure we have attained our own ideals. I would be of almost infinite advantage to the average Christian did he begin the day with a clear, definite idea of what his faithfulness to God should be that day, and to close it by faithfully asking his heart how far he had succeeded. We should resolve to let no day pass in which we would not be made better, and in order to do that we must find out first what we are not. This kind of introspection would inevitably drive us closer to our divine Lord, and from that would come inexpressible sweetness and abiding strength.—*The Peninsula Methodist*.

Rachel Bennington Price.*

In reviewing the life of our dear friend, Rachel B. Price, we desire to commemorate the goodness and all-sufficiency of that power which she so often felt constrained to magnify; and by submission to which, she was qualified to proclaim to others the gospel message, in "demonstration of the spirit and of power."

She was the daughter of John and Phebe Bennington, and was born near London Grove, Chester Co., Pa., on the twenty-third of Eighth Month, 1832.

She was of a lively and cheerful disposition, and while enjoying innocent pleasures, her early years were marked by religious thoughtfulness, and a desire to know and do the will of her Heavenly Father; and she has been heard to say in mature life, that her greatest delight when a child, was to listen to the conversation of those whom she looked upon as devoted servants of their Lord.

In the spring of 1853 her parents assumed the care of the farm belonging to Westtown Boarding School, and she resided with them, assisting in the domestic duties of the house. Her mother died while occupying this position, and in the spring of 1860, and a few weeks later the family moved to a farm at Glen Mills, Delaware Co., Pa., where they resided until the autumn of 1877, when they removed to Media, and became members of Chester Monthly Meeting.

Soon after their settlement at Glen Mills, a lively concern arose in her heart for the spiritual interest of the children of the mill operatives in the neighborhood, many of whom were not surrounded by Christian influences in their homes; and under what she believed was a requirement of her Lord, she was much engaged in laboring for their best welfare; frequently visiting them in their families and imparting such counsel and instruction as she felt was called for.

About the thirty-first year of her age, she first appeared in public ministry, repeating a passage of Scripture in a meeting at Concord.

From this time she continued to speak in meetings more or less frequently, and her gift was acknowledged in Second Mo., 1872. Feeling it a privilege to be engaged in her Master's service, she accepted the call, as one of the talents committed to her, to be assiduously guarded, and faithfully occupied.

On the fifth of Twelfth Month, 1883, she was married to our friend Daniel B. Price, and became a member of this Monthly Meeting.

After the death of her husband, which occurred in the Third Month, 1891, she continued to reside with his children near Fallsington.

She was often engaged in our meetings in earnest, loving, gospel ministry; and the fervency, reverence and solemnity of her approaches to the Throne of Grace in public prayer, were very impressive.

During the twenty-five years in which she was an acknowledged minister, numerous minutes were granted to her, for religious services, and she visited in this way, nearly all the meetings and many of the families of Philadelphia Yearly Meeting; and in the summer of 1892, attended Canada Yearly Meeting, and also had service in some of its branches. Early dedication to the service of her Lord—simplicity and earnestness in striving to do his will—a deep interest in young persons, particularly little

children, and faithfulness in delivering the messages given to her for others, were conspicuous traits in her character.

One great theme in her life, both in public ministry and in private conversation, was the necessity of a firm belief, and implicit faith, in the blessed Redeemer, our Lord and Saviour, Jesus Christ: in the virtue of that great offering of his life upon the cross, as a propitiatory sacrifice for the sins of mankind; through which we may experience salvation, by the purifying operations of his Holy Spirit in our individual souls. Bright and cheerful in the family circle, her daily life was felt by those who knew her best, to be one of example as well as of precept—and during a long season of failing health, she frequently expressed her desire that her Saviour's holy will, might be perfected in her, whether in service or in suffering.

The following extracts from her letters, show a sense of her human frailty and liability to err, and that even in her most favored moments she found it necessary to watch and pray for her own preservation, as well as for the salvation of others.

"I am not a stranger to some of the buffetings which have been permitted to overtake thee."

"I sometimes think we must be of the number, whom the dear Master especially loves, from the amount of chastening He permits to overtake us, for the furtherance of his great work in our hearts, and I earnestly desire that we may be so thoroughly purged, that there may be seen One walking with us in the furnace."

"It is much easier to our human natures, faithfully to labor than patiently to suffer; and it is only of that grace, which is declared to be sufficient for us, that we can do either."

And again, "I do earnestly long that those who have known something of the love of Christ to their own souls, may be aroused more and more to a sense of their own great responsibilities, that so their lives may give no uncertain meaning to the word *Christian*, and that they may be continually saying to those around them, in the language of conduct, 'Come, taste and see how good the Lord is.'"

At a later date she wrote: "It is particularly toward the dear young friends that my heart goes forth, with earnest desires, that they may come to know for themselves, more of the abundance of the love of Christ towards their souls, I long to see them yielding their whole hearts in the day of health and strength, which would cause them to walk so entirely separate from the world, that there would be no confounding that which serveth God with, that which serveth Him not."

"I do not believe that it is the will of our blessed Lord, that his children should go halting on their way, not knowing his commands, or without the power to go according thereto. With Him there is nothing, however trivial, which He cannot make a means of grace." "There is a blessing wrapped for us in every lowly duty, and if we despise its homely dress, the loss and responsibility are our own."

During the last few years of her life she suffered from a serious affection of the heart, which frequently prevented her using much physical exertion, but notwithstanding her feeble condition she was liberated in the Second Month, 1895, to visit in gospel love, the meetings constituting Haddonfield Quarterly Meeting, to appoint some meetings within its limits, and to visit some of the families of Haddonfield Particular Meeting.

While under the weight of this concern, she wrote to a friend, expressing some doubt as to her physical ability to enter into such an exercise, but adds, "I have at length concluded, that if I am able to get to the Monthly Meeting I shall have to ask for a minute covering all this, and leave the result to my friends to consider, trusting that He who knoweth all these things, and whom, I believe, I am honestly seeking to serve, will cause his own works to praise Him, by caring for his feeble child in such a way as seemeth Him good."

A short time before entering on this visit, she wrote: "The weight of the service increases, and whilst my faith has been afresh renewed, in that the way and time seem to be so clearly opening, I must acknowledge it is with fear and trembling that I look forward to this field of labor; but He who hath hitherto given strength will, I trust, make bare his arm for our deliverance, and enable us to go forth trusting in Him alone."

With short intervals of rest, she was able to perform this service; except a part of the family visiting, and while at the house of a dear friend in Haddonfield, was prostrated by an acute attack of illness which necessitated her remaining there several weeks.

After her slowly returning strength had enabled her to reach the home of her father in Media, she again wrote: "How often my heart has been raised in thanksgiving and praise, to our loving Father in heaven, that in every particular I can see the hand of the Lord in this dispensation; so that what would seem the closest trial, may yet prove the greatest blessing. I feel that I must leave the future in his hands, who doeth all things well; and if there is a permanent restoration in store for me, I would only ask that I might be more filled with that love which would bring forth the fruits of the Spirit in a greater degree than heretofore, to the praise and honor of his name, who hath so crowned my life with blessings."

From this period her increasing weakness prevented her from attending her own meetings steadily, and she remained much of the time with her aged parent. The visit to Haddonfield appeared to be her evening sacrifice, and she was not able to perform much active service afterwards. Her health gradually failed, and for the last ten months of her life she was nearly confined to her room. During this time, she wrote: "My great desire is, so to stand, with my lamp trimmed and burning, that I may be prepared for the coming of my Lord, whenever He shall appear." "I have been favored to know much of that quiet restfulness, which I have always esteemed as a precious privilege, and feel that I am kindly handled by a most loving Father, who knoweth just what I need, and is letting me down gently into the valley, which does not yet appear to me to be dark." As the shades of evening closed around her she said: "I am entering the valley of the shadow of death, and I fear no evil."

About four o'clock on the afternoon of Second Month 8th, 1897, she raised her hands and eyes, exclaiming, "Oh! isn't that beautiful! beautiful!" and soon after said: "Oh! joy! joy! I am going:" after which she sank to sleep, and about ten o'clock passed quietly away, in the sixty-fifth year of her age.

She was interred in Friends burying ground at Concordville, and as the last sad service was performed, the solemn sense of loss to those assembled around her grave, was soothed by the comforting assurance, that her purified spirit

* A Memorial of Philadelphia Yearly Meeting, 1898; being a testimony of Falls Monthly Meeting, Bucks Co., Pa.

had been permitted to "join the innumerable company whose robes have been washed and made white in the blood of the Lamb."

MINUTE OF LONDON YEARLY MEETING OF THE SOCIETY OF FRIENDS TWENTY-THIRD OF FIFTH MONTH, 1898.

A report has been received from the Meeting for Sufferings in regard to the Dukhoborts. This Meeting approves the action which has been taken by its Representative Meeting; and in strong and near sympathy with this suffering people we adopt the draft address which accompanies the Report, and we commend its circulation and the whole subject to the continued care and attention of the Meeting for Sufferings. We trust that our members generally may be able to raise funds to assist the speedy emigration from Russia of the Dukhoborts.

Signed on behalf of the Meeting,
CALEB R. KEMP, *Clerk*.

DEVONSHIRE HOUSE,
12 Bishopsgate Without, London, E. C.

[ADDRESS]

To Members of the Society of Friends, and to those who unite with them in believing War to be Incompatible with the Teaching of our Lord and Saviour Jesus Christ.

Dear Friends:—We desire to lay before you the case of the people who are known in Russia as the Dukhoborts (a word signifying those who strive in the Spirit), who are at present under suffering in that country for their refusal to bear arms.

They were originally drawn together in the last century by the conviction that it is unlawful for Christians to shed the blood of their fellow-men; and in acting on this conviction they came in conflict, on several occasions, with the law by which the conscription is enforced in Russia, until in the time of the Emperor Nicholas I. they were exiled from the Crimea, where they had been settled, to the Western Transcaucasus.

Gradually, however, they had declined from the measure of light and knowledge experienced by their predecessors, until they ceased to maintain their testimony against war, although they continued in the course of industry and probity which had made them outwardly prosperous.

This was their general condition till some three years ago, when, through the instrumentality of one of their own number, their community was aroused from its lethargy with the solemn message, "Remember from whence thou art fallen, and repent, and do the first works." In the awakening which followed they were constrained again faithfully to witness to the truth committed to them. Humbly, but firmly, they refused any longer to perform military service, and thus exposed themselves to severe suffering at the hands of the authorities appointed to enforce it. Floggings, imprisonment, fines, exile of some to Siberia, and driving of others from their homes and farms into districts where they were left without food or shelter, followed in rapid succession, until many hundreds died of want or of sickness resulting from their privations.

Their condition being at length brought to the knowledge of the Empress-Mother and of the Czar himself, by petitions entreating leave for them to emigrate from Russia, the Emperor, honorably discriminating between the disobedience to the law by evildoers, and a disobedience arising from conscientious endeavor to do right, granted this request, subject to some limitations.

As the Society of Friends have, as a body, always maintained the incompatibility of war with that teaching of Christ which enjoins us to love even our enemies, we have felt deeply for the Dukhoborts in the heavy trials through which they have been passing for their witness to the same truth. We are humbled in the remembrance that the religious and civil freedom we ourselves enjoy has been gained through heavy suffering by those who have gone before us. Other men have labored, and we have entered into their labors, and we feel that the trials so patiently endured by these poor Russian peasants should not only recall to us the need of holding fast to our testimony to the truth so dear to them, but that their condition should awaken our active sympathy on their behalf.

Gratefully recognizing therefore, as we do, the desire of the Emperor of Russia to spare the Dukhoborts from further suffering, in permitting them to emigrate, we feel we ought to give effect to it, as far as lies in our power, by contributing towards the cost of such emigration, as these poor people themselves are without the means of defraying it.

We also desire to bring the circumstances to the notice of Friends everywhere, as well as of all others who hold the same conscientious conviction of the unlawfulness of war to the followers of Christ, as we believe they will gladly evince their sympathy for the Dukhoborts by uniting in rendering them the monetary aid of which they are now in need.

Signed, for the Committee of the Meeting for Sufferings.

JOHN BELLOWES.

Subscriptions may be sent to Isaac Sharp, 12 Bishopsgate Without, London, E. C.

SOME of the providences and commandments of God are often read aright only after the eyes have been washed with tears.

Items Concerning the Society.

Canada Yearly Meeting (Conservative Body), 1898.—Canada Yearly Meeting began on the sixteenth of Sixth Month, when the Meeting of Ministers and Elders convened. Our dear friend Eliza H. Varney having returned from her gospel labors in California, British Columbia, Pennsylvania and New England briefly reviewed interesting incidents in her travels, acknowledging the gracious care and guidance of Him who called her to the work. He, who after his resurrection met his assembled disciples and breathed on them, was reverently felt to be present, baptizing those gathered into a unity of soul, which was accepted as evidence that the Lord, who called for this service and sacrifice, had been pleased to bless and to accept the same. At a subsequent meeting her minute for service in the same field was extended and re-endorsed in unbroken unity. Our friend Benjamin W. Wood also returned the certificate given to him by this meeting in 1894, liberating him for gospel service within the limits of Ohio, Western, Philadelphia, North Carolina and New England Yearly Meetings. He also with gratitude could declare, Hitherto the Lord hath helped me, and set up his Ebenezer in the name of the Lord. Whilst resting under the precious unity of feeling and solemnity which overspread the meeting, a Friend present remarked, "he had never before so well realized the truth of David's station and ordinance to Israel forever," that "as his part is that goeth down to the battle, so shall his part be that tarrieth by the stuff: they shall part alike." The deaths of two ministers, Phebe Dorland and Daniel M. Bowerman were reported, the first aged eighty-one years the latter seventy years.

The Yearly Meeting for Discipline began on Sixth-day, the 17th ult., by a period of silence devoted to waiting on the Lord, from whom alone we well knew our only help could come. Nor

were we disappointed as each subsequent gathering abundantly evinced. Feeling our own unworthiness and inability as of ourselves to do anything that could redound to God's glory, or rightly to carry on the work and service of his church which we had met to do. His gracious help and heavenly peaceable wisdom was implored, that we might be empowered to conduct our meeting to the honor of truth and the praise of his holy name, which petition was, we humbly believe and gratefully record heard and granted by Him who loves to answer the prayer of those who seek to know and to do his will.

A cordial welcome was accorded to our friends Edward and Marianne V. Wood, of New York, the latter a minister of the Gospel, though no minutes were presented.

Epistles were received and read from all but one of the five other Yearly Meetings with which we correspond, which proved to us a source of comfort, and tended to prove that the true unity of the church and its several members is as each and all come to be taught by the spirit of Truth, and are brought into the power of it through the obedience of faith. This inter-correspondence we have proved to be a privilege we would not readily forego. Like the visits of fellow-members from other Yearly Meetings, they are as links in that chain of friendship that binds us together in the fellowship of the Gospel of Christ, and as seals to us of the fulfillment of his command, "Love one another." Epistles in reply to those received and to the Yearly Meeting whose epistles had not come to hand, were afterwards read and approved.

On Seventh-day a minute of advice to all our members embodying the exercises of the meeting was presented and approved. The women Friends also approved of one to "Our Absent Members, and one to "Friends in the Northwest."

A sufficient sum was ordered to be raised to wipe out the balance of indebtedness of this Yearly Meeting.

The concluding minute reads, "With thankful hearts for the overshadowing presence and condensation of our Heavenly Father towards us, enabling us to transact the business that has claimed our attention in harmony and brotherly love, we now conclude, purposing to meet at this place at the usual time next year, if the Lord permit."

GEORGE RORKE, *Clerk*.

The Yearly Meeting came to a conclusion by meeting for Divine worship held on Third-day afternoon, when God's promise by his prophet (Isaiah xxx: 29), was realized, "Ye shall have song as in the night, when a holy solemnity kept; and gladness of heart, as when one goeth with a pipe, to come into the mountain of the Lord to the mighty One of Israel." To Him and Him alone, be all the praise and all the glory.

A CANADA FRIEND.

THE FRIEND.

SEVENTH MONTH 16, 1898.

THE POWER TO NOMINATE.

Several years ago, in a large meeting of earnest young people, one of them arose and asked what was the best and clearest description of the testimony by which one might judge he had the authority of the Holy Spirit to proceed in any act of Christian service.

Thereupon a man who was placed in the highest official position in his Yearly Meeting for the direction of Christian work, promptly replied, that the whole rule to go by was wrapped up in one word, "Opportunity,—opportunity." While this leader in the course of years became deposed from the station of minister, the teaching has been steadily going on.

We do not deny that right opportunity can be secured in a right direction to fill it are providential counterparts, and stand somewhere related to each

ther as lock and key. But for that reason shall any key fumble at any lock in sight, just because it is a lock?

We have spoiled too many of both, not to have earned that it must be the authorized key that fits and unlocks its proper opportunity; and have learned, too, that the most important locks are *time-locks*, which the designed and fitted key itself is not to attempt till the authorized moment is indicated.

"I have yet many things to say unto you, but ye cannot bear them now." Thus the Master-workman himself awaits the due application of the key of David. "But when He, the Spirit of Truth shall come, He shall teach you all things, and bring all things to your remembrance, whatever I have said unto you." Here we are brought back again to the true Opener, and Him "that shutteth, and no man openeth." And no man has words to explain the inward witness for Truth and its service, though he hath it" and is aware of its peculiar quality. If we grope in the outward for its witness, and ask men to show us a catch-word for our guide, and adopt their outside clews for an answer, we are seeking the living among the dead.

An opportunity is not in itself a call to all indiscriminately who may see the need for somebody to work there. But the sight of an opportunity and the hearing of the call may be presented together. Or the opportunity may be seen without a hearing of the witness which says, "Thou art the man!" and later on that evidence may come through a praying and fasting which says, "Lord what wilt *thou* have me to do?" Or there may be a call without sight of its opportunity, and it makes a trial of faith; as when Abraham obeyed, not knowing whither he went. Call and opportunity imply each other, but the discoverer is not always the right one to be the executive. Not unusually he is, and it is no right matter to ignore the sight of the opportunity, as if it was unattended by any message of duty. The responsibility to look earnestly after his personal part in the matter, rests with him who sees a need.

We lately heard it declared by a public man of affairs, who is of national reputation and esteem, that the control of our government rests not with its officers great or small, nor with the people who exercise the right of suffrage;—but it consists in the *power to nominate*. Whoever is the dominant party they may be, whether called bosses or caucus, who have the original naming of those who are to be voted for as lawmakers or officers, it is they, humanly speaking that really control and shape the whole service of the government.

When, now, a crying need for a service is seen by a Christian, is he for that reason alone to fly to the work? Or is he to seek to hear from the nominating power; that power which is felt, as it were, to call us by our name, and say to this man "Go, and he goeth; and to this, come," and he cometh." Shall the bystander, who aches for the adventure when another is sent, beg like Ahimaaz and say, "However, let me run!" and then, outrunning the appointed messenger, have only a tumult to report at the end? (2 Sam: 19, 29). All government in a state would be turned to anarchy, were there an indiscriminate and pell-mell rushing of well-wishing patriots into self-imposed offices. But when they await their commissions and execute them, then are all things done decently and in order.

The harvest is, indeed, plenteous; the laborers are few. "Pray ye therefore the Lord of the

harvest that *he* would send forth laborers into his harvest." An individual and personal notice for the mission is spiritually served on the missionary, else he has no commission. Borrowed, or construed letters of commission from parts of Scripture will not do. They must be spiritually sealed on one's conviction, signed and delivered by that Head over all things to his church who has the power to nominate. How satisfying it is, how inspiring for a service, when the inspeaking word of life says to a servant, "I have called thee by thy name!"

There is a nation with which our beloved country is in woeful war, whose people have the reputation, when seeming to assent to perform a request, of habitually saying *mañana*,—"to-morrow." And so the thing, as a rule, never gets done. The word for "to-morrow" has practically come to mean "no." Procrastination is reputed to have become a large element of national weakness there; as we may confess it is an element of spiritual weakness here.

The lack of spiritual promptitude, of being quick of understanding in the fear of the Lord to execute his commissions or suggestions, is followed by a moral blight and loss of power in any religious society whose members train themselves unduly to the habits of postponement. It grieves the Holy Spirit if, because an opportunity is not of itself a call, we strip it of its call when they occur together. When instant action is required, the Divine impulse accompanies the emergency. "He that *seeth* his brother have need, and shutteth up his compassions from him, how dwelleth the love of God in him? Let us look well to see how close together, and not how far apart the sense of a need and the sense of duty are to be recognized. Creaturely activity would place them always together as identical. Creaturely procrastination would leave them so wide apart, as to habituate our Quaker waiting to degenerate into a Spanish waiting. Such thief of time cometh not but "to kill, and steal, and destroy." "To-day, if ye will hear his voice, harden not your heart." "Watch ye, stand fast in the faith, quit you like men, be strong." "I must work the works of Him that hath sent me, while it is day."

Dr. Christlieb's remark, dropped many years ago, that a "Christian life is the only Bible that the world will read," seems not yet to have died out from the mouths of public speakers.

This is evidence that it voices a truth which men somehow cannot propose to let die,—even that "the kingdom of God is not in word but in power."

This power of God unto salvation is what the Apostle calls the gospel. Others may cover it with different names,—that does not alter the fundamental power. When men feel the spirit of Christ animating a human character, they acknowledge its virtue secretly or openly, most of them with respect, and some with persecution.

But the spirit of the living Word in a man, which is identical with the spirit of the written Word, gets a reading, and is as a leaven which is leavening the whole lump of history, of civilization, of humanity.

Such a living epistle, "by pureness, by knowledge, by long suffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of Truth, by the power of God, by the armor of righteousness on the right hand and on the left, as unknown and yet as well-known," was our beloved friend Deborah B. Webb.

The labor of love which our dear friend Anna M. Townsend has produced and issued in book

form, entitled the "Diary and Letters of Deborah Brooks Webb," will revive in many minds the memory and ministry of a life of singular purity of spirit and singleness of heart.

Her childlike faith was manifest to the end, growing brighter and brighter, whether she could walk by sight or not. Receiving the kingdom of heaven and continuing in it as a little child, she has placed this gathered record of her life in language so simple and clear for young people, that it appears suited for the young throughout, and refreshing to the pilgrim of lengthened years. May many read it, and be strengthened with might by the same Spirit in the inner man.

"We are a spectacle to angels and to men," said an inspired apostle. And could every member of a Christian society realize how much he is a spectacle to men, and how the worth of Christianity is read in the person of each true or false representative of it, the sense would be present with him that he serves as a walking Scripture, known and read of all men as a sample of that which the written Bible inculcates.

Yet it is a test which is not up to the mark, whenever men of the world attempt to sample Christianity by its professors. But these are the most available samples they outwardly view,— "the only Bible that they will read." What a large Bible class, then, each Christian is teaching unawares! How many is he unconsciously sometimes attracting to, and sometimes repelling from the written word!

If the inspired apostle could say to his disciples, "Ye are our epistles," how much more can the Bestower and Inspirer of all apostleship say the same to his disciples. They are the surest representatives of the Divine Word who draw their life and truth, and receive their impressions from the spirit of Christ. They are his epistles, "written not with ink, but with the Spirit of the living God; not in tables of stone, but in tables that are hearts of flesh." These heart-written epistles, of the same origin and word as the parchment-written or paper-printed, are, according to the grace received by them, in unison with the written Word, cannot deny it or supersede it, but do truly rejoice in it as of their own spiritual kindred, because of the same Spirit.

No illustrator of the Bible by walk and conversation can get nearer to the heart of the Scriptures than to abide in the spirit of Christ, their fountain. "If any man has not the spirit of Christ, he is none of his,"—he is not a scriptural character. That which produced the Bible produces the Christian as a companion volume, and whether men read the one or the other, or consequently both, it is to their uplifting, in that every scripture given by inspiration of God is profitable.

Not every disciple is fitted to be an expression of exactly the same phase of Divine grace, which the savor of Deborah B. Webb's spirit spoke to the surrounding community. Each does his part who keeps to his own gift. It is of "the manifold grace of God" that we are appointed stewards,—a grace many-sided, multiform, divided severally to every man as He will. "As every man hath received a gift let him minister the same,"—and not imitate another's gift;—but imitate Christ as the image of the invisible God. "Be ye therefore followers of God as dear children,"—follow Christ as the subjects of such memorials followed Him; "whose *faith* follow, considering the end of their conversation Jesus Christ."

Such, doubtless, is the intention of the phrase so often quoted in memorials, and again appear-

ing in that concerning our friend Deborah B. Webb; namely, the exhortation to "follow them, as they followed Christ." Exception was taken to this manner of expression by a former editor of this periodical, Dr. Charles Evans. He would have us follow, not fellow-beings, but Christ, in the same spirit and faithfulness as they followed him; with eye single to the true Shepherd, whose sheep know his voice, and they follow Him.

Following Him we shall go the same way his true followers before us went, not because we are following them, but the one Shepherd and Bishop of souls. Wherefore seeing we are surrounded by so great a cloud of witnesses as spectators, "let us run with patience the race that is set before us, looking unto Jesus, the Author and Finisher of our faith."

CHRIST did not come to cramp anyone's manhood; He came to broaden it. He did not come to destroy our manhood; He came to fulfil it. A thoroughgoing Christian is a man with a stronger reason, kinder heart, firmer will, and richer imagination than his fellows—one who has attained to his height in Christ.—*I. McLaren.*

"THE science that is 'falsely so-called,' is the kind that is opposed to the Bible."

SUMMARY OF EVENTS.

UNITED STATES.—The Senate has adopted the Hawaiian Annexation resolutions by a vote of 42 to 21, and the President has signed them.

Orders were sent from Washington on the night of the 8th instant to General Otis, at San Francisco, to select a regiment from the forces under his command to go to Honolulu and take station there. The Islands have been attached to the military department of California.

Lieutenant Hobson and the seven sailors who sank the *Merrimac* at the entrance to Santiago Bay were exchanged on the 6th inst., and are now safely within the American lines. A Spanish lieutenant and 14 privates were given up in exchange.

The captured Spaniards from the *Christobal Colon* were remarkably cheerful. The officers say they had nothing to eat for twenty-four hours before the destruction of the fleet, and, in order to get the men to their posts large amounts of liquor were given out. Many of the captured sailors still showed the effects of drink when put on board our vessel. It is reported that but one ship of Admiral Cervera's fleet can be saved—the *Infanta Maria Theresa*, the Admiral's former flagship.

General Shafter reports the casualties before Santiago on Seventh Month 1st, 2nd and 3rd as follows: killed, 23 officers, 208 men; wounded, 80 officers, 1,203 men; missing, 81; total, 1,595. General Alger says when all the facts are known it would be seen that the extreme heat and the severe work done by the troops have contributed as much to our losses as the fire of the enemy.

Great indignation has been aroused among the American troops at Santiago by the action of Spanish sharpshooters and guerillas in firing upon wounded men and on men carrying the wounded to the rear. Several of these have been captured.

The second fleet of transports arrived on the 10th instant with 2,500 troops for General Shafter, including a large detachment of artillery.

Between 12,000 and 15,000 fugitives from Santiago have reached El Caney. They were not allowed to take any food with them, and are confronted by starvation. General Shafter will afford the refugees a limited daily supply of food.

A respite was agreed upon between the contending armies last week, during which General Shafter demanded the surrender of Santiago. On the 9th Gen. Toral, the Spanish commander offered to surrender Santiago, provided his army was permitted to march away under arms and with flying colors. His offer was promptly rejected by General Shafter, who demanded unconditional surrender.

The Spanish warship *Alfonso XII.* was destroyed by American vessels at the port of Mariel last week.

Property damage in St. Louis amounting to hundreds of thousands of dollars was caused by a fall of rain attaining nearly six inches in twenty-four hours.

The steamship *Delaware*, of the Clyde Line, bound from New York to Jacksonville, was totally destroyed by fire on the night of the 8th inst., off Barnegat City. All the passengers and crew, numbering over seventy in all, were rescued.

The Texas peanut crop is expected to be worth \$4,000,000 this year.

The number of deaths in this city last week was reported as 720; being 165 more than the previous week and 214 more than the corresponding week last year. Of the whole number 393 were under five years of age; 383 were males and 337 females; 185 died of cholera infantum; 41 of consumption; 40 of convulsions; 38 of heart disease; 38 of inflammation of the stomach and bowels; 32 of marasmus; 28 of old age; 23 of inanition; 21 of sun-stroke; 20 of cancer; 19 of inflammation of the brain; 16 of paralysis; 14 of nephritis; 13 of pneumonia; 13 of typhoid fever; 11 of diphtheria, and 11 from casualties—not including 3 from lightning stroke.

Markets, &c.—U. S. 2's, 95 a 100; 4's, reg., 110 a 111; coupon, 110½ a 111½; new 4's, 124 a 125; 5's, 112½ a 113½; currency 6's 101 a 103.

COTTON ruled steady at 67-16c. for middling uplands. FEED.—Winter in bulk, \$14.00 a \$14.50 and spring in sacks \$13.50 a \$14.00 per ton.

FLOUR.—Winter super, \$3.00 a \$3.25; do extras, \$3.25 a \$3.40; Pennsylvania roller, clear, \$3.85 a \$4.00; do, do, straight, \$4.10 a \$4.30; Western winter, clear, \$3.85 a \$4.00; do, do, straight, \$4.10 a \$4.40; do, do, patent, \$4.40 a \$4.60; spring, clear, \$3.65 a \$3.85; do, straight, \$4.40 a \$4.70; do, patent, \$4.75 a \$4.90; do, favorite brands, \$5.00 a \$5.10. City mills, extra, \$3.25 a \$3.40; do, clear, \$4.00 a \$4.10; do, straight, \$4.10 a \$4.40; do, patent, \$4.60 a \$5.00. RYE FLOUR at \$3.10 per bbl. for choice Pennsylvania.

GRAIN.—No. 2 red wheat, 84 a 84½c.

No. 2 mixed corn, 35½ a 35¾c.

No. 2 white oats, 30½ a 30¾c.

BEEF CATTLE.—Extra, 5½ a 5¾c.; good, 5 a 5½c.; medium, 4¾ a 4¾c.; common, 4½ a 4¾c.

SHEEP AND LAMBS.—Extra, 4½ a 4¾c.; good, 4 a 4½c.; medium, 3½ a 3¾c.; common, 3¼ a 3½c.; lambs, 4½ a 7½c.

HOGS.—Best Western 5½ a 6c.; others 5½ a 5¾c.

FOREIGN.—The British House of Lords on the 8th inst., passed by a vote of 129 to 46 the bill making marriage with a deceased wife's sister, lawfully contracted in the colonies, valid in the United Kingdom.

The French steamer *La Bourgogne* was sunk in a collision with the British steamship *Cromartyshire*, sixty miles south of Sable Island, on the morning of Seventh Month 4th, during a fog. Of the 725 souls on board *La Bourgogne* only 200 were saved. One woman was rescued by her husband. All of the officers were drowned, with the exception of the purser and three engineers. The *Cromartyshire* was towed into Halifax, Nova Scotia, by the steamer *Grecian*. She had her bow torn away in the collision.

The Survivors of the *Bourgogne* disaster arrived at Boston on the 8th inst. The manager of the line states that the number of persons lost was 565, as follows: First cabin, 88; second cabin, 113; steerage, 246; officers and crew, 118.

The guarantee fund for the Paris Exposition of 1900 amounts to \$15,000,000. The balance will be defrayed by State and city.

The costliest collection of stamps in the world is said to be that of P. de Terrary in Paris, representing an outlay of \$1,250,000. The next in value, estimated at \$375,000, was bequeathed to the British Museum a year or two ago by a philatelic enthusiast named Tapling.

Up to the end of 1897 Russia had expended within a fraction of \$200,000,000 on her great Siberian railway. Between this and 1900 an outlay of another hundred million is expected, when the road will be in running order, with through trains from St. Petersburg to the Pacific.

The aggregate population of Australasia is estimated at 4,410,124 against 3,809,895 in 1891.

Advices from Santiago de Chile report, on apparently reliable authority, that a pacific solution of the questions at issue between Argentina and Chile has been reached.

RECEIPTS.

Unless otherwise specified, two dollars have been received from each person, paying for vol. 72.

Alice H. Carter, N. J.; \$6 for herself, Sarah Ellen Carter, O., and Sarah C. Saderthwaite, Pa.; Ann Shoemaker, Gtn.; George N. Stokes, N. J., and for Martha Mickle, Thomas S. Pike and Daniel Packer; David J. Brown, Gtn.; Ruth S. Abbott, Phila.; Sarah Lindley, Ind, \$4, 2 vols.; Philip Chambers, Pa.; Lydia Ann

Hendrickson, N. J.; Ruth Anna Sharpless, Pa.; Tacy M. Bines, Phila.; Mary S. Walton, Pa.; Wm. Biddle, Jr., Pa.; James G. Biddle, Gtn.; John W. Biddle, Pa., \$4, 2 copies; Caleb Wood, Phila.

Remittances received after Third-day noon will not appear in the Receipts until the following week.

NOTICES.

WANTED, by a young woman Friend, a position as companion or nursery governess. Address "G," Office of THE FRIEND.

A MIDDLE AGED Friend, having a long experience in accounts and book keeping, is open for an engagement. Address WM. B. KIRKBRIDE, Trenton, N. J.

WESTTOWN BOARDING SCHOOL.—A stated meeting of the Committee on Admissions will be held in the Committee-room, Fourth and Arch Streets, on Seventh-day, the 23rd inst., at 10 A. M.

JOHN W. BIDDLE, Clerk.

WESTTOWN BOARDING SCHOOL.—Applications for the admission of pupils to the school, and letters in regard to instruction and discipline should be addressed to WILLIAM F. WICKERSHAM, Principal.

Payments on account of board and tuition, and communications in regard to business should be forwarded to EDWARD G. SMEDLEY, Superintendent. Address, Westtown P. O., Chester Co., Pa.

FRIENDS' BOOK STORE.

The Memorial of Rachel B. Price,

Jane Gibbons,

Joseph Rhoads,

and of William U. Ditzler,

have been printed and are now for sale at Friends' Book Store, No. 304 Arch Street, Phila. Price, in paper covers, 5 cents each.

DIED, at his residence near Trenton, N. J., on the eighth of Fourth Month, 1898, WILLIAM C. IVINS, in the eighty-first year of his age; a member of Trenton Particular and Chesterfield Monthly Meeting. He was strongly attached to the ancient principles and doctrines of Friends; and was a regular attender of meeting till prevented by impaired health a few months previous to his decease. During the last few years, he was pervaded with a quiet, gentle, forgiving spirit; and dwelt much in retirement. Many testimonies have been borne to his kindness to his neighbors and friends, and practical sympathy to those in need. His last will and testament closes with a desire that if he has wronged or dealt harshly with any, that such will forgive him for the blessed Redeemer's sake. After a long, useful and well spent life, we reverently believe that he has been safely gathered with the ransomed and the redeemed of all generations.

—, on the nineteenth of Tenth Month, 1897, at his home near Barnesville, Belmont Co., Ohio, JAMES GIBBONS, in the seventy-ninth year of his age; a member and overseer of Somerset Monthly and Particular Meeting. While a young man he read many of Friends' writings, which were such a comfort to him; and suited his views so fully, that he became a member, and ever after his love and anxiety for the good of the Society were great. He had been declining for more than a year previous to his death; and for some months toward the last his sufferings were intense much of the time. Through all those days and nights of weariness and suffering, his patience and cheerfulness were remarkable. His petitions to the Throne of Grace for us all, were touchingly beautiful; and his child-like faith and trust in his adorable Redeemer were unbounded. He addressed each one by his bedside in an earnest and fitting manner, imploring "an entire surrender of ourselves and wills into the hands of One who is able and willing to save all those who put their trust in Him. He said, "There is a place of rest prepared for me." At another time to his attendants: "Weep not for me, but rather for yourselves," etc. He expressed his love for everybody, and all fear of death seemed taken away. He died without a struggle, and we have the consoling evidence that through Divine mercy the Scripture language is applicable to him: "Well done, good and faithful servant; enter thou into the joy of thy Lord."

WILLIAM H. PILE'S SONS, PRINTERS,
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